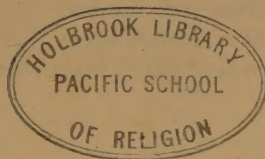


THE EXPOSITORY TIMES.

EDITED BY THE

REV. JAMES HASTINGS, M.A.



VOLUME THE FOURTH

OCTOBER 1892 - SEPTEMBER 1893.

EDINBURGH:

T & T. CLARK, 38 GEORGE STREET.

V.4
1892/93

PRINTED BY MORRISON AND GIBB,

FOR

T. & T. CLARK, EDINBURGH.

LONDON,	.	.	SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.
"	.	.	JOHN HEYWOOD.
MANCHESTER,	.	.	JOHN HEYWOOD.
LIVERPOOL,	.	.	PHILIP, SON, AND NEPHEW.
NEW YORK,	.	.	CHARLES SCRIBNER'S SONS.
TORONTO,	.	.	THE WILLARD TRACT DEPOSITORY.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ON another page will be found the Guild proposals for the coming session. We shall be glad to receive the names of new members at convenience. The point of the Guild, it will be remembered, is the study, as distinguished from the mere reading, of the portion of Scripture chosen. Such study we all aim at, and a simple promise such as this will often secure that it become an accomplished fact.

In reference to Local Guilds for such study, we have received an interesting letter from Norway. The writer had already formed the intention of undertaking a class for the study of at least one portion of the Guild work, and only waited to know the portion selected, when he saw the recommendation of last issue. "Of course," he says, "as the members here are all Norwegians, our studies must be conducted in that language, and there can be no communications from them to THE EXPOSITORY TIMES direct. If, however, the editor desires it, I shall send the names of a few who will very willingly, I am sure, go in for the prescribed study. I do not see any reason why men of another tongue and nativity may not be members of the Guild."

Professor Huxley has gathered together his magazine contributions of the last ten years, and Messrs. Macmillan have published them in a fine

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octavo volume of 625 pages (*Essays upon some Controverted Questions*, 14s.).

The reviewers have mostly challenged the utility of the republication. But we venture to say that every Christian teacher, we might go so far as to say every Christian believer, will find that there have been few publications, within recent years, more timely or more useful than this. For in the great effort of the Christian ambassador to persuade men, it has always been an early requisite that he should know the state of the unbelief with which he has to deal. And to-day he will search far, and he will search wide, before he will find a better work for that purpose than these essays by Professor Huxley.

For there is no man living in England who so fairly represents the unbelief of to-day, there is none who expresses it so fearlessly and so well. When Professor Huxley makes a retreat, we know that the place he occupied is our own, and we need no longer spend our shot upon it. When Professor Huxley holds his ground, he does so openly, without ambush, in the broad face of the day, and then he returns our fire and spares not.

Thus it is useless for us to argue any longer against the old assertion that miracles are impos-

sible. Again, and yet again, in these essays Professor Huxley tells us that he knows of nothing in natural law which should make a miraculous occurrence impossible. "May I be permitted to repeat once more," he says (p. 306), "that the statements denoted by the terms 'natural order' and 'law of nature' have no greater value or cogency than such as may attach to generalisations from experience of the past, and to expectations for the future based upon that experience? Nobody can presume to say what the order of nature must be; all that the widest experience (even if it extended over all past time and through all space) that events had happened in a certain way could justify, would be a proportionally strong expectation that events will go on so happening, and the demand for a proportional strength of evidence in favour of any assertion that they had happened otherwise. It is this weighty consideration which knocks the bottom out of all *à priori* objections either to ordinary 'miracles' or to the efficacy of prayer, in so far as the latter implies the miraculous intervention of a higher power. No one is entitled to say *à priori* that any given so-called miraculous event is impossible; and no one is entitled to say *à priori* that prayer for some change in the ordinary course of nature cannot possibly avail."

But Professor Huxley is an unbeliever still. It is true he refuses the title of infidel and prefers the term agnostic, of which he is himself the original inventor. But to all those who accept the actual occurrence of a single miracle, say the resurrection of our Lord from the dead, he is an unbeliever, for he believes in the actual occurrence of none. It is a simple matter of evidence, he says; and there is no miracle in the Bible or out of it for which there is evidence enough to enable Professor Huxley to believe it.

So we ask at once, Has Professor Huxley considered the evidence for the resurrection of Christ—the evidence of the Gospels, of the Acts, of the Epistles, of the Apocalypse; the evidence of St. Peter's gigantic "Having loosed the pains of

death, for it was not possible that He should be holden of it;" of St. John's "We know," and "Our hands have handled," while the love in the life betrayed the truth of the spoken words; of St. Paul's "Whereupon as I went to Damascus," with its finger pointing to a career swept completely round by means of the risen Christ; the evidence of the sudden birth of Christianity, of its rapid and overwhelming progress, of the grip it has on the civilised world of to-day; the evidence of the Christian believer's experience, that unconquerable conviction in the individual soul of the reality and the power of Christ's resurrection, and the vast accumulation of that experience from the morning upon which Mary uttered the first "Rabboni"? Has Professor Huxley weighed the evidence for the resurrection of Jesus Christ?

No. Professor Huxley has chosen another miracle instead. He has chosen the "Gadarene pig affair"—and he has chosen that name for it. Now, if each of the miracles of the New Testament were a link in a chain, and it were Professor Huxley's object to destroy that chain by breaking the weakest link in it, we can conceive him choosing this miracle for the purpose. For there are difficulties on the outward surface of it. There are difficulties which are felt and acknowledged by a loyal believer like Professor Sanday of Oxford. In an article on this volume in the current issue of *The Contemporary Review*, Dr. Sanday says: "There are difficulties about it which Mr. Gladstone's ingenious hypothesis hardly removes. The actual migration of the demons into the swine is not a point which I should venture to assert with confidence."

But it is not true that by destroying the credit of one of the New Testament miracles you destroy them all. It is not true that the resurrection of Christ stands or falls with the Gadarene miracle. It is all the other way. Professor Huxley insists upon it that the evidence required for a miracle is greater than for an ordinary occurrence.

Granted. If, then, the evidence for the resurrection of Christ is sufficient to establish that miracle as a fact, you have no right to demand the same amount of evidence for the miracle at Gadara. If one supernatural event is proved to have taken place, you, who already admit the possibility, must move on towards the admission of the probability, that other supernatural events have occurred also, and be content with a less overwhelming amount of evidence in their behalf. Your duty, therefore, was to commence with that miracle for which the strongest evidence was claimed. Destroy that, and the rest of your task is easy. But while that miracle stands, your work is not even begun. To commence with the Gadarene miracle may have been adroit polemics, but it was not science.

And yet Professor Huxley has done a more extraordinary thing than that. In a long and most interesting "Prologue" which he has written to this volume of essays, he claims that, having destroyed the credibility of the Gadarene miracle, he has destroyed the credit of every miracle in the Bible. These are his words: "Science may be unable to define the limits of possibility, but it cannot escape from the moral obligation to weigh the evidence in favour of any alleged wonderful occurrence; and I have endeavoured to show that the evidence for the Gadarene miracle is altogether worthless. We have simply three, partially discrepant, versions of a story, about the primitive form, the origin, and the authority for which we know nothing. But the evidence in favour of the Gadarene miracle is as good as that for any other." That last sentence ought to have been printed in italics.

But has Professor Huxley proved in these essays that even the Gadarene miracle is incredible? A few sentences will let us see. In the first place, having a desire to be "perfectly candid," Professor Huxley admits that he has no *à priori* objection to offer. "There are physical things such as

taenie and *trichinae* which can be transferred from men to pigs, and *vice versa*, and which do undoubtedly produce most diabolical and deadly effects on both. For anything I can absolutely prove to the contrary, there may be spiritual things capable of the same transmigration with like effects." Thus, here as elsewhere, it is simply a question of evidence. Indeed, as Professor Huxley immediately shows, it is simply a question of the date of the Synoptic Gospels. For he admits that the Gospels are clear and decided in their statements of its occurrence. Well, we have a witness to our hand as to the date of the Gospels at least as competent and quite as candid as Professor Huxley; and Dr. Sanday not only shows that Professor Huxley adopts an indefensibly late date, but that his arguments throughout are quite inconclusive. But, more than that, Professor Huxley has himself afforded us an excellent instance by which we can test his capacity for unbiassed examination of the question.

In speaking of this miracle, we have called it the Gadarene miracle. We have done so partly because it is unfortunately the popular designation, but chiefly because that is Professor Huxley's word throughout. But it is quite certain that the miracle did not take place at Gadara at all, but at a place called Gerasa, close to the Sea of Galilee. Yet Professor Huxley deliberately tells us that he has examined the whole evidence, and that he has no hesitation in concluding that Gadara—a town seven miles distance from the lake—was the place from which the swine are represented to have commenced the run which landed them in the lake at last. No; Professor Huxley has not proved even the Gerasene miracle incredible. Principal Wace says: "He has removed the only objection to my believing it;" and that may be the judgment of many.

In THE EXPOSITORY TIMES for August, Professor Ryle wrote: "According to the Hebrew tradition, Nimrod was the founder of the kingdom of

Nineveh, and went forth from Babylon to build Nineveh. The Assyrian records, so far as they throw light upon the subject, seem to correspond in an interesting manner with this tradition. That Nineveh was founded from Babylon appears to be a thoroughly established fact. The further discovery that the earliest known rulers of Assyria were sprung from a non-Semitic race is thought to agree with the mention in this passage of Nimrod's Cushite origin. But the meaning of Cush is disputed. According to some the name denotes Ethiopian influence; according to others, Arabian; according to others, the Cossæan dynasty in the early Babylonian empire. Nimrod's name has yet to be discovered in the Inscriptions. The identification of Nimrod with Izdubar (Gilgamesh), an old Accadian divinity, rests on too precarious a foundation to warrant us in putting any confidence in it as yet."

As Professor Ryle was writing, Professor Sayce was in the British Museum translating the fragment of a cuneiform tablet belonging to the Kouyunjik collection. The fragment deals with what Professor Sayce believes to be the Babylonian version of the story of Nimrod. The statements it contains are in more striking similarity to what we are told of Nimrod in Genesis than anything hitherto discovered. The name of the Babylonian hero is lost in the cuneiform text, for the tablet is incomplete. But it distinctly states that he went forth out of his ancestral dominions in Babylon and founded the kingdom of Assyria. Here is Professor Sayce's translation: "In the [centre?] of Babylon a . . . he built; this palace he founded. This prince beheld sorrow; his heart was sick. Until his reign battle and war were not hindered. In his age (*or* during his dynasty) brother devoured his brother, people sold their children for silver, the lands were all distressed together, the freeman deserted the handmaid and the handmaid deserted the freeman, the mother closed her door against the daughter, the property of Babylon entered into Aram-Naharaim and Assyria. The king of Babylon, in order to become prince of

Asshur, transported himself, his palace, and his property to the midst of Asshur."

So the name of that "mighty hunter before the Lord" has not yet been discovered in the Assyrian Inscriptions. But in a letter to the *Academy* of 23rd July, Professor Sayce announces the discovery of a name of far greater interest than that of Nimrod. Many years ago he found, in the British Museum, the fragment of a tablet which had once formed part of the royal library of Nineveh. Its injured condition prevented him from discovering what it was about. All he could see was that it related to an otherwise unknown individual called Adapa. Then came the great discovery of the cuneiform texts at Tel el-Amarna in Egypt. Among these there is one which contains, not the first, but the second chapter in human history. It gives the Babylonian version, not of the creation of man, but of the way in which the first man became subject to death. Professor Sayce, reading Dr. Zimmern's account of this tablet in the American *Sunday School Times*, was struck with the fact that the name of this man was the same as that of his fragment—Adapa. Turning to it again, he was able to understand its meaning. It is the very first chapter in the history of man. If the tablet found in Egypt relates the story of how man became mortal, this tablet found in Assyria tells how he was created. "We already knew," says Professor Sayce, "that Ea, the culture-god of Eridu on the Persian Gulf, was regarded by the Babylonians as the creator of mankind; the text I have just translated shows that the first man so created was named Adapa. But in the Sumerian the character *pa* might also be read *ma*, so that the name of the hero of the legend would in this case be Adama, the biblical Adam."

"A young minister" recently wrote to the editor of *The Modern Church*, and asked what message he ought to bring to persons who were dying. He said he was in a dilemma. He knew the manner and the message of "the old evangelical

theology;" but "in the full light of modern thought," in which he felt himself standing, that message was discredited, and he found no other to take its place. What are we to do? "Are we to leave the soul to silence and to God? To do so is practically to confess ourselves beaten, and to accept spiritual agnosticism or fatalism." The editor sent his letter to a number of leading theologians and preachers.

Their replies may be found in Nos. 71-74 of *The Modern Church*. They are not always to the point. They often deal with the manner in which the young minister should deliver his message by the bed of the dying, while the difficulty of the young minister evidently is that he has no message to deliver. No doubt the things then said are in several instances well said. "It is tone that tells," says Dr. Clifford, "and tone is of the heart, and is true and magnetic as the heart is true and tender." Says Dr. James Black: "The Word of God should always be made use of at the visits, but the reading of a whole chapter is too fatiguing to the sufferer, especially when there is great bodily weakness. A suitable verse or two of Scripture is generally enough, and more profitable." One recalls how Dr. Guthrie, in his last hours, wanted what he called "a bairn's hymn" to be sung to him. Another tells us that "Dr. Macfadyen was called upon to visit a poor old Scotchwoman who had long been a member of the Church, and was now dying. He found her with her face turned to the wall, unconscious of, or indifferent to, everything around her. She made no answer when he told her who he was. He spoke of her drawing near home, and quoted texts of Scripture, but could not rouse her. He began the 23rd Psalm: 'The Lord is my Shepherd; I shall not want'— and still there was no response. Then he began the Scotch version of the Psalm—

'The Lord's my Shepherd, I'll not want;
He makes me down to lie
In pastures green'—

There was a stirring of the bed-clothes; and as he went on the old woman turned round, looked him in the face and spoke: 'Hey, I mind o' learnin' that when I was a lassie.' She took his hand and joined him in repeating the verses." And then the editor makes this comment upon these things: "One other observation is suggested by what Dr. Macmillan states regarding the late Dr. Guthrie, that in his last hours he wanted 'a bairn's hymn' to be sung to him. It is that for sick people with delicate nerves poetry is better than prose, and singing better than reading. The writer of this article discovered this many years ago, before he had been long a minister. He instinctively felt, as he stood by the bedside, say of a consumptive patient, that his own words were clumsy and awkward, and that speech was harsh compared with the soothing power of musical tones. So, instead of trying to say something edifying in his own language, he selected some well-known hymn as a vehicle of instruction, and sang, rather than read, its stanzas."

"The writer of this article" is Professor A. B. Bruce of Glasgow.

But the young minister's difficulty is what to say, not how to say it. "The old evangelical theology was certainly strong at this most crucial point, and left a minister in no doubt as to what he should say and do. His duty was to preach the doctrine of justification by faith alone, and to endeavour to get an assent to that doctrine from the dying." Those are his words.

"Where did he learn this?" asks Dr. Garden Blaikie. "Certainly not from the Shorter Catechism. I have, during the whole course of my ministry, admired and loved two of the answers of that Catechism as precious beyond expression, alike for the living and the dying. One is: 'What is effectual calling?' The process there described culminates in the sinner being enabled to 'embrace Jesus Christ freely offered to us in the gospel.' The other is: 'What is faith in

Jesus Christ?' The answer is, 'Faith in Jesus Christ is a saving grace whereby we receive and rest on Him alone for salvation as He is offered to us in the gospel.'" And Dr. Blaikie asks if either of those answers in the least degree justifies the representation that the old theology made the reception of salvation turn on giving assent to the doctrine of justification by faith.

They do not. And yet it may be that men who had learned the Shorter Catechism so misapplied it. For, while it is true that, as Mr. Clow says, a man is often wiser than his creed, it is true also that he is sometimes not so wise; and in the same letter Mr. Clow himself gives a striking and painful instance of it. "I recall an American story," he says, "which puts the evil to which your correspondent refers rudely, but memorably. A soldier had received his death-wound, and the chaplain—an earnest, zealous man—was endeavouring to prepare him for death. He poured upon him a flood of questions: 'Are you looking to the Cross?' 'Are you clinging to the Rock?' 'Are you trusting in the Blood?' and so on to a score of similar intent. The dying man lay in silence, with his face to the wall. At length he turned, and said in a feeble voice: 'Look here, parson, ain't you about done with them con-un-drums?'"

But the question for our young minister, and for all of us, is not what the old evangelical theology taught, but what one may teach who stands "in the full light of modern thought." And it is a question of the utmost need. For here a distinct and profound cleavage is made at our feet, and the letters of these eminent pastors range themselves on either side of the gulf. "No doubt," says Dr. Marshall Lang, "in the old evangelical theology there was sometimes too much of a doctrine of justification, a scheme of redemption; but Dr. Andrew Bonar's Manual, to which I have referred, shows how anxiously and faithfully 'the old evangelical' dealt with the spiritual state of the dying, emphasised the need of repentance as well as faith, and pointed

directly to 'the Lamb of God that taketh away the sin of the world.' Surely the minister who stands most fully 'in the light of modern thought' would not wish to do less or else than this." Yes; it is proved from the letters here that there are modern ministers who do less and else than that—ministers who do immeasurably less, and therefore else impassably.

We do Dr. Clifford no injustice, his letter is so frank and fearless, if we name him one. We do him no injustice, for plainly he means to do less and he means to do else. Here are his words: "But what is our message to be? Never have I hesitated to utter to the most sinful and depraved the glad tidings of God's redeeming love for His children, for His wandering, self-destroyed, prodigal children, and to assure men in the near prospect of death that God is their Father, and regards them, their sins and guilt notwithstanding, as His sons, and seeks to save them from their sins."

So "the most sinful and depraved" is a son of God, and, dying in his sins, will surely inherit the promises, of which already he is an heir. That is the one message. And the other is that he is now a son of the devil, and that he will receive power to become a son of God only through repentance and faith in Christ Jesus. And these two messages are distinct and contradictory. Plainly "the question of your correspondent is one of intense practical importance to every Christian minister," and it is time we had discussed it even in our religious periodicals.

With which of these messages, then, does the full light of modern thought send us to the dying bed? There is an article in a later issue (August 25) of this same periodical which supplies us with an unmistakable, though a most unexpected, answer. It is the review of a Dutch novel. Within recent years there has arisen in Holland a new school of fiction. This new school, we are told, has behaved as new schools

generally do. Its members have rebelled against the traditions of the fathers; they have reviled these traditions, and the fathers also; they have floated a new review, and they have published several novels. Surely it belongs to modern thought, and stands in the full light of it.

Now the novel before us is typical both of the fiction and of the theology of this new school. The fiction, with which we have nothing to do, is utterly worthless; but the theology is most significant. "Had he known his Bible," says the reviewer, "the writer of this novel might have taken as the motto of his book: 'Lust, when it has conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death'" (James i. 15). "Undoubtedly," he continues, "this is a somewhat old and trite saying for a *fin de siècle* story to develop through a few hundred pages; but that is precisely what lends for the theologian peculiar interest to this novel, and many other novels of our time. It is that this trite theological phrase is being repeated as though it were a new discovery, and with all the vigour and power with which men proclaim every new discovery. *The world of fiction is rediscovering sin.* Only a century ago, during the flush of the Revolution, we had beautiful and idyllic pictures of what the state of the world would be, if only the forms and institutions of society could be removed. Let these forms which cramped and warped the fair nature of man be taken away, and man would grow up in perfect beauty. Man to Rousseau was naturally good; it was circumstances—such circumstances as the priests and the royal authority and society—which polluted him. In the glorious burst of that fiery vigour of youth which filled the veins of the world with a new faith in itself and a new hope for itself, everything was possible. Nothing was or could be too hard for man. It was his morning-time, and joy was it in that dawn to be alive, but to be young was very heaven. Let man only shake off the clinging fragments of the old kings, and at once he would bring about that new

heaven and new earth which had tormented the thought, and haunted the dreams of the prophets. And now'—!

"And now," says this skilled reviewer, standing in the full light of modern thought, "see how far we are from that to-day." And he tells how the strongest novelists are hovering with wide wings over the abyss of man's iniquity. "Everywhere the new school is preaching such things, as few preachers dare do it, with a loathsomeness of detail which haunts the memory." And he names Guy de Maupassant, Emile Zola, and George Moore. They force us to see how sordid life is, with no delicate colouring and no daintiness—sordid to the core. No doubt all this is exaggerated, as every recoil exaggerates. It is largely due to the wide swing which the pendulum took in the early years of the century that it is now swinging so heavily in the opposite direction. But fiction is rediscovering the fact of sin. Its explanations and theories about it are multiform, but it is almost unanimous in insisting upon the fact of it. Almost everywhere it is laying an unexpected emphasis upon the words of Browning when he said that Christianity is the faith which launched its dart at the head of a lie, taught original sin, the corruption of man's heart.

"On the question itself," says Professor James Orr, "as one who *still* believes in the main lines of the 'old evangelical faith,' that is, in the ruin of man through sin, in the need of redemption through Christ, in His atoning work as the ground of a sinner's hope, in the regenerating and sanctifying work of the Spirit, in faith in Christ (not 'assent' to a 'doctrine of justification by faith alone') as the gospel presents Him to us as the means of salvation, and in repentance for sin and a changed heart and life as the evidence of genuine faith—I think that a minister's duty at the death-bed is very plain."

Professor Orr says so "in the full light of modern thought."

Milton's *Primaeval Man*.

BY MARY A. WOODS.

"By steps we may ascend to God."

THE chief interest of our last study, that of Milton's Angels, lay in the fact of their resemblance to Man. This resemblance is the result not so much of poetical licence on the poet's part as of deliberate opinion. Milton endorses the tradition according to which Man was created to fill the "vacant room" caused by rebellion in the angelic ranks. The limitations to which he is subjected, the tests imposed upon him, are intended to prevent the recurrence of so great a catastrophe. This new Angel, the last-born and darling son of the Creator, is to be carefully trained and tested before entering upon his inheritance: he must serve as a probationer before being admitted to the full privileges of his order. Thus we find his limitations, his comparative ignorance and subjection, as much insisted on as his knowledge and freedom. He is represented, it is true, as not only innocent, but noble and majestic, replete with all natural goodness, wise with intuitive knowledge. He is also immortal, beautiful to look at, and knows, naturally, neither sickness nor pain. But if in these respects he is only "a little lower than the Angels," he is lower none the less, and that not only as the head of a lower creation, a distinct "species," but as occupying a lower step on the ladder which he must climb if he is to fulfil the law of his being. For Milton believes in evolution, if not in the modern sense of the word, still in a very real sense. To him all creation is an ascending scale of forms, closely linked, the lower forms sustaining the higher, and capable of eventual assimilation with them—

"Each in their several active spheres assigned
Till body up to spirit work."¹

His Paradise, like that of most modern theologians, is the home not of manhood, ideally considered, but of childhood. Milton's ideal Man—Man, as he was made capable of becoming—is not Adam, but rather Abdiel, in whom we find the fire and freedom, the tried courage, the conscious virtue which are so dear to the heart of the poet, but which weakness and inexperience make impossible to Adam. It is this tried virtue that gives the Angel his moral superiority. Milton is nowhere more eloquent than in the famous passage in which

¹ *Paradise Lost*, v. 477, 478.

he insists on the importance of such trial to moral growth:—

"I cannot praise an ignorant and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat. . . . That which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers and rejects it, is but a blank virtue, not a pure."²

It is true that he so far makes Adam an exception, as to suggest in his case the knowledge of good might have been acquired without the knowledge of evil:—

"Perhaps this is that doom which Adam fell into of knowing good and evil—*i.e.* of knowing good by evil."³

But we need not suppose him to mean that even in unfallen man, good could have been developed without a struggle. On the contrary, the temptation to which Adam succumbs is a trial which must have lifted him higher if it had not worsted him. Had he resisted it, he and his race would doubtless have been strengthened and purified by successive probations, adapted to their increasing virtue. Men were to dwell on earth—

. . . "Till, by degrees of merit raised,
They open to themselves at length the way
Up hither, under long obedience tried,
And earth be changed to heaven, and heaven to earth."⁴

Or, as Raphael puts it to Adam—

"Your bodies may at last turn all to spirit,
Improved by tract of time, and wing'd ascend
Ethereal, as we; or may at choice
Here or in heavenly Paradises dwell."⁵

Earth, in short, was to have been a sort of fore-court of heaven, itself becoming slowly "more refined, more spiritous and pure," as its inhabitants became more and more fitted, by continual practice, for the exercise of angelic functions.

One difficulty must beset all speculations on this subject, a difficulty familiar to us in connection

² *Arcopagitica*.

⁴ *P.L.* vii. 157-160.

³ *Ibid.*

⁵ *Ibid.* v. 497-500.

with the temptations of Christ. How are we to conceive of a sinless being—Adam, Abdiel, Christ—as tempted to evil at all? What is there on which temptation can lay hold? Milton feels the difficulty, and—as far, at least, as Adam is concerned—he meets it characteristically. He has recourse here as elsewhere to the arbitrary will of God. He separates God from goodness, and supports his view by a literal interpretation of the story of the apple. Man, he contends, could not have been tempted to sin, *as such*,—"the lust of the flesh, the lust of the eyes, the pride of life,"—for his inclinations were naturally holy; but he could be tempted to an act innocent in itself, yet involving the sin of disloyalty, as being arbitrarily forbidden:—

"It was necessary that something should be forbidden or commanded as a test of fidelity, and that an act in its own nature indifferent, in order that man's obedience might be thereby manifested. For since it was the disposition of man to do what was right, as being naturally good and holy, it was not necessary that he should be bound by the obligation of a covenant to perform that to which he was of himself inclined."¹

And again—

"Seeing that man was made in the image of God, and had the whole law of nature so implanted and innate in him, that he needed no precept to enforce its observance, it follows that if he received any additional commands . . . these commands formed no part of the law of nature, which is sufficient of itself to teach whatever is agreeable to right reason—that is to say, whatever is intrinsically good. Such commands, therefore, must have been founded on what is called positive right, whereby God, or any one invested with lawful power, commands or forbids what is in itself neither good nor bad."²

If we are tempted to ask—Is not this to make God the Author of sin, nay, according to Milton, of the lifelong and eternal misery of millions? we are landed in the difficulties that confronted us in our first study; and, at least, we must allow that Milton's suggestion is an ingenious and consistent one.

The test, as we know, proves fatal. The "mortal taste" of "that forbidden tree" makes the starting-point of Milton's tragedy. By that first sin the easy way is barred, along which, by short and

pleasant stages, Man might have passed to the Promised Land. He has to turn aside into the wilderness, and there, with painful steps, and by rough and circuitous paths, to find, if it may be, his original goal. He has lost all the equipments for his journey,—the immortality which he shared with the Angels, his natural rectitude, even the power of will, which left him free to stand or fall. The death which overtakes him affects soul and body alike, or rather—for Milton does not believe in "soul and body"—the entire man. There is no intangible spiritual existence, no Hades life, no Paradise of the spirit, while the body sleeps. The man dies absolutely, is non-existent, till he is re-created, for bane or bliss, on the day of resurrection.³ So, too, his will is hopelessly crippled, his inclinations hopelessly depraved, except as reinforced by miraculous aid,—the "grace" unneeded by the Angels,⁴ as it was unneeded by unfallen man. And, at best, it is only a fragment of the millions doomed by his error whom Adam foresees as restored by One who

"Shall quell
The adversary Serpent, and bring back
Through the world's wilderness long—
wondered man
Safe to eternal Paradise of rest."⁵

The "greater part," so Milton assures us, are to perish by the way.

Milton's tragedy does not, as a rule, affect us much. This is perhaps because, while it has lost some of its hold on our belief, it has lost none on our memories. It has become less true to us, without ceasing to be trite. If we would realise its sadness, we must compel ourselves to see with Milton's eyes, to combine the poet's freshness of insight with the theologian's faith. We must imagine it true, not in substance only, but in detail; not as a mystery, but as a series of syllogisms, of which every conclusion must be pressed with a remorseless logic. Doing this, we may perhaps understand how the poet, when he cast about him for a tragedy that might best express the weariness and disappointment of his later life, rejected one by one the subjects that had suggested themselves to him during the years of waiting,⁶ rejected even the *Christus Patiens*, to occupy himself with the saddest of all histories, the master-tragedy of the human race.

³ *T.C.D.* chap. vii. "Of the Death of the Body."

⁴ *Ibid.* chap. ix. "Of the Special Government of Angels."

⁵ *P.L.* xii. 311-314.

¹ *A Treatise on Christian Doctrine*, chap. x. "Of the Special Government of Man."

² *Ibid.*

⁶ See the list given by Garnett and other biographers.

Professor Wendt's "Teaching of Jesus."¹

BY THE REV. DAVID EATON, M.A., ABERDEEN.

THE second part of Professor Wendt's *Teaching of Jesus*, of which this volume is an instalment, was well worth translating. Upon its appearance in Germany two years ago, it was welcomed on every hand as a most important contribution to the study of a subject of paramount importance. In presenting it to English readers, Mr. Wilson has conferred a great favour upon all who are unable to study it in the original. His rendering is not exactly literal; here and there he has misapprehended the author's meaning; but barring a few slips, which are inevitable, his translation is not only very readable, but also very accurate.

The first part of Dr. Wendt's work, which was published a few years ago, is of a severely scientific character. It deals with the criticism of the Gospels, and is likely to be read, even in his own country, by a very limited circle. This second part is, intentionally, more popular. It came to the author's knowledge that many cultured laymen desired an exposition of the teaching of Jesus which should be in harmony with the present state of gospel criticism; and he has attempted here to satisfy that desire. He is singularly well qualified to do so. He is at home in all the departments of theology; he is well acquainted with modern science and modern philosophy; and he is an earnest disciple of Him whose teaching he here delineates. There is a good deal in his work, more especially in what will form the second volume of this translation, to which exception must be taken; but no one can read it without deriving much benefit from it.

In a short preface, written expressly for this English edition, the author explains his interest in the subject. "It arises from the conviction that the historical Jesus Christ, in His annunciation, by word and deed, of the kingdom of God, was the perfect revelation of God for men; and from the desire that this conviction may more than heretofore have practical sway in the scientific study and the popular dissemination of Christian truth."

The Church has always held, in theory, that in Jesus Christ, in His life and teaching, we have the full and final revelation of God; but it has not always given full practical effect to this principle. Our Protestant theology is built to a much greater extent upon Paul's Epistles than upon the Gospels. But we must resolutely return to the teaching of Jesus Himself. Such a return "will be the most powerful and efficient means of promoting and strengthening the Christian religion in our time, and making it clear and intelligible." The contents of Scripture are not all of the same value, and the real touchstone is to be found in the teaching of Jesus. His teaching is "a unity, definite and complete, giving incomparable instruction in all that pertains to our saving intercourse with God; it is of transparent simplicity even for an unlettered and childlike intelligence; and it attests its own divine truth and value immediately to our consciousness, without needing to be accredited by an external authority."

The aim of the present work is to give "an authentic, complete, unmixed knowledge of the historical elements" of this teaching. But this involves a laborious critical investigation of the sources. In a previous volume, which is not likely to be translated, Dr. Wendt has published the results of such an investigation on his part, and he has briefly summarised them in the Introduction to this volume. As regards the Synoptic Gospels, there is little that is novel in his criticism. He finds in them *two main sources*: (1) the Gospel of Mark, which is based upon some earlier narratives, which were not originally constructed in strict chronological sequence, and which Mark has put together somewhat loosely; and (2) the "Logia of Matthew," an apostolic collection of sayings and acts of Jesus, which our first and third Gospels have worked up along with the material furnished by Mark. His criticism of John's Gospel is much more original. In its present form it is, according to him, post-apostolic. Instead, however, of discarding it as a valuable source of information regarding the teaching of Jesus, he thinks he has detected in it plain evidences of composition. In the prologue and in the longer discourses of Jesus

¹ *The Teaching of Jesus*. By H. H. Wendt, D.D., Ord. Professor of Theology, Heidelberg. Translated by Rev. John Wilson, M.A. In two volumes. Vol. I. Edinburgh: T. & T. Clark.

the evangelist has had before him a written source, which must have come from the same hand as the First Epistle of John. These discourses related specially to the closing period of our Lord's public ministry; but the evangelist has spread them over the whole of His public life. These "Johannine Logia" are a *third main source*. But although Dr. Wendt thus recognises in the "Johannine Logia" a third source, it is from Mark and the "Logia of Matthew" that he chiefly derives our Lord's teaching. It is only after fully discussing the synoptic material bearing upon any topic that he turns to the discourses in the fourth Gospel, and inquires whether the teaching recorded in them is in harmony with that recorded in the other sources. The conclusion arrived at is almost invariably the same: though the teaching in John differs largely in respect of form from that in the Synoptists, as regards matter they are in substantial agreement.

What now is the result, as regards the teaching of Jesus, of this critical investigation of the Gospels? Many estimable Christians are exceedingly nervous as to the ultimate issue, and would fain put a summary stop to all critical study within the Church. Some opponents of Christianity seem to think that criticism has robbed us of almost all evidence of the historical reality of that which we believe. There is no good ground, however, either for the fear of the friends or for the triumph of the foes of our Christian faith. A careful study of the work before us will leave no doubt as to that. Whatever defects and blemishes may be found in it are not due to criticism. In the closing section of his work the author gives it as his opinion that for our knowledge of the teaching of Jesus the particular answer he has given to critical questions regarding the Gospels is comparatively indifferent. "The notion," he says further, "that a strictly critical study of the Gospels, an investigation of them in accordance with the same principles as guide us in examining other literary historical sources, would make the historical form of Jesus problematical or at least do prejudice to the ideal sublimity and purity of His life and teaching, we must nowadays pronounce to be simply antiquated. Critical study has gradually and permanently led to results, in the light of which the historical image of Jesus loses nothing, but rather only gains. When we distinguish as far as possible in our Synoptic Gospels between the earliest tradition and later accretions, there is presented to us in this

earliest tradition such a clear and vivid historical picture of Jesus as makes us recognise the full greatness of this historical manifestation, teaches us to understand its epoch-making influence upon the religious and intellectual history of humanity, and explains the unique religious and saving significance which the Christian Church has ascribed, and ever will ascribe, to it."

In reading this work we must bear in mind what it professes to be. It is not a book of devotion nor a treatise on the person of Christ, but simply an historical account of our Lord's teaching. In the opening sentences of the Introduction the author distinguishes between the historical and the systematic treatment of the subject. The historical method of treatment simply aims at presenting our Lord's teaching in the form given it by Himself during His lifetime; it allows no consideration of its present value for Christian instruction to modify the exposition, and makes no attempt to prove its truth and perennial value either as a whole or in detail. In an article on "The Historical and the Religious Way of regarding Jesus Christ," written originally for a Christian magazine in Japan, Dr. Wendt explains himself more fully. "The purely historical way of regarding historical persons, events, and developments is related to the religious way of regarding them exactly as the merely scientific way of regarding natural phenomena is related to the religious way of regarding nature. The task of history, like that of natural science, is to apprehend the fact under consideration as precisely as possible, to bring out its connection with facts otherwise known to us, and, without ignoring its uniqueness, to explain it as far as possible from this its connection with other facts and in analogy with them. On the other hand, the religious and Christian way of regarding historical facts, as well as the phenomena of nature, has to appreciate these facts and phenomena with regard to their relation to God and with reference to the religious fellowship of men with God; and it has to do so in accordance with the special view of God and of the fellowship of men with Him, which corresponds with the revelation given in Jesus Christ. The purely historical or scientific way of looking at things is in principle independent of the religious and Christian way. It may maintain its independence even when the historian or scientist is a Christian by conviction; and it must do so, if it is to be true to itself and

perform its work in a satisfactory manner. On the other hand, the religious way of looking at history and nature is not independent of the historical or scientific knowledge of things; it must accept from the latter the whole of the material to which it refers. Any Christian statements regarding nature and history, which do not refer to scientifically knowable facts, are mere speculations which we cannot regard as true, and to which, therefore, we cannot ascribe any religious value." Now the aim of this work is to give a purely historical exposition of our Lord's teaching. If we bear this in mind, and if we also remember that it treats expressly of His teaching, and only very incidentally of His life, we shall understand why some things are omitted which we should otherwise expect to find in it.

The whole work consists of five sections, of which the first two and the larger part of the third are included in this volume. The first section, which treats of the historical foundation of the teaching of Jesus, gives an interesting account of the religious conceptions and hopes of the Jews in His time. There is also a chapter on the development of Jesus' religious mode of view: His religious development before His baptism; the revelation experienced at His baptism; and the period of temptation. Before entering upon His public ministry, Jesus neither belonged to the party of the Pharisees nor to that of the Essenes. His religious life was nurtured on the Old Testament, in which He found something far higher than the Pharisees and scribes were wont to find. The God whom the latter found in it was the great King and Judge, who was only interested in the retribution of men's works, and who was specially interested in their ceremonial observances. The God whom Jesus found in it was the merciful and gracious Father in heaven, ready to bless even sinners, and who at the same time required of them the loftiest morality. Jesus did so mainly because of the peculiar spiritual power which belonged to Himself. From the first He knew Himself as standing in a filial relation to God. He did not, however, as yet know Himself to be the Messiah. The revelation which awakened His Messianic consciousness He received suddenly and unexpectedly on the occasion of His baptism by John. He then became conscious that the Spirit of God, which was to be possessed and given by the Messiah, had been imparted to Him, and that the titles, Son of God and Beloved of the Father, which, according to Old Testament promise,

belonged to the Messiah, were expressly sealed to Him by the judgment of God. This consciousness of His Messiahship had to be confirmed through an inner conflict. This conflict did not arise from any evil in Himself, but from certain Messianic conceptions and ideals current among the Jews, and up to that time cherished even by Himself. The question to be settled was not how He, on the supposition of His Messiahship, was to carry out His specific work, but whether He was really the Messiah. If these current Messianic ideals were right, how could He, who had no means of realising them, and who could not supply Himself with such means in a magical way, be the Messiah? His temptation was thus not a temptation to misuse His Messianic powers, but to doubt whether He was actually possessed of such powers, whether the revelation vouchsafed Him at the Jordan was not a delusion. He overcame this doubt by discerning that the kingdom of God, which the Messiah had to set up, was different from what was currently supposed; that the Messianic kingdom as generally conceived was of an earthly kind, and that consequently the idea that the Messiah must be possessed of earthly power, glory, and sovereignty was not in harmony with God's will. He came forth from the temptation with the consciousness of His Messianic vocation as an abiding possession, and with a clear and consistent view as to the nature of the kingdom of God.

The second section deals with the external aspects of our Lord's teaching. It is full of valuable matter; but we must pass on to the third section, which treats of the announcement of the kingdom of God in general. The kingdom of God was, according to the Synoptists, our Saviour's real theme. We hear very little about it in John's Gospel; but that is probably to be accounted for by the fact that the discourses in John belong to the last period of our Saviour's public ministry. Jesus nowhere defines the kingdom of God; what He meant by it we must gather from His own words and acts; and from these we learn that, though the expression was in common use among the Jews in His time, He used it from the first in a sense different from theirs. They understood by it a restored theocratic kingdom of Israel; He understood by it "a divine dispensation under which God would bestow His full salvation upon a society of men, who, on their part, should fulfil His will in true righteousness." It is a kingdom

of ideal saving fellowship between God and men—a fellowship of spontaneous, forgiving love on His part, and of trust and obedience on theirs. As Professor Bruce puts it, it is “a kingdom of grace in order to be a kingdom of holiness.” Wherever this fellowship exists, there the kingdom of God is realised. Accordingly, it is not such an external, political kingdom upon earth as the Jews generally expected. But neither is it a purely transcendental, “heavenly” kingdom. No doubt He also thinks of it as a future, heavenly kingdom; indeed He finds its consummation in the future heavenly state of salvation. But it is already being realised on earth among God’s true children, who, as such, experience His salvation and fulfil His will in righteousness. Nevertheless, though already present, it is still always coming, partly inasmuch as it has yet to reach an ever-widening circle of men; partly inasmuch as even for those who already belong to it, it is by no means a simply permanent possession, but a good or blessing to be ever anew striven after; and partly inasmuch as its present development upon earth must be followed by its future consummation in heavenly glory. Jesus has nowhere set forth His conception of the kingdom in systematic form; but we can easily gather it from His teaching regarding God, the benefits of the kingdom, the righteousness of its members, and the conditions of admission. God is the *Father of all men*, though all men are not God’s children. By the Fatherhood of God, Jesus does not mean that He stands to men in the relation merely of Creator, but that He loves them with spontaneous, communicating, forgiving love. In the view of Jesus this fact, so far from excluding, rather includes the thought that God’s will is the absolute authority for men, and that men must fulfil His will with unconditional obedience. Nor does it exclude God’s holiness; it rather enhances it. By God’s holiness the Jews of our Lord’s time thought mainly of His aloofness from the world; Jesus conceived of it rather as finding its fullest expression in His boundless love to man. In this conception of God as the loving Father lay the foundation of our Lord’s idea of the salvation of the kingdom. In God’s paternal love He found, first of all, the pledge of the certain bestowal of this salvation upon all who trustfully seek it from God. All men are sinners against God; consequently forgiveness of sins is the gift of grace, upon which all reception of salvation in the kingdom depends;

it is a gift, however, which all attain who turn trustfully and resolutely to the kingdom of God. But now wherein consists the salvation which, on the assumption of the gracious forgiveness of their sins, the members of the kingdom enjoy? We can certainly say that Jesus did not include any special earthly happiness, power, and glory in this salvation. It is true He did not regard the good things of ordinary earthly life as incompatible with the kingdom. But so far from encouraging His disciples to look for any extraordinary external good fortune, He sought to turn away their aspirations from earthly things by pointing out the trivial and transitory value of these. The great saving benefit of the kingdom is a future heavenly life of eternal welfare, which must be conceived, however, in a purely ethical manner. But we must not think that Jesus has removed the scene of the blessedness of the kingdom entirely from this earth and laid it on the other side of the grave. “The essential point rather is, that Jesus, in making the fatherly love of God His primary principle, and in accordingly maintaining the certainty for God’s saints of a future heavenly life of eternal welfare, could also draw the still wider conclusion that God’s saints even on earth obtain absolute protection against all evils and dangers, an absolute bestowal of all necessary good things, and a true and pure felicity.” In our Saviour’s view of God as the Heavenly Father we must also find the ruling principle of His idea of the righteousness of the members of the kingdom. Righteousness must be seated in the heart. The universal fulfilment of God’s will is a simple duty; an unassuming sense of duty ought to accompany all works of righteousness; the value of such works depends entirely upon the inward man. As regards God, the righteous conduct required consists in love and trust and prayer out of a trustful heart. Although Jesus did not altogether reject external ceremonies, He did not attach to them any value in themselves; He allowed them only so far as they were forms and means of true worship. As regards our conduct towards our fellowmen, Jesus emphasises the supreme importance of the faithful, loving discharge of our moral duties towards them. In opposition to the scribes and Pharisees, He regards the moral obligations due to one’s fellowmen as more weighty and urgent than ritual and ceremonial observances. The duty to men which includes all others is love. The inward constraining motive to love our fellow-

men is God's fatherly love. We must love all men, even our enemies. Our love to men must be ministering, benevolent, correcting, and forgiving. But we must not make love a plea for the neglect of other duties. We must show fidelity in all human relationships. We must do justly as well as love mercy.

We have been able to give only a very brief

summary of the contents of this volume. We hope, however, that many of our readers will be induced to study it for themselves. We might also take the liberty of urging them to read along with it Professor Bruce's work on *The Kingdom of God*, which contains some things lacking in Wendt, and which corrects, by anticipation, some of his erroneous conclusions.

The Fourteenth Chapter of Genesis.

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IN an article I contributed a short while ago to THE EXPOSITORY TIMES, I referred to the fourteenth chapter of Genesis as a crucial instance in which the exaggerated scepticism of the so-called "Higher Criticism" has been confuted by the recent discoveries of Oriental archæology. At the very moment when the critic was proclaiming in the most positive tones the unhistorical character of a narrative which even Von Bohlen had allowed to be authentic, the spade of the excavator and the patient skill of the decipherer were vindicating its trustworthiness in the most complete and unexpected manner. The history of the campaign of Chedorlaomer and his allies against Palestine, which we have been told was but a projection into the distant past of the western campaigns of the Assyrian kings, has been shown to be in exact accordance with the testimony of the ancient monuments, while the account of Melchizedek, king of Salem, which the critics were unanimous in pronouncing to be mythical, has also received an unexpected confirmation from the same source.

The chief argument urged against the credibility of Chedorlaomer's campaign was the difficulty of believing that military expeditions could have been sent from Babylonia to Palestine at so early a period as that assigned to Abraham. By the side of this chief argument other arguments were but subsidiary, such as, that the political situation presupposed in the narrative of Genesis is inconsistent with all that we knew about early Babylonian history; that a Babylonian conquest of Canaan at such a date is incredible; or that the names of the Canaanitish kings are etymological plays upon the catastrophe which subsequently overwhelmed the

cities of the plain. So far as the historical arguments are concerned, the cuneiform inscriptions show that it is the critic, and not the Book of Genesis, that has been at fault.

Syria and Palestine had been invaded by the armies of Babylonia long before the age to which the lifetime of Abraham can be referred. The founder of the first Semitic empire in Chaldæa was a certain Sargon of Accad in northern Babylonia, who was not only a great conqueror, but also a great patron of learning. He established a famous library in the city of Accad, and it was under his auspices that the standard Babylonian works on astrology and terrestrial omens were compiled. Nabonidos, the last king of independent Babylonia, who was a zealous antiquary, and the pioneer of modern excavators, tells us that Naram-Sin, the son and successor of Sargon, reigned 3200 years before himself, or about 3750 B.C., and the early monuments discovered in Babylonia go to show that this date cannot be far from the truth. Now, a copy has been preserved to us of the annals of the reign of Sargon and of the first portion of his son's reign, which were drawn up, it would seem, while Naram-Sin was still upon the throne, and from these we learn that Sargon not only led his armies to the shores of the Mediterranean, but actually reduced Syria and Palestine—"the land of the Amorites," as it was termed by the Babylonians—to the condition of a conquered province. Three times did he march against the Amorite land and subdue it, and on a fourth occasion "he passed over the (countries) of the sea of the setting sun, and he spent three years in conquering (all countries) in the west. He united all these lands so as to form but one empire. He erected images of

himself in the west. He made the spoil pass over into the countries of the sea."

It would seem from the last sentence that Sargon made his way even into the island of Cyprus. Support for such a conclusion may be found in the fact that General di Cesnola procured there a Babylonian cylinder of early type, on which the owner entitles himself "a servant of the deified Naram-Sin," and the cylinder-seals of native workmanship found in the prehistoric graves of Cyprus are plainly imitations of those of archaic Babylonia. But however this may be, the words of the Babylonian text which I have quoted leave no room for doubt that Sargon established his power in the countries of "the setting sun," and on the shores of the Mediterranean. That this power was handed on to his son, Naram-Sin, is further clear from the fact that no more expeditions against the land of "the Amorites" are recorded, while Naram-Sin's second campaign was directed against the king of Magan, the name under which Midian and the Sinaitic Peninsula were known. The Babylonian troops could have marched thus far to the south only if Palestine had been secure in their rear.

A break of 1500 years occurs before we again hear of Babylonian princes in Palestine and Syria. A tablet recently discovered by Mr. Pinches gives the name and titles of Ammi-satana, a monarch of the first dynasty of Babylon, and among his titles is that of "king" of the land of "the Amorites." According to the Babylonian scribes, Ammi-satana, who belonged to the first dynasty which ruled over an united kingdom and made Babylon a capital, reigned from 2240 to 2215 B.C., and though the date may be about seventy years too high, it is quite early enough for our fourteenth chapter of Genesis.

How Ammi-satana came to be king of Syria as well as of Babylonia is explained by certain bricks found among the ruins of the temple of the sun-god at Larsa, the modern Senkereh. On these Eri-Aku, king of Larsa, calls himself the son of an Elamite, Kudur-Mabug, to whom he gives the title of "father of the land of the Amorites." What the title precisely means I cannot say; all that is plain is that Kudur-Mabug stood in a close relation to the Amorite regions of the west.

The name of Eri-Aku, "the servant of the moon-god," was transformed by his Semitic subjects into Rim-Sin. The fact that his father was an Elamite

indicates that a part at least of Babylonia was at the time dependent on Elam. The kingdom of Larsa must have been under an Elamite suzerain; in no other way can we understand how its king came to be of Elamite descent, unrelated to the older rulers of the State. We learn, moreover, that he was supported on his throne by the forces of the Elamite sovereign. When Khammurabi, the contemporary ruler of Babylon in the north, at length succeeded in overthrowing Eri-Aku and uniting all Babylonia under a single head, he had to face not only the king of Larsa, but the king of Elam as well. Babylonian unity implied the overthrow of Elamite supremacy. Kudur-Mabug, however, was not himself the king of Elam. Had he been so, the title would have been conferred on him by his son. He was simply "the prince of Yavutbal," a frontier province, the relation of which to Elam seems to have been pretty much that of Wales to England. The actual king of Elam may have been a near relative of Kudur-Mabug; he was not Kudur-Mabug himself.

The name Kudur-Mabug signified, in the Elamite language, "the servant of the god Mabug." It was thus parallel to the name of Kudur-Nankhundi, "the servant of the goddess Nankhundi," borne by a king of Elam who made a raid into Babylonia and sacked the temple of Erech in 2285 B.C., not long after the death of Khammurabi. Nankhundi corresponded to the Semitic Ashtoreth, and, along with the god Lagamar, occupied a foremost place among the deities of Elam.

Such, then, are the facts which have been revealed to us by the decipherment of the cuneiform inscriptions. The yoke of Babylonia had been laid upon Canaan and Syria as far back as the remote days of Sargon of Accad, and in the very age to which Abraham belongs—if we are to give any credence to the statements of Scripture—an Elamite prince, whose son was a Chaldaean king, was called the "father" of that western land, while a Babylonian monarch, a few years later, claimed to be its "king." So far from its being incredible that Babylonian armies should have marched into Palestine, and that Babylonian princes should have received tribute from Canaan in the time of Abraham, we find that Canaan had been included in a Babylonian empire centuries before, and that the arms of a Babylonian monarch had been carried even to the borders of Midian. What, then, becomes of the theory that the history of

Chedorlaomer's campaign was but a reflection into the past of the "historical" campaigns of the Assyrian kings?

But more than this, the political situation presupposed by the fourteenth chapter of Genesis is precisely the same as that which the contemporaneous monuments of Babylonia assure us was actually the case. Not only according to the Book of Genesis, but also according to the monuments, Babylonia was divided into more than one kingdom, and acknowledged the supremacy of Elam. When the Babylonian kings go forth to war, according to the narrative in Genesis, it is under the command of an Elamite monarch, and it is Chedorlaomer, and not the Babylonian kings, whom the Canaanites "served." This is in exact accordance with the fact that Kudur-Mabug, and not Eri-Aku, was "the father" of the land of the Amorites, and that it is only later, when the Elamite domination had been shaken off, that a Babylonian prince became its "king."

So close a correspondence between the condition of Babylonia as described in Genesis, and that in which it was at the beginning of Khammurabi's reign, suggests the question whether the age of Chedorlaomer is not also the age of Khammurabi. The question has long since been answered in the affirmative by the Assyriologists, on the strength of the more than accidental resemblance between one of the proper names recorded in Genesis and that of the son of Kudur-Mabug. Eri-Aku is letter for letter the Arioch of Scripture, and the Ellasar of Arioch can be no other than the Larsa of Eri-Aku. A scribe's carelessness could easily transform *al-Larsa*, "the city of Larsa," into the Ellasar of the Hebrew text.

Chedorlaomer would be Kudur-Lagamar in cuneiform writing. It is a name of the same character as Kudur-Mabug and Kudur-Nankhundi, Lagamar being, as we have seen, one of the chief Elamite gods. Shinar is the cuneiform Sumer, or southern Babylonia, and attempts have been made to find in the name of Khammurabi that of Amraphel. But the attempts have not been successful, and it is questionable whether the kingdom over which Amraphel ruled was really that of which Khammurabi was king. It is true, that in the later books of the Old Testament Shinar denotes the whole of Babylonia, and that Babylon accordingly is included in it; but in the fourteenth chapter of Genesis, otherwise so correct in its Babylonian

colouring, we should expect to find the term used in its proper sense. In this case, Amraphel of Shinar will be a king whose monuments have not as yet been met with, and the seat of whose government was in the south, and not northward in Babylon.

On "Tidal, king of nations," no light has been thrown by archæology. Tidal appears in the Septuagint as Thorgal, which is probably a better reading than that of the Hebrew text; and Sir Henry Rawlinson has conjectured that *Goyyim*, "nations," is a corrupt reading for Gutium, the name under which Kurdistan, as well as what was afterwards the kingdom of Assyria, was known to the Babylonians. But Tiadal, or Tadal, also appears on the Egyptian monuments as a Hittite name, and the Que or Guans inhabited the northern part of Syria.

The account of Chedorlaomer's campaign contains two indications that it has been derived from a cuneiform document. Although Chedorlaomer is the leader of the expedition, it is, nevertheless, Amraphel, king of Shinar, who is first named at the beginning of the narrative. The narrative, in fact, is dated in his reign, a clear proof that it must be quoted from the Babylonian annals. The two Babylonian princes take precedence of their Elamite lord, as could be the case only if the story had been told by a Babylonian writer.

The other indication is the form of the names Zuzim and Ham. We learn from Deut. ii. 20 that the names ought to be Zamzummim and Ammon. The forms met with in Genesis are inexplicable as long as we remain on Hebrew ground. But if once we grant that the Hebrew narrative has been copied from a cuneiform original, everything becomes intelligible. In the cuneiform system of writing, the same characters serve to express indifferently the sounds of *m* and *w*. The same group of characters might consequently be transcribed into Hebrew as either זוזים or זומים, and the choice depended on the knowledge or caprice of the transcriber. Similarly the Hebrew *hê* and *'ayin* would be represented in cuneiform by the same characters, and it would again depend upon the transcriber whether he should write הם or עם. This accounts for the substitution of Ham for Ammi or Ammon in Gen. xiv. 5; without the assumption of a Babylonian document, such a mode of writing the name is quite inexplicable.

Oriental archæology, working on the ancient

monuments of Babylonia, has thus not only demonstrated the historical character of Chedorlaomer's campaign; it has also made it probable that the history of the campaign was faithfully transcribed from Babylonian records which were contemporaneous with the event. Can it go further, and indicate a possible period when this transcription was made?

Until recently it was supposed that the only period when a Palestinian writer would have had access to the cuneiform annals of Babylonia was that of the Captivity. But the discovery of the cuneiform tablets of Tel el-Amarna has thrown a new light on the matter. They have shown that in the fifteenth century before our era, when Canaan was an Egyptian province, it was, nevertheless, under the dominating influence of Babylonian culture. The early kings of Babylon had been followed by a foreign dynasty, that of the Kassites, by whom Babylonia was governed for 576 years. But the power of Babylonia continued to be felt in Canaan, and Babylonian armies were still at times to be seen on the shores of the Mediterranean. The deep and lasting influence of Babylonian culture on the populations of the west is a sure sign of their long political subjection to Babylonian authority. Even in the days when Canaan obeyed the Egyptian Pharaoh, the disaffected Amorites of the north sought the help of Babylonian arms, and the oracle of the god of Jerusalem declared that the conquests of the Babylonians should still continue. The literature of the country was Babylonian; the cities of Canaan were filled with the clay literature of Babylonia; and the complicated cuneiform syllabary was taught and learned by the Canaanite scribes. Even the deities of Babylonia were introduced into the west; Ashtoreth, the Babylonian Istar, almost supplanted the native Asherah, and temples, towns, and high places took their names from the Chaldæan deities, Anu and Anat, Rimmon and Nebo, Moloch (Malik) and Sin.

This was a time when those who were interested in the earlier history of Canaan had every opportunity of searching in the records of Babylonia for references to it. It was a time when it was possible for the kinsfolk of "Abram the Hebrew" to transcribe from the clay books of Babylonia a narrative of the events in which he had borne a part. It is therefore no longer necessary to descend to the age of the Exile in order to find a period when a

Hebrew writer could consult the literature of Babylonia, and read the characters in which it was written; the century before the Exodus was one in which the literature and culture of Babylonia were brought to Canaan, and it was not needful to go to the banks of the Euphrates to study and assimilate them. Oriental archæology has nothing to say against the supposition that the history of Chedorlaomer's campaign, such as we have it in the Book of Genesis, may have been transcribed from the cuneiform records into "the language of Canaan" in the fifteenth century before the birth of Christ.

While the first part of the fourteenth chapter of Genesis is Babylonian in character, the second part of the chapter is purely Palestinian. Here, therefore, it might have been thought that Oriental archæology could shed no light, at least so long as the soil of Palestine remains unexcavated. But the same Tel el-Amarna tablets, which have revolutionised our conceptions of ancient history in so many respects, have afforded us a strange and startling commentary on the history of Melchizedek. Melchizedek has, as it were, stepped forth from behind the veil of mystery which enshrouded him, and has become an intelligible figure of history. The criticism which treated him as a myth has again been proved to have been too hasty, and its scepticism to have been unfounded.

Among the correspondents of the Egyptian Pharaohs, whose letters, written in the cuneiform characters of Babylon, have been found at Tel el-Amarna, is a veritable successor of the priest-king Melchizedek. Ebed-Tob, the king of Uru-Salim or Jerusalem, was indeed a vassal of Egypt, but he was a vassal who boasts that, unlike the other Egyptian governors in Canaan, he did not owe his position to the Egyptian monarch, nor was his royal dignity inherited; it was neither his father nor his mother, but an oracle of the god—"the mighty king"—whom he worshipped that had conferred it upon him. He was king, in short, in virtue of his office as priest of the god of Jerusalem. This god bore the name of Salim, the god of "Peace." The royal priest, accordingly, who ruled in Uru-Salim, "the city of Salim," might be called "the king of Salim" with even more truth than "king of Jerusalem." Like the descendant of David whom Isaiah beheld in prophetic vision (vii. 6) he was a "Prince of Peace."

Here, then, we have an explanation of the meeting between Melchizedek and "Abram the Hebrew."

Abram had defeated the invading host which had come from the banks of the Euphrates, and he had driven the conqueror from the soil of Canaan. He had restored peace to a country of which, as the Tel el-Amarna tablets assure us, Jerusalem was already an important capital and a sacred sanctuary. Its king, the priest of the god of Peace, naturally went forth to greet him on his return from the overthrow of the foreigner, and to bless him in the name of the deity whose priest he was. It was equally natural that Abram should dedicate a portion of the spoils he had won to a God in whose presence wars and enmities had an end.

But the description given of himself by Ebed-Tob, in his letters to the Egyptian monarch, also explains the suddenness, as it were, with which Melchizedek is introduced upon the scene. His father is unmentioned; as the author of the Epistle to the Hebrews says (vii. 3), he comes before us "without father, without mother, without descent." Like Ebed-Tob, it was not from his father or his mother that he inherited his royal office; he had been appointed to it by the deity whom he worshipped, and he was king because he was also priest.

The words he used in blessing Abram find their parallel in certain Aramaic inscriptions I discovered in the south of Egypt three years ago. These are in Aramaic letters of the sixth century before our era, and are cut on the sandstone rocks some four miles to the north of Silsileh, on the western bank of the Nile. They were engraved there by Semitic travellers in the close neighbourhood of a great boulder,—a Beth-el as it would have been termed in Canaan,—which we may gather from the Greek *graffiti* around it was accounted sacred. The inscriptions are as follows: "Blessed of Horus be Ezer-yobed the Shagabite;" "Blessed of Horus be Gamlan Sartsan;" "Blessed of Khnum be Abd-Nebo;" "Blessed of Khnum be Ag . . .;" "Blessed of Isis be Hagah." The formula is precisely the same as that which we find in Gen. xiv. 19 בְּרוּךְ אֲבִרָם לֹאֵל, but it is one which is hardly known outside the pages of the Old Testament. Among the numerous Phœnician and Aramaic inscriptions we possess, we find it in two only, and they are both of them from the land of Egypt. The formula, in fact, seems to be purely Canaanite, and it is possible that the inscriptions I copied near Silsileh may have been inscribed by some of the idolatrous companions of Jeremiah.

The forms of the letters would well agree with such a date.

In the Tel el-Amarna tablets, as in the later Assyrian texts, the name of Jerusalem is written Uru-Salim. The meaning of the first element in the compound is given us in a lexical tablet from the library of Nineveh, where it is stated that *uru* was the equivalent of the Assyrian *alu*, "city." It was one of those Canaanite words with which the Babylonian occupation of Syria and Palestine had made the Chaldaean scribes familiar, and of which, therefore, they have given explanations. The Hebrew form of the name has changed the first *waw* into *yod* in accordance with a well-known phonetic rule of the later Hebrew language.

Though Uru-Salim, "the city of Salem," was the full and proper name of the sacred city of southern Palestine, the Egyptian monuments furnish us with evidence that the shortened form Salem was also used. On the walls of the Ramesseum at Thebes, among the Palestinian cities conquered by Ramses II., the Pharaoh of the Oppression, in the eighth year of his reign, appears the name of Shalem; and about a century later, Ramses III. of the twentieth dynasty, in enumerating the places in the south of Canaan which had been captured by him, mentions "the highland district of Salem" along with Hadasah or "Newlands" (Josh. xv. 37), Shimshana or Ir-shemesh (Josh. xix. 41), Karmana or Carmel of Judah, Migdal (Josh. xix. 37), Aphaqa (Josh. xv. 53), "the Spring of Khibur" or Hebron, and Beth-Anoth. We see, then, that long before the Israelitish conquest of Palestine, Jerusalem was already an important city, and a famous sanctuary. We further see that it was known by the name of Salem as well as by that of Jerusalem, and that its king was also a priest, who derived his royal dignity from an oracle of the deity, and not by right of inheritance. In every point, accordingly, the history of Melchizedek in the fourteenth chapter of Genesis receives confirmation, and the very statements, which seemed to the critic to throw doubt on its credibility, turn out to be the strongest witnesses in its favour. The fact suggests certain reflections which it would carry us too far to discuss now. One of them, however, cannot be left unnoticed. It is that just as the earlier part of the fourteenth chapter of Genesis may be shown to have been derived from a Babylonian document, so the probability is strong that the latter part of the chapter was taken from a written Canaanitish

source. How else could the account, which is given us of Melchizedek, be so strikingly in accordance with what we now know to be the facts of history? The letters written by Ebed-Tob make it clear that there were books and archives, readers and writers, in Jerusalem before the time of the Exodus, and we have no reason for thinking that the clay books were destroyed, or the literary continuity of the city interrupted. Jerusalem was never overthrown by the Israelites, and when it

was at last captured by David, its own population was allowed to remain undisturbed (Josh. xv. 63; Judg. i. 21; 2 Sam. xxiv. 18, 22). Why, then, may we not believe that its ancient annals were still accessible when the materials of the Book of Genesis were compiled, and that not in the case of Jerusalem only, but also in that of other Canaanitish cities the biblical writer, or writers, had ancient documentary authority, for the history which has been handed down?

The Notion of Divine Covenants in the Bible.

BY THE REV. PROFESSOR CANDLISH, D.D., GLASGOW.

THE notion of a covenant between God and man is one that is frequently presented in Scripture, and has been very largely made use of in theology. Indeed, a school of Christian divines have made this idea the basis or principle of arrangement of their whole system of doctrine, and many others, without making it so entirely dominant, have made very considerable use of it. The federal theology, or theology of the covenants, has played an important part in the history of Christian thought since the Reformation; and if it was at one time extravagantly admired and insisted upon, has more recently been unduly disparaged. Since it was founded, not on a mere philosophical idea, but on what is in terms a biblical phrase, it may be of some use and interest to consider how far it has Scripture warrant.

In order to this it is necessary to inquire—

I. What is the true biblical notion of a divine covenant?

II. Is there reason for applying this notion to God's dealing with man from the beginning?

III. Is it a mere figure of speech, or a real and valuable category of thought?

The first and third of these questions are the most important, and deserve fuller consideration; the second needs to be noticed only because, unless it can be answered in the affirmative, the conception of divine covenants, even though it may be true and valuable as a mode of viewing God's work of grace and salvation, cannot give us a complete scheme of doctrine since it would not include the topics of the fall of man and its consequences. It is the inclusion of this that forms the special

characteristic of the federal theology, and this question, though one of detail, cannot be entirely overlooked.

I.

What is the biblical notion of a divine covenant?

The word covenant in the English Old Testament is uniformly the translation of the Hebrew בְּרִית, which is probably derived from a verb meaning to cut, and denotes a solemn agreement, having got that meaning from the ancient custom of ratifying important engagements by killing an animal in sacrifice, after which the parties sometimes passed between divided parts of the victim (Jer. xxxiv. 18, 19), and sometimes partook of a common meal (Gen. xxxi. 54). The phrase commonly used for making a covenant is literally "to cut a covenant," like the Greek *ὄρκια τέμνειν*, and the Latin *icere foedus*. So the expression in Ps. l. 5, "Those that have made a covenant with me by sacrifice," is literally "cutters of my covenant upon sacrifice."

This word is used in the Old Testament for agreements of various kinds among men, as well as for transactions between God and man. Thus it is applied to the agreements between Abraham and Abimelech (Gen. xxi. 27), Isaac and Abimelech (Gen. xxvi. 28), Jacob and Laban (Gen. xxxi. 44), Israel and the Gibeonites (Josh. ix. 6 foll.); to the friendly alliance between Jonathan and David (1 Sam. xviii. 3); to the treaty between Ahab and Ben-hadad (1 Kings xx. 34); to the league between Jehoiada and the rulers to make Joash king (2 Kings xi. 4); to the compact between David and the elders (1 Chron. xi. 3); to the treaty between

Zedekiah and Nebuchadnezzar (Ezek. xvii. 15, 16); and to the marriage union (Mal. ii. 14; Prov. ii. 17). Its employment in reference to human relations is therefore very wide and various, including those of tribes and nations to one another, of a king to his subjects and to other sovereigns, of individual friends, and of husband and wife. In all these cases, however, it seems to include the notion of a religious sanction or appeal to God in some form; and so it may be observed it is not used in the description of mere political leagues (as in Ps. ii.), or worldly associations (as in Prov. ii. 10-19), in which divine sanction was not and could not be sought.

In the Aramaic of the Targums the Hebrew בְּרִית is translated קִיּוֹ, which, in Dan. vi. 8, 16, denotes the decree of Darius according to the law of the Medes and Persians.

In the LXX. this Hebrew word is uniformly rendered not by *συνθήκη*, which would most literally express the notion of covenant or contract, but by *διαθήκη*, which means, etymologically, disposition, and very frequently will or testament—*i.e.* a man's disposition of his property in view of his death. The reason for the choice of this word would seem to have been that ברית is often used where no separate parties are concerned, but only an appointment or promise on the part of God is meant. *Διαθήκη* suited very well, because it was sometimes used in classical Greek for an agreement, especially of a solemn kind, sanctioned by an oath (as in Aristophanes, *Aves.* 439), and so would not be inappropriate for those places where the Hebrew word is applied to a covenant among men; while the verb *διατίθημι* is used in the apologue of the choice of Hercules for the deities disposing all things, so that blessings are the rewards of virtue (see Xenophon, *Mem.* ii. 1. 27); and the noun *διαθέτης* denoted an arranger of oracles (Herodotus, vii. 6), while *διαθήκαι* was a title given at Athens to sacred mysterious deposits, on which the welfare of the State was thought to depend. This was a word, therefore, which, from its use and association, would very naturally occur to the Greek translators as an appropriate rendering of the Hebrew word which we generally translate by covenant. It is uniformly employed in the New Testament also, in quotations and references to Old Testament passages where ברית occurs.

In the New Testament, however, *διαθήκη* and its cognate verb is only used of sacred transactions

between God and man, and secular agreements are expressed by a different word (*συντίθεσθαι*), as in Luke xxii. 4; John ix. 22; Acts xxiii. 20. Many of the instances of its occurrence are simply allusions to the Old Testament, such as Luke i. 72; Acts iii. 25, vii. 8; Rom. ix. 4, xi. 27; Eph. ii. 12; Rev. xi. 19. But in all the accounts of the institution of the Lord's Supper, Christ is recorded to have used the word in connection with the forgiveness of sins by His blood; and in the Epistles to the Galatians and to the Hebrews use is made of the meaning of the word and of the analogy of the human transactions to which it is applied.

In Gal. iii. 15, Paul is speaking of God's gracious promise and engagement to Abraham, which is repeatedly spoken of as a covenant (ברית, *διαθήκη*) both in Old and New Testaments; and he argues *a fortiori*, that if even a man's *διαθήκη*, when ratified, is unalterable, much more is that of God. The expression, "when it hath been confirmed" (*κεκυρωμένην*), seems to denote something additional to the transaction itself, which makes it inviolable; and this may be illustrated by two passages in the Old Testament, where the same Greek word is used in the LXX. In Gen. xxiii. 10, after Abraham had bought the field of Mamre, and actually buried Sarah there, it is said "the field was made sure to Abraham,"—that is, the sale was confirmed by his actually taking possession; and in Lev. xxv. 30, when a man bought a house in a walled city, there was a right of redemption by its former owner within a year, but if he did not redeem it in that time, the house was established to the buyer in perpetuity. In this latter case, we see that the transaction was ratified or confirmed by the fulfilment of a condition which was legally involved in it, previous to which the other party could have annulled it. Both these cases are mutual agreements, though neither they nor any mere sales are ever called covenants in Scripture. But the divine transaction of which Paul is speaking is very emphatically described by him as being of the nature of a promise, and it is said to have been ratified, not by Abraham's acceptance of it, but by God Himself. Possibly the reference is to the institution of circumcision, of which God says (Gen. xvii. 7), "I will establish my covenant with thee;" while previously it had been said (Gen. xv. 18), "In that day the Lord made a covenant with Abram." So in Ps. cv. 10, the repetition of the promise to Jacob is called a confirming of the

covenant with Abraham. The best expositors differ as to whether Paul uses the word here in the sense of covenant or of testament; but probably the more general notion of disposition, which corresponds literally to the Greek word, most exactly represents his meaning. He speaks only of one party, "a man's disposition," not a contract between men; and he states what is true of all dispositions, whether federal or testamentary, or of whatever kind.

In the Epistle to the Hebrews the word *διαθήκη* occurs in several places in the course of the argument for the superiority of Christ's office to the Levitical priesthood. In vii. 22, it is said that inasmuch as He has been made priest with an oath, He has become surety of a better *διαθήκη*; and in viii. 6, that because He is a minister of the true heavenly tabernacle, of which the earthly one was only an image and shadow, He is mediator of a better *διαθήκη*, which has been legislated upon better promises; and then this is identified with the new covenant promised by God through Jeremiah. There the word is clearly used as equivalent to the Hebrew term; but it may be noticed that the new covenant, as described in the passage quoted in full from Jeremiah, has in it no elements of a contract, but consists entirely of promises. Then, after showing (ix. 1-10) that the old covenant had not a cleansing from sin in the conscience, but only pointed to that in the future, he goes on to show that Christ has effected this by entering into the true holy place with His own blood (ix. 11-14). Therefore he says (v. 15), "He is mediator of a new *διαθήκη*, in order that, death having taken place for the redemption of the transgressions under the first, the called might receive the promise of the eternal inheritance." Then follows an argument (v. 16, 17) in which it is impossible, without great straining of the words, to understand *διαθήκη* otherwise than as testament or disposition by will. But if we remember that the word really means simply disposition, that there is nothing in the previous context to restrict it to a covenant in the strict sense, and that a testament in the Roman law was originally viewed as a covenant, this will not seem a mere play upon words. There is a real analogy between a will taking effect on the death of the testator and a covenant being ratified by sacrifice. The reason why a testament is of no force while the testator lives is twofold: first, because his death is the condi-

tion on which he disposes of his property; and secondly, because as long as he lives he can revoke or alter his will. Now, in the same way a covenant becomes effectual when its condition is fulfilled, and in the cases where it was ratified by sacrifices this was meant, by solemn religious sanctions, to preclude the parties from retreating from their engagements. The death of Christ fulfilled the condition necessary for the bestowal of the forgiveness and renewal promised by God, and so made His disposition of grace effectual and unchangeable. The general sense of disposition seems to be that in which *διαθήκη* is used in Hebrews, and it is illustrated by the analogy both of federal and of testamentary dispositions.

Another passage in the New Testament deserves notice, as throwing light on the meaning of the word. In Luke xxii. 29, Jesus uses, not indeed the noun, but the verb from which it is derived; and the translation in the margin of the Revised Version is, I think, the most natural: "I appoint unto you, even as my Father appointed to me a kingdom, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." Here *διατίθεμαι* means "I dispose," and is applied both to the Father disposing the kingdom to Christ, giving all things to Him, giving Him all authority, appointing Him heir of all things, and also to Christ disposing to His faithful adherents places of honour and authority in that kingdom. There is no mention of two parties, as in a proper contract—in both cases it is an act of authority; nor, on the other hand, is the notion of bequeathing at all suggested, so that the idea that we most naturally gather from the passage is neither the specific one of "covenant," nor of "testament," but the more general one of "disposition," of which the other two are particular kinds. This passage may fairly be regarded as determining the sense in which Jesus used the word at the institution of the Supper; and while the manifest allusion to Jer. xxxi. 31 makes it proper that it should be rendered "covenant" there, the meaning is more general than the English word commonly conveys.

Let us look now at the instances in which God is spoken of in the Old Testament as making a covenant, to see whether they involve the more specific notion of an agreement between two or more parties, over and above the general meaning which the Greek word has in the epistles of the

New Testament. The first of these instances is in Gen. ix. 8-17, where God is said to have made a covenant with Noah and his seed and all living things, of which He made the rainbow the token. This was a simple and absolute assurance that all flesh should never again be cut off by the waters of a flood. Next in Gen. xv. 18, and xvii. 1-14, God makes a covenant with Abraham, promising to make him fruitful, to give his seed the land of Canaan, and to be a God to him and to his seed; and though this is accompanied with the moral precept, "Walk before me and be thou perfect," and the positive ordinance of circumcision, the promise comes first, and in its first revelation is unconditional. Then we have the covenant made with Israel at Sinai (Ex. xix. 3-8, xxiv. 1-11), which has more distinctly the form of a solemn agreement on mutual conditions, though it should be observed that this covenant is represented in some places as a renewal and confirmation of the covenant with Abraham, Isaac, and Jacob (Ex. vi. 4, 5; Ps. cv. 8-10). Another divine covenant was that by which God gave the priesthood to Phinehas, the grandson of Aaron, in reward for his zeal (Num. xxv. 12, 13), perhaps referred to in Mal. ii. 4, 5, as the covenant with Levi. God's covenant with David and his descendants as the royal family is spoken of in Ps. lxxxix. 19-51; and there is the promise of the New Covenant in Jer. xxxi. 31. Now, of all these cases, the transaction between God and Israel at Sinai is the only one in which there are distinct parties making reciprocal promises, in all the others the divine declaration is the most prominent if not the only element mentioned.

It is observed by Vitranga, on Isa. lv. 3, that in the phrase "to make a covenant with any one" the preposition "with" is in Hebrew sometimes *אִתּוֹ*, sometimes *עִמּוֹ*, and sometimes *לְ*, but that the last is used by preference when the transaction is entirely of grace. But this distinction cannot be strictly carried out.

Probably we shall form the most worthy and adequate notion of the biblical meaning of the term if we remove from it the peculiar features of all the human analogies by which it is expressed, and retain only what is common to them all, and can be ascribed to God. The definition given by a Scottish theologian of the last generation, Dr. James MacLagan of the Free Church College, Aberdeen, is formed in this way, and it is, I think, about the

best that has been given, a declaration by God to His intelligent creatures "of the grace which He intends to show them, and of the allegiance which He expects at their hands" (*Lectures and Sermons*, p. 323). In most cases there is implied also the acceptance of God's declaration by those to whom it is made, and their promise of obedience. This we see in Abraham's believing God's promise and performing the rites of sacrifice and circumcision, in Israel's accepting God's commands at Sinai and promising to obey them. This furnishes the analogy to covenants between friends or between a people and their king. But in some instances there is no mention of such acceptance or mutual promise; and in any case it is not, as in proper covenants among men, where the parties are antecedently independent of each other, and come under obligation only by voluntary stipulation. Here God is absolutely sovereign, and it is only of His condescension that He gives men an opportunity of freely undertaking what they are naturally bound in duty to do, and also promises of His grace, a blessing to which they have no claim of strict right. A divine covenant, therefore, is distinguished from a mere command or appointment by this, that it has a promise in it, and this indeed is its most essential element. There may or may not be a condition. In some cases where in the Bible God is described as making a covenant there are conditions, in others there is none; but in all cases there is a promise. This conception of a divine covenant seems to agree with the usage of the word in the Old and New Testaments, and to involve nothing unworthy of God.

Another element in the biblical idea of a covenant of God with men is that it deals with men not only individually, but socially. This was the case with the Sinai Covenant. It was made with Israel as a nation, and not merely with that generation, but with all the succeeding generations of the race. So it was also with the Abrahamic Covenant; it included not only the patriarch himself, but his family and posterity. The same thing is true of the New Covenant in Christ. Now, this necessarily implies the principle of representation. If God is to deal with masses of men as unities, including those who are to live in many successive ages, he must do so by means of representatives acting for them. So Abraham entered into covenant with God for his whole

seed; Moses for Israel; and that generation of Israel for all succeeding ones. In like manner, we are led to believe Adam did for all mankind. The blessing pronounced on him at his creation belongs to the whole race (Gen. i. 28-30), and the sentence pronounced after his sin (iii. 16-19) is experienced also by all mankind. This may seem arbitrary, but it is in accordance with the analogy of other covenants described in Scripture, and with the facts of experience, which show that men frequently inherit the consequences for good or evil of what others have done. And it will not

appear unjust if we remember that the special characteristic of a covenant is not law, but gracious promise on the part of God. All mankind are under God's law by nature, simply in virtue of their creation, apart from the covenant altogether. What the covenant adds is no new duty or obligation, but an assurance of God's purpose to reward their obedience with a more explicit assurance also of His purpose to inflict, if they sinned, a punishment which would have been just even had there been no covenant.

(To be concluded.)

Recent Biblical Study in Canada.

BY THE REV. HERBERT SYMONDS, M.A., LATE PROFESSOR OF DIVINITY, TRINITY UNIVERSITY, TORONTO.

THE activity in every department of Bible study, in Germany, England, and the United States, which forms such a remarkable characteristic of our age, can scarcely be said to have as yet extended to Canada.

The reasons for this backwardness are not far to seek. With an enormous extent of territory, we have but a scanty population, and whilst there is little poverty, we cannot be regarded as a wealthy people. Hence the interests of the active agricultural, commercial, or professional life are, as compared with older countries, out of all proportion to those of the leisure classes. Literature, art, and theology have an existence in Canada, but they are as yet in the stage of infancy, and need careful and patient nursing.

These features of Canadian life render it absolutely necessary that the Theological Colleges should devote their best energies to the cultivation in the Ministry of the practical virtues. It is not an infrequent remark of visitors that the average excellence of Canadian preaching is higher than that of Great Britain. The Canadian preacher is called upon to speak at all sorts of gatherings: public school openings, closings, and examinations; Sunday-school entertainments; meetings of Orange and other Societies; and the supreme virtues in the speaker are readiness, clearness, and directness.

Further, it is to be noted that though the population is sparse, denominationalism flourishes here as elsewhere. In a sense, our people are

intensely theological. No discussions are more frequent in the country districts than those which turn upon the comparative excellences or defects of the various religious bodies flourishing in the locality. Hence the need for the theological student to be carefully instructed in the history of his communion, the causes which led to its foundation, the main points of distinction which separate it from others. Not only are such questions eagerly discussed by the fireside or at the social gathering, but the public press freely offers its columns to the champions of Anglicanism, Presbyterianism, Methodism, and any others who care to enter the lists.

"Apostolical Succession;" "The Churchmanship of John Wesley;" "Are Unitarians Christians?" such are the questions which absorb the attention of the theologians, and many of the letters written afford evidence of the careful study which has been devoted to the subject under discussion.

In treating of the subject of Bible study, it is impossible to avoid the delicate ground of biblical criticism.

The first question which rises to the mind will be, "What is the attitude of Bible students in Canada to the Higher Criticism?" It is but recently (and in view of what has been said it will not occasion surprise) that the results of the methods of Biblical exegesis, which almost universally prevail in Great Britain, have been

openly avowed in a Canadian divinity school. The case has excited, and is exciting, such interest in theological circles, and throws so much light upon the question before us, that it may be well to treat it at some length.

In May 1890 a public lecture was delivered before the Convocation of Victoria University by Professor G. C. Workman, on the subject of "Messianic Prophecy." Dr. Workman had studied at Leipzig under Delitzsch, and is the author of a volume on the *Text of Jeremiah*, for which Delitzsch wrote a brief Introduction. The influence of Edward Riehm was manifest in the opening part of the lecture, but Dr. Workman is not the slavish adherent of any teacher. His lecture, since expanded into a lengthy article written for the *Methodist Quarterly*, is only a summary of the more complete treatment of this fascinating subject. In common with almost all scholars, Dr. Workman drew a sharp distinction between the Old Testament expression of prophecy and its New Testament fulfilment. In interpreting the former, the latter was to be entirely disregarded. "The true scientific meaning of a prophetic passage is the thought which the prophet had in his mind in writing it."

In the development of this thought, Dr. Workman did not take sufficient account of the audience whom he was addressing. There is no doubt that the majority of those present, so far as they had heard of such views at all, had always regarded them not as the results of a strictly scientific method, but as the vagaries of German dreamers. In a second article lately published in the *Methodist Quarterly*, he has to some extent admitted this, and removed the ground of some natural misconceptions.

In the meantime, the gathering storm burst. Dr. Workman was assistant Professor of Philosophy in the Faculty of Arts, as well as Professor of Old Testament Exegesis in the Faculty of Theology. One year after the delivery of his lecture, the Board of Regents of Victoria University proposed to deprive him of his work in the theological department, and in spite of the explanations contained in his second article, reaffirmed its decision in January 1892. Naturally, Dr. Workman at once tendered his resignation, which was accepted by the slender majority of two in a meeting of eighteen; and as a brilliant writer reviewing the whole case in *The Week* pointed out, the theological scholars

of the Board, including the Chancellor and the Vice-Chancellor, were in the minority.

In these trying circumstances Dr. Workman has not been without sympathy. Dr. M'Curdy, Professor of Semitic Languages in Toronto University, in two letters to *The Mail*, severely, but temperately, condemned the action of the Board, and pointed out the true issues at stake. "There are," he said, "two fundamental questions in this whole controversy. These must be considered apart, and they have immeasurably different degrees of practical value. The one relates to the correctness of the special biblical theory advanced by Professor Workman; the other to the methods of investigations which ought to be tolerated and encouraged in the scholarly study of the Bible. The one is a question of fact, the other a question of principle and policy." The importance of this latter point is urged with great force, and from Dr. M'Curdy's scholarship and position must tend to stimulate and support those who are feeling their way towards the historical method of scriptural interpretation.

A word or two must suffice in regard to the work of Bible students in other Universities. At Queen's University, Kingston, Ont., Principal Grant is a thoroughgoing adherent of the new methods, and immediately adopted Dr. Driver's *Introduction to the Literature of the Old Testament* as a book of reference to be used in connection with his Sunday Bible lectures.

In a little volume entitled *Sunday Afternoon Addresses*, the Principal has outlined, with all the lucidity and force for which he is justly distinguished, his attitude towards the new Criticism, and the spirit in which its results should be received, laying special stress upon the warnings which history presents of the dangers attendant upon a rigid adherence to past interpretations, and an unyielding determination to entirely reject the new.

In Trinity University, Toronto, it is a misfortune that the Provost, owing to the great pressure of other duties, has been unable for some years to lecture in Exegesis. Trained in the school of Westcott and Lightfoot, and with no small portion of the profound insight into the depths of Holy Scripture, conjoined with the remarkable appreciation in those great interpreters of the wealth of meaning wrapped up in seemingly simple words and expressions, his lectures, as I remember them, were a rich treat. A tradition used to be current

that Dr. Body once spent a whole term's lectures upon the opening adverbs of the Epistle to the Hebrews, *πολυμερῶς καὶ πολυτρόπως*.

The two years' Divinity Course has recently been increased to three, and the curriculum further provides for a course in Theological Honours, modelled upon the Theological Tripos at Cambridge. Its special features are a thorough grounding in the study of Biblical Introduction and Canon, Textual Criticism, and the Theology of the Old and New Testaments. It will thus be seen that the importance of biblical study is fully recognised, and there is every prospect that in due time a body of competent Bible students will reflect credit upon their University.

Most of the readers of THE EXPOSITORY TIMES will be familiar with the name of Professor W. R. Harper, lately Professor of Semitic Languages at Yale, and now Principal of the University of Chicago. Many will know something of his arduous and persevering efforts to popularise the accurate study of the Bible by means of Summer and Correspondence Schools in Semitic languages (including even Arabic and the language of the Cuneiform Inscriptions), New Testament Greek, and the English Bible. The influence of this work has extended over the border to Canada. In the Summer Schools of 1890 there appears to have been but one Canadian present out of a total of over a thousand. In 1891 there were seven. In the Hebrew Correspondence School there are at present no less than fifty-three Canadian students. In Greek Testament, fifteen. There are also some students in the English Bible, and in what is called the Examination Department, but I cannot give the exact figures.

The American Institute of Sacred Literature, which owes its existence and success to Dr. Harper, is rapidly growing. In 1890, 790 students were working in the Correspondence Schools, and this was a gain upon 1889 of 273. In the same year, 1060 students attended the Summer Schools held at eight centres in the United States. But these results are insignificant compared with a scheme for conducting examinations, on selected books, all over the United States and Canada; for Dr. Harper is endeavouring to secure five thousand persons to conduct the examinations, the directions for study, and the preparations of the papers, being,

of course, in the hands of the Institute of Sacred Literature. Its Board of Management includes such distinguished ecclesiastics and scholars as Dr. E. T. Bartlett, Dean of the Protestant Episcopal Divinity School at Philadelphia, who is President; Bishop Potter of New York; Professor Thayer, the translator of *Grimm's 'Clavis'*; Professor Francis Brown of Union Theological Seminary; and Rev. Arthur Brooks. Its influence, as above shown, is already felt in Canada, and may be expected to yearly increase.

In the meantime, somewhat similar work, on a smaller scale, is being independently conducted. The Church of England Sunday School Institute has for some years conducted annual examinations for teachers and scholars in the Bible work of the year, and I understand that other denominations do the same thing.

From what has been said, it will be seen that the outlook for earnest and systematic Bible study in Canada is encouraging. At the same time, it must be confessed that the ignorance of otherwise well-educated people about the commonest facts of the Bible is appalling. It is becoming more and more evident that the one hour a week in the Sunday schools, a considerable fraction of which is occupied in other work than Bible study, is utterly insufficient for the purpose. For the present, and probably many years to come, anything like systematic Bible teaching in the public schools will be impossible, and one of the greatest problems before the Churches concerns the supplying of instruction in other ways. The Institute of Sacred Literature is doing much in this direction, and its methods at least should be studied and, where possible, adopted in Canada.

At present we Canadians are a church-going people. Our churches in all parts of the country are well filled. It would be wise, then, seeing how great is the need, for our ministers to make greater use of the pulpit for purposes of definite, systematic, and consecutive teaching of the Scriptures. If we cannot have the schools, we can school our congregations in the churches. Bible criticism, however dangerous it may be in some of its aspects, has certainly aroused the flagging interests of the people in the Word of God. Now, then, is the very time for the adoption of the expository method of preaching. *The Expositor's Bible* and THE EXPOSITORY TIMES alike bear witness to the feeling of the Old World on this head, and supply

necessary aid to men largely occupied in the practical work of the ministry. The Bible has spoken to and aroused a responsive chord in the breasts of many generations of men, but it cannot be effective if it be unknown. The signs in

Canada noted above, of a living interest in Bible study, are most hopeful. May they prove but the beginning of a universal awakening to the majesty and the beauty, the life-giving and life-directing power of the Word of God!

Requests and Replies.

Will you please mention the necessary Books for a beginner in Syriac?—Orcadian.

1. Nestle's *Syriac Grammar* (Williams & Norgate).

2. An edition of the Syriac New Testament. That by Gutbirius, with Latin Vocabulary (1664), is still procurable and useful.

3. The *Chrestomathia Syriaca* of Kirsch, with Glossary, by Bernstein (Lips. 1836), is extremely useful.

4. For an advanced Grammar the *Grammaire Syriaque* of R. Duval, Paris, 1881, is to be recommended.

5. The Old Testament may most conveniently be procured in the edition of Mausil, 1886.

Oxford.

D. S. MARGOLIOUTH.

Is there any History of the Authorship and Compilation of the Scottish Psalms?—C. H.

I sent you a brief note on 5th curt. anent Scottish Metrical Psalms. You might *add* to the books referred to—if the note is not already printed off—Julian, *Dictionary of Hymnology*, London, 1892, Art. "Scottish Hymnody," pp. 1021–3. It is probably more accessible than one or two I named.

D. D. BANNERMAN.

Our Debt to German Theology.

BY REV. PROFESSOR J. S. BANKS, HEADINGLEY COLLEGE.

I.

MOST of the English translations of German theology have been published by a single firm—the Messrs. Clark, of Edinburgh, who so far keep the lead in the field which they were the first to enter. The first series to appear was the "Biblical Cabinet," in forty-five duodecimos, a most interesting and useful series in its day, and still not without value. The first volume, published in 1834, Ernesti's *Principles of Biblical Interpretation*, which well represents the entire series, struck out a new path in biblical study in this country. But this was only a forerunner of the stately series of "The Foreign Theological Library," which, during the forty-five years of its existence, grew into one hundred and eighty volumes,—a goodly library in itself, representing the best names in German theology, and covering almost the entire ground of theological study—Church History, interpretation of the Old and New Testaments, Dogmatics, Ethics, Apologetics, Biblical Introduction and Archæology. Martensen and Godet, while non-

German in race, represent the best side of the German spirit. Outside this series, the same house has translated other standard works, such as the Meyer *Commentaries*, Cremer's *Lexicon*, Winer's *Grammar of New Testament Greek*, Lange's *Commentaries*, Thayer's edition of *Grimm's Lexicon*, Hefele's work on the Councils in part, and others. It has been a rule with the firm to publish only the works of orthodox writers, understanding orthodox in a liberal sense. Probably the difficulty of continuing a regular supply on these lines in the face of increasing competition explains the discontinuance of the series. The feature now referred to is worth noting, as it may serve to reassure those who suspect everything coming from Germany. It is mere prejudice to suppose that German is synonymous with Rationalist or heterodox. A moment's reflection would show the improbability of the homeland of the Reformation having fallen a prey to Rationalism. There has been a wonderful revival of scriptural

faith during the last fifty years in the universities and churches of Germany. Even Rationalism has fewer objectionable features than formerly. The Straussian and other epidemics have worn themselves out. Orthodox scholarship more than holds its ground. Many, indeed, still identify orthodoxy with the dark ages and all bad things; and if men like Stier and Godet and Dörner are weak and narrow, they are right. Two other faults are often found with German theologians. First, they are said to be cloudy and obscure in thought; and, secondly, by necessary consequence, cloudy and obscure in style. There is, doubtless, some foundation for the charge. Still, one or two things may be said in explanation. The German mind has a strong tendency to the abstract as the English has to the concrete. The one loves to theorise, to look at facts in the light of the principles they involve; it cares more for the laws of history than for history itself, and never rests until it has found the system of which isolated facts are a part. Sometimes, perhaps, the German seems to love abstractions for their own sake. The Englishman is the opposite of all this. He is impatient of theories; the very mention of idea is apt to worry him. These national peculiarities must be accepted on one side as on the other. Perhaps a German would say that he writes primarily for his own people, and must therefore speak in their dialect. The only way in which we can get at the meaning of many German writers, even in translations, is by again translating abstract conceptions into concrete cases.

The same is true in regard to style. It is absurd to suppose that a German cannot think and write clearly. The great names of German literature prove the opposite. Ranke and Mommsen are as clear as Freeman and Lecky.

Two additional points should be remembered. Part of the difficulty is often due to the subject. Logic and philosophy can never rival romance in interest for all minds. They will always make special demands on patient effort. Bishop Butler is often blamed for his style, which is perhaps not perfect; but something of the difficulty belongs to the nature of the questions discussed. The great questions of God's rule and man's destiny cannot be dismissed in the style of a newspaper paragraph. German theology deals mainly and by preference with subjects of this class. And, again, translators must bear part of the blame. Even if every

translation were perfect the original must lose much in the transfer, and translations from various causes are often far from perfect.

It should also be mentioned that the works reproduced in English are only specimens from a vast field. The greatest works can never be translated, for obvious reasons. There are truly great names in German theology which are almost or altogether unrepresented in English, *e.g.* Thomasius, Von Hofmann, Gess, Kahnis. Others, like Schleiermacher and Rothe, are only represented by minor works, which give a most inadequate impression of their powers and work.¹

That this great influx of German thought and learning during the last fifty years has deeply influenced religious thought and teaching in Great Britain and America, is beyond doubt. The change almost amounts to a transformation. In many cases the influence can be seen. We can scarcely take up a theological work of any mark that does not show signs of it. Many works could not have been written at all, and more could not have been written in their present form, without this foreign aid. Some are taken bodily from that source. Germany supplies the ground plan, the materials, the furnishing, the addition being some detail of form and decoration. But by far the greatest amount of influence is that which it is impossible to trace in detail. The material has been incorporated in the mental and moral life of preacher or writer, and is given forth without any thought of its origin. Often when we are enjoying the eloquence of some powerful preacher or lecturer, or reading with delight the expositions of English commentators, we are really feeding on thoughts that have come from hard German brains and prosy German pens. What English preaching and teaching would have been without this influence it is difficult to say; but we may be sure that preachers and students have not assimilated Lange and Meyer and Delitzsch without their life and work being greatly enriched. Any one who will compare the present state of theological knowledge in this country to-day with its state during the first half of the century will observe an immense advance. Take commentaries on Scripture. He would be a most stupid man who should throw a slight on the Clarkes and Henrys of the past. But if we place these

¹ The first by *Selected Sermons*, the second by *Still Hours* (Hodder & Stoughton).

beside their successors,—the Westcotts, Lightfoots, Ellicotts, Jamiesons, and others,—we see that we have travelled a long way since those days. And if we could analyse these works, and still better, if we could enter the workshops of the writers and notice the models they follow and the tools they use, we should find in the front rank and in constant use German exegetes of all schools, not merely those which exist in translations, but many more which do not.

Another and still more valuable result in the same field is the rise of a new school of English exposition, which promises in course of time to rank with the German. The standard of Hebrew scholarship is higher in Great Britain and America than it ever was. Other causes may have helped, but there can be no doubt that our leaders in this field have been fired by the example of continental scholars, as they have worked in their spirit and been profited by their labours. It is quite a common thing nowadays to find German reviews speaking with respect, almost envy, of British scholarship, a thing unknown a short time ago. There is an accuracy and exactness about our knowledge of the Scriptures which was unattainable before. As another evidence of progress in a related sphere, I may mention the six massive

volumes of Smith's *Dictionary of Christian Biography and Antiquities*, the Biography covering only the first eight centuries, a monumental work which would do honour to any age. A few of the articles are by continental writers, but the majority are the work of English hands, and are astonishingly full and accurate.

One effect of the great stimulus given to the study of Scripture is increased attention to Biblical, as distinct from Dogmatic, Theology. By Biblical Theology, we understand not only the systematising of Scripture teaching, but also the doctrines which arise directly out of Scripture. This is a subject which has long been a separate one in Germany. Witness the excellent volume by Schmid on New Testament Theology, and the more elaborate work by Weiss. Not much has yet been done in this country, though there are signs of a beginning. Bruce's *Kingdom of God* is a specimen of the kind of work referred to. The enormous amount of study given to the study of Scripture must in time bear fruit in this form. The analysis of the direct teaching of Scripture is a fascinating field in which much waits to be done. The growth of revelation, the different types of inspired teaching, the unity of the final result, all need to be brought out.

Gifts in Sleep.

A SERMON TO CHILDREN.

BY THE LATE REV. PROFESSOR W. GRAY ELMSLIE, D.D.¹

"Except the Lord work for you, it is in vain for you to rise up early and sit up late, in order that you may eat the bread of toil. Why! God gives it to His beloved while they are asleep."—Ps. cxxvii. 2 (amended translation).

If you have thought already what the meaning of these words is, I think they must have perplexed you a little. God gives presents to people that He loves when they are sound asleep. Did He ever do that to me?

I will show you what the man who wrote this psalm wanted to put into men's hearts and minds. The beginning of the psalm is plain enough. Many a house has been built beautiful and strong; and perhaps the very night before the family were to go into it a fire burned it all down. The same

with a city; the guards kept watch, but the enemy got in and the town was burned and destroyed. When people see things like that they say, "We can't prevent accidents happening; it is God that does it; it is all in God's hands." Then the poet goes on to say something more. "You toil as hard as you can; you rise early and sit up late; and you are doing all that in order that you may get bread to eat; and do you know that in all that work of yours you cannot do without God's help? It would never get you your food if God didn't give it you. God is not asleep when you are sleeping."

¹ Republished from an early number of *The Modern Church*.

Well, now I have got at the meaning of the text, I am going to try and illustrate it in the simplest way I can. As soon as I had got the real translation, it made me think of something that happens at Christmas time. Every child knows that before he goes to bed he hangs up his stocking; and though he has been doing nothing, but has just been sound asleep, he finds that loving hands and hearts have been busy while he slept. And children, if they think about it, must know this, that it is not Santa Claus that comes down the chimney, but every boy knows these things come from his father. And why do fathers and mothers give things to their little children while they are sound asleep? Because they love them so much. Why are Christmas presents given to little children while they are asleep? I am not at all sure that people know why they do it. One thing is to give them a surprise in the morning. The pleasantness of a present is that you do nothing for it—it is because you had not the least idea what was to happen, and that is why, when they give a toy or a book, parents put it there in the night, and the children know it is altogether their father's or mother's doing.

Everything good, one might almost say, is given like that. I wonder if children ever think what they would do without father or mother. You put on your clothes, you have a good dinner and tea, and go to bed. Where does it all come from? Just fancy one of you little girls going into a city to earn your living; how you would have to walk till your feet ached, and you would be ill-used by people that didn't like you. Just think of that. You don't think about it; it's just as if you were sound asleep all the time. Everything your parents give you, they give while you are asleep.

It is thus with a number of the best things that a father or a mother gives; all the securing of respect and obedience—no child can understand the good of that. I know of old men and women who spoke with reverence and thankfulness of their parents, and it was not the presents they gave them, but the habits of obedience they taught, that they felt most grateful to them for. As you get older you get afterwards to see what a wreck you would have made of your life if you had not been taught to deny yourself; and all *that* fathers and mothers are giving to you, children, and it is just as if you were asleep.

I have told you this about fathers and mothers that you may understand about God.

Jesus Christ spoke a parable in which He said the same thing as is said in this psalm. He said a man goes out and sows the seed, and then goes to bed and sleeps, and rises next morning, and goes on sleeping and waking and doing nothing more. What happens? The seed sprouts and springs up, the sun warms it, the showers nourish it, the grains of corn come, and then in the autumn the man finds the field full of golden grain. Who filled that man's barn with corn? Why, it was God. The man did nothing to it; he put the seed into the ground, nothing more; and so when he looked at his barn he could say—God gave it while I was asleep. The man sleeping—not working. God gives all to His beloved while they are asleep.

I think if we thought a little more, in a more rational fashion, we should see how utterly profitless our labours would be if that great God did not help us. God is the chief partner in your business, you ought to think, and you should almost put His name down in your books as a partner in the concern. The Bible means it truly. God has a right to the biggest part in your profit, because He earned it. Take a farm, take the farmer's work, and take God's work, and estimate both. Which does the largest share?

It is not only our food and our houses God gives us when we are asleep, but the better things He gives us too. When I was not thinking of it many of the sweetest friendships that have made life better and brighter have come to me—they were not sought for. Where men give themselves to be guided by God the best things come to them. I didn't plan them; they were dropped into my life somehow. When people are converted it is constantly most unexpectedly. Let me tell a pretty story that I have read in a book. A tiny little girl was given to a man, and he did not want or expect her, but she led him to God. The man was a weaver, and poor. He lived among a number of friends, and at his chapel there was a great deal of money lost belonging to the chapel. They could not bring the theft home to any one, but this man was suspected. He grew so miserable he went wandering away to a village a great distance off, and lived there all alone, and never spoke to any one. His heart had been hardened like a stone, his life was so miserable and wretched, and he grew ill. Then he became a miser; his whole heart was wrapped up in gold; every

sovereign he saved he buried in a hole under his floor near the fireside, and in the evening he would let it run through his hands and watch the glowing red light of the fire on it. Shut up thus in himself, his heart was like a prison.

One night he was out of his house, and a thief came and stole his gold. When he came back and saw the empty hole he grew quite mad, and rushed out again. While he had been away a poor woman had fallen down near the cottage and died. Her little child, feeling cold and wretched, went to the cottage, and, going in, she fell sound asleep by the fire. When the man came back, to his disordered brain it seemed as if his gold had been changed to the golden hair of the little child. Something tender came up in his heart as he saw the child asleep there; he wrapped things about it, and the end of it was that the little child stole into his heart. Women came,

and he let one of them help and teach him, and the strange thing was that he still thought his gold had been turned into a little child, and so he grew a soft-hearted, good man. It is true enough how, when the man was unconscious (asleep), God was giving him the best of gifts.

There is another story that I don't need to tell you at length. The story how our poor world was so sad-hearted with so much misery and sin, so weary of seeking good, and failing; how one night, when the great world was just worn out with its misery and toil, all at once, down from heaven into our world, God sent a little child—the little child Jesus. That baby was the world's Saviour, and through Him life has come to the earth. God gave that little child to the world while the world was fast asleep.

That is how God gives things to those He loves while they are asleep.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. That promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark,

38 George Street, Edinburgh) will send a copy of Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in *THE EXPOSITORY TIMES*; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.
The Ante-Nicene Christian Library, 24 vols.
St. Augustine's Works, 15 vols.
Buhl's *Canon and Text of the Old Testament*.
Pünjer's *Philosophy of Religion*.
Macgregor's *Apology of the Christian Religion*.
Workman's *Text of Jeremiah*.
Stählin's *Kant, Lotze, and Ritschl*.
Delitzsch's *Messianic Prophecies*.
König's *Religious History of Israel*.
Janet's *Theory of Morals*.
Monrad's *World of Prayer*.
Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

The British Institute for the Study of Hebrew and Greek.

ON the lines of President Harper's Institute in America, and at Dr. Harper's suggestion, Correspondence Classes have been established in this country for the study of the original languages of the Old and New Testaments. The movement is at present under the guidance of Dr. Maclaren of Manchester, and Professor J. T. Marshall, M.A., with whom other scholars and professors are associated.

The need for such classes may not be so great in this country as in America, but it is great enough and deeply enough felt, by men who have entered the ministry as well as others, to give such classes a wide and sincere welcome. We have been asked to co-operate, and have willingly accepted the invitation. It may be found possible in future to bring the Guild and these classes more closely together. Meantime their purposes are distinct. The Guild seeks to encourage the study of Scripture, whether in the original or in the English translation, as members find it convenient—these classes aim to promote a knowledge of the original itself. One step in the direction of co-operation may, however, be taken at once. We shall not promise an examination in June of the portions chosen for the Guild, but shall consider if these examinations may take its place.

The Correspondence Classes will be conducted in the following way:—

The student must first decide which course of study in Hebrew or in Greek, or in both, he intends to begin with. Four courses have been arranged for in Hebrew, and two in Greek. The first course in Hebrew comprises the study of

Grammar and of Genesis i.–iii. The second includes the critical study of Genesis iv.–viii., and selected passages of 1 Samuel, Ruth, and Jonah. The third covers Exodus i.–xxiv., and includes questions in archæology and exegesis. The fourth aims at the thorough mastery of the prophets Haggai, Zechariah, and Malachi.

The books required for all the courses are Harper's *Introductory Hebrew Method and Manual* (D. Nutt, 6s.), and Harper's *Elements of Hebrew* (D. Nutt, 7s. 6d.).

In Greek, the first course comprises a knowledge of the Grammar and the study of John i.–iv. The text-book is Harper and Weidner's *Introductory New Testament Greek Method* (D. Nutt, 7s. 6d.). The second course includes the critical study of John v.–xxi., and the First Epistle of John.

Having chosen his course, the student will send his name and fee (21s. for each of Courses I. and II., and 25s. for each of the others) to Professor J. T. Marshall, M.A., Fallowfield, Manchester. His name will be enrolled, and he will receive the first sheet of printed questions, which will be his best guide to the nature of the study required. When he is in a position to answer these questions, he will send them to Professor Marshall. They will be corrected and explained by their proper examiner, and returned as speedily as possible, accompanied by another sheet of questions. There are forty such question sheets in each course.

Those are the main points, and will suffice for the present. With hearty recommendation, we refer our biblical students to Professor Marshall for his prospectus and advice.

Recent Literature in Biblical Archæology.

THE expression "Biblical Archæology" is, at present, employed in two senses. In its narrower and perhaps more scientific sense, it means a description of the life of the ancient people of Israel, as it is recorded in the Bible. It is in this sense that Keil uses the term in his *MANUAL OF BIBLICAL ARCHÆOLOGY* (T. & T. Clark. 8vo. 2 vols. 1887–88. 21s.). But Keil finds it necessary to describe the land of the people of

Israel as well as their life, and even to pass beyond them to other lands and other peoples, wherever they touched upon the nation of Israel. Accordingly the expression "Biblical Archæology" is used in a wide, somewhat indefinite, but quite intelligible sense, to include all literature that describes the people of Israel or their country, or any of the nations or countries with whom the Israelites came in contact, or from whom their life may receive illustration.

Books in Biblical Archæology, using the expression in this latter sense, have recently come in upon us like a flood. For travel and discovery and the criticism of the Old Testament have met together, though it cannot be said that they have kissed each other, and it has become a somewhat urgent necessity to make a discrimination among the literature which their most interesting meeting has called forth.

Two of the more recent books seek to cover the whole field. One of them has been briefly noticed already (RECENT EXPLORATIONS IN BIBLE LANDS. By the Rev. Thomas Nicol, B.D. Edinburgh: *Young*. Crown 8vo, pp. 76. 1892. 1s.). A better book for holding up one's first steps in Biblical Archæology could not be desired. It is as clear in its style as it is trustworthy in its statement; and it covers its ground within a hundred pages without haste or confusion. The other volume (BURIED CITIES AND BIBLE COUNTRIES. By George St. Clair, F.G.S. *Kegan Paul*. Crown 8vo, pp. 378. 1891. 5s.) has a narrower sweep, but it enters into much greater detail. Though less terse in expression, it is not less trustworthy in statement. There are more traces of personal enthusiasm in the subject, for Mr. Nicol found no space for the personal element. Then Mr. St. Clair's volume contains some exceedingly useful illustrations and several good maps; and it is itself something of a guide to the literature of the subject, since each chapter ends with a brief list of "Authorities and Sources."

Two other volumes should be mentioned in this place. The first is one of the earliest of the "By-paths of Bible Knowledge" series (FRESH LIGHT FROM THE ANCIENT MONUMENTS. By A. H. Sayce, LL.D. *Religious Tract Society*. Crown 8vo, pp. 160. Seventh edition. 1892. 3s.). Though getting old (for a year or two makes a book old in this striding subject) it is a true book, and can never be out of date. The second is the very latest in the same series, and it is written by the same author (THE RACES OF THE OLD TESTAMENT. Pp. 180. 1891. 3s.). The subject is new; much of the book is pioneer work; but it is the work of a strong arm, and it is enriched with fine reproductions of Mr. Flinders Petrie's excellent photographs.

EGYPT.

We have had our beginner's book for the whole subject: for Egypt, in particular, it is Budge's DWELLERS ON THE NILE (*R. T. S.* Crown 8vo, pp. 206. Third edition. 1891. 3s.). It is another of the "By-paths." We were glad to see it recommended the other day in this very aspect by an evidently high authority in the *Athenæum*. But it is a student's book.

The *reader's* book is the volume on Ancient Egypt in the "Story of the Nations" series (ANCIENT EGYPT. By George Rawlinson, M.A. *Fisher Unwin*. Crown 8vo, pp. xxi, 408. 1890. 5s.). Professor Rawlinson's book is written to be read. And with comfort it may indeed be read, for this is Professor Rawlinson's great gift. And perhaps the ordinary beginner will know as much at the end of it as when he has studied Mr. Wallis Budge. They are both well and pleasantly illustrated.

But the history of Egypt is not found in either of those pleasant books. It is found in Brugsch's EGYPT UNDER THE PHARAOKS (*John Murray*. 8vo, pp. xxviii, 469. New edition. 1891. 18s.). Old Brugsch in its two bulky volumes was our most thoroughgoing history of Egypt, and new Brugsch in one volume is better than the old. Where some of the old book has gone we know, for there were surmises and speculations which more digging has proved mistaken. But we cannot account for it all in that way, and we owe a debt of gratitude for the self-restraint that has pruned away the garrulity and left the history. It is an altogether delightful volume, well written, well printed, well bound. And again we say, it is *the* history of Egypt.

Yet a still more beautiful volume is that which follows. It is the new edition of Professor Piazzi Smyth's OUR INHERITANCE IN THE GREAT PYRAMID (*Charles Burnet & Co.* 8vo, pp. xx, 452. 1890. 16s.). Into its special subject it is needless now to enter. The book has reached its fifth edition, and the point of it ought to be known to all who will find an interest in it. But this new edition is worthy of the most special commendation. Its twenty-five delicate plates, its 450 pages of clear printing, and its artistic and striking cover, will certainly commend it to all book-lovers; while its subject is here presented in the most accessible form in which we have yet received it.

Many travellers have ascended the Nile as well as Canon Bell (*A WINTER ON THE NILE*. Hodder & Stoughton. Crown 8vo, pp. xv, 336. Second edition. 1889. 6s.), and they have seen the things he saw, and their wisdom will die with them. But Canon Bell has remembered those who stay at home, and has generously divided the spoil. Much goodly spoil he has divided with them. But he has also made them feel that the joy of the battle is better than all the spoil that is gathered, and it cannot be carried home or shared with another.

The two remaining little books have been already mentioned in these pages. They are Tomkins' *LIFE AND TIMES OF JOSEPH*, and Flinders Petrie's *TEN YEARS' DIGGING IN EGYPT*. Both are published by the Religious Tract Society. Both are well illustrated. Both deal with Egypt; and both tell their story with a lover's enthusiasm.

And now, being on the way towards Palestine, this is the fitting place for Sir J. William Dawson's *EGYPT AND SYRIA* (*R. T. S.* Crown 8vo, pp. 211. Third edition. 1892. 3s.). It is a geologist's book. In the winter of 1883-84, Sir William Dawson travelled in Egypt and Palestine to examine the less known features of the geology. He had the equally clear intention of using his discoveries to illustrate and confirm the Old and New Testament Scriptures. And this little book is the pleasant result.

Here also may come *THE HITTITES*, by Professor Sayce (*R. T. S.* Crown 8vo, pp. 150. Second edition. 1890. 2s. 6d.). Though one of the latest written, and admirably written, it is perhaps the least abiding of all the series to which it belongs. For in this subject no one knows at present what a day may bring forth. One thing only is certain, that we are in the midst of discovery and speculation.

And here also shall come one of the most beautiful books in the present survey. It is a quarto of only 68 pages, and it costs a guinea. Moreover it is not worth a penny to the great majority of those even who find an interest in Biblical Archaeology. Its title is *BIBLICAL FRAGMENTS FROM MOUNT SINAI*; its author, Professor J. Rendel Harris; and it is issued from the Cambridge University Press. Page after page it has nothing but fragments of almost untranslatable Greek. But they are precious fragments, wrought out with long-suffering ability from the MSS. of St.

Catherine's Convent, and now generously edited and generously printed for the few who will buy and cherish them. Yet there are compensations both to Professor Harris and to the Syndics of the University Press in the issue of such a volume as this, for they who do buy will most assuredly cherish.

PALESTINE.

In the "Handbooks for Bible Classes" there is a little book on *PALESTINE*, by Dr. Archibald Henderson (*T. & T. Clark*. Crown 8vo, pp. x, 221. 1885. 2s. 6d.). It is the only introduction to the whole subject yet published. The full title is "Palestine: its Historical Geography, with topographical Index and Maps," and that title sufficiently describes the method and aim of the work. In all these matters Dr. Henderson finds his element, and he cannot but write well and learnedly.

Portions of the land are covered in three little books. First, we have *RECENT DISCOVERIES ON THE TEMPLE HILL AT JERUSALEM*, by the Rev. J. King, M.A. (*R. T. S.* Crown 8vo, pp. 192. Fourth edition. 1891. 2s. 6d.). It tells in most interesting detail the fascinating story of the Temple Hill excavations. Then there is Mr. Callan's little volume in the "Primer" series, *THE STORY OF JERUSALEM* (*T. & T. Clark*. 12mo, pp. 96. 1891. 6d.), a marvellously complete history of that long-honoured and much-suffering city. And, lastly, Dr. Selah Merrill's *GALILEE IN THE TIME OF CHRIST*, another of the "By-paths" series (*R. T. S.* Crown 8vo, pp. 144. Third edition. 1891. 2s. 6d.), less entrancing, perhaps, but more reverent than the chapter in Hausrath; a useful and convenient handbook to the study of the Synoptic Gospels.

Of the "Travellers' Tales," four are selected. The most piquant and original is the *CRADLE OF CHRISTIANITY*, by the Rev. D. M. Ross, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. xv, 256. 1891. 5s.), which has already had its word of welcome here. More conventional is Canon Bell's *GLEANINGS FROM A TOUR IN PALESTINE AND THE EAST* (*Hodder & Stoughton*. Crown 8vo, pp. xii, 362. Second edition. 1889. 6s.). It is quite an old-fashioned book, with its unpretending woodcuts and scraps of well-known hymns; but it is up to date nevertheless.

IN CHRIST'S COUNTRY, by Samuel Home, LL.B. (London: *C. J. Clark*. Fcap. 8vo, pp. 107. 1891. 2s. 6d.), is an exceedingly entertaining little volume. Mr. Home visited part only of "Christ's Country," and that part which, but for St. John's Gospel, we should have difficulty in calling Christ's. But wherever he went up and down Judæa he found delight and entertainment (the latter chiefly among the company he travelled with), and he freely gives us of what he so freely received. His chapters on Golgotha and the Sepulchre should be noted as contributions to the rapidly-growing literature of their subjects.

But if any book besides Bædeker is to be carried in our pocket when we go, let it be NOTES OF A PILGRIMAGE TO JERUSALEM AND THE HOLY LAND, by F. R. Oliphant, B.A. (*Blackwood*. Fcap. 8vo, pp. 161. 1891. 3s. 6d.). It is written for this very purpose, and it contains innumerable most practical details which Bædeker knows nothing of, and which, nevertheless, every traveller ought to know.

Four gift-books remain. They may be mentioned in the order of price; there is little else to distinguish them.

PALESTINE, HISTORICAL AND DESCRIPTIVE, by the Rev. W. L. Gage (*Warne*. 8vo, pp. 557. 7s. 6d.), is an American book, by a well-known Palestinian writer. It is printed upon heavy American paper, and it is illustrated with the dash and the effectiveness which American artists have found us so ready to appreciate.

THOSE HOLY FIELDS, by the Rev. Samuel Manning, LL.D. (*R. T. S.* Imperial 8vo, pp. 224. New edition. 1892. 8s.), differs but little in price or in character from the last. Its larger page gives it a more imposing appearance. It is thinner, however. Either volume should serve its purpose exceedingly well.

But a finer volume in all respects is Mr. Wilson's IN SCRIPTURE LANDS, also published by the Religious Tract Society (Crown 4to, pp. xvi, 384. 1891. 15s.). Author, artist, printer, and binder have all done their utmost upon it, as though they had destined it for the publishers' stand in some great exhibition.

Finally, the costliest, and yet it is marvellously cheap, is the imposing volume, entitled THE HOLY LAND AND THE BIBLE, written by Dr. Cunningham Geikie, illustrated by Mr. H. A. Harper, and published by *Messrs. Cassell* (4to, pp. xii, 948. 1891.

21s.). Thicker than the well-known illustrated edition of Farrar's *Life of Christ*, it is also more delicately illustrated, and everything has been done that publishing enterprise can devise to make it a choice and acceptable gift-book.

BABYLONIA AND ASSYRIA.

The first volume to be noticed here has quite recently been issued. It is known by the title of LIFE IN ANCIENT EGYPT AND ASSYRIA, by G. Maspéro (*Chapman & Hall*. Crown 8vo. pp. xv, 376. 1892. 5s.). It is not a history either of Egypt or Assyria. For that we must still go to the author's *Ancient History of the Nations of the East*. It is a representation of the *life* of the ancient Egyptians and Assyrians at a particular period of their history. And the two are placed side by side, that their likeness and unlikeness may be seen at a glance and for ever remembered. The period chosen is that of Rameses II. in Egypt (14th century B.C.), and for Assyria that of Assurbanipal (7th century B.C.). Maspéro, one of the most distinguished French orientalists of to-day, writes with a Frenchman's grace and lucidity, and the book is on the whole faithfully translated. It is also enriched with nearly two hundred woodcuts, which are not reproductions for the thousandth time of the things we know, but for the most part new. And we may reckon upon it that they are faithful and true, for on this the author has staked his great reputation. "These drawings," he says, "by M. Faucher-Gudin will teach you more than any long description. They have been executed with remarkable fidelity. It is the Egyptian and the Assyrian himself that they show us, and not those caricatures of Egyptians and Assyrians which are too often seen in our books."

Budge's BABYLONIAN LIFE AND HISTORY (*R. T. S.* Fcap. 8vo, pp. 160. Third edition. 1891. 3s.), and Sayce's ASSYRIA: ITS PRINCES, PRIESTS, AND PEOPLE (*R. T. S.* Fcap. 8vo, pp. 166. 3s.) are two further volumes of the well-known "By-paths of the Bible." They are not, histories in the full sense any more than Professor Maspéro's book, but they are more nearly so. The life they depict is not taken from a single epoch; its development is traced throughout the history. As in all this series, the illustrations, though not numerous, are good, being for the most part careful reproductions of carefully taken photographs.

In the series of books entitled the "Story of the Nations," which is as ably conducted as it was most happily conceived, there are three volumes whose place is in the very front rank. They are written by one author—Zénaïde A. Ragozin—and they all belong to this part of our present survey. The first, under the title of *CHALDÆA* (*Fisher Unwin*. Crown 8vo, pp. 381. Third edition. 1891. 5s.), carries the history with which it deals from the earliest historical times down to the rise of the empire of Assyria. The second is named *ASSYRIA* (pp. 450. Third edition. 1891. 5s.). It contains the history of the Assyrian Empire from its rise to the fall of Nineveh. The third, known by the single name of *MEDIA* (pp. 447. Second edition. 1891), covers the period that remains from the fall of Nineveh down to the Persian War. The illustrations to these three volumes are numerous, they are judiciously chosen, and they are most creditably executed. But it is their letterpress that gives them their probably unique position. While the popular and untechnical character of the series is never forgotten, the scholarship is as exact and recent as if they were the severest scientific textbooks. They record a complete chapter of history, every page of which has the most direct and helpful relation to the Old Testament Scriptures. The hungry preacher who comes for an immediate morsel of fact or illustration will never be disappointed. The patient reader will find the most fruitful and abiding reward.

Then, finally here, a most faithful volume is Professor Sayce's Hibbert Lectures for 1887, on

THE RELIGION OF THE ANCIENT BABYLONIANS (*Williams & Norgate*. 8vo, pp. 558. Third edition. 1891). Whether as a contribution to our present subject, or to the growing study of Comparative Religion, for it is a contribution to both, it is capable and thorough, altogether worthy of Professor Sayce's great reputation. And the immediate Scripture references are, as one should expect from this author, numerous and telling.

PHœNICIA.

"It shall be more tolerable for Tyre and Sidon in the day of judgment." One has to read the history of Phœnicia to know the point of that illustration, and the great need for toleration in that day. Two recent histories have been written, both by Professor Rawlinson. The one is popular and introductory. It belongs to the series which has just been named (*PHœNICIA*. *Fisher Unwin*. Crown 8vo, pp. xviii, 356. 1889. 5s.). It is written with great ease and comfort. Here and there it even trembles on the brink of slovenliness. Like all the rest it is well and judiciously illustrated.

The larger work is serious and systematic, a capable history, and it is even profusely and most excellently illustrated (*THE HISTORY OF PHœNICIA*. *Longmans*. 8vo, pp. xxii, 583. 1889. 24s.). Our interest in Phœnicia need not wait till the day of judgment. We search the Scriptures, for in them we, too, think we have eternal life, and Tyre and Sidon have a closer bearing on our search than hitherto we have acknowledged.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xii. 36.

"And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement" (R.V.).

EXPOSITION.

The Pharisees had said that He cast out devils by Beelzebub the prince of the devils. That

utterance, He tells them, reveals the venomous malignity of their hearts (vers. 33-35). But they might say: "It was nothing; we meant no evil; we merely threw out a supposition, as one way of accounting for the miracle we witnessed; if it will not stand, let it go; why make so much of it, and bear down with such severity for it?" Jesus replies: "It was not nothing, and at the great day will not be treated as nothing. Words, as the index of the heart, however idle they may seem, will be taken account of, whether good or bad, in esti-

mating character in the day of judgment."—BROWN.

"*Every idle word.*"—Idle, literally *without result* (*ἀργόν*, from *α* and *ἐργον*). Words must be not only not evil, but they must be actively good.—CARR.

It is not merely equivalent to *evil* word, though it includes that. The original is used in the New Testament to designate unemployed persons (Matt. xx. 3, 6), and in the classics, money lying without interest, and land untilled, and a fallacious argument, *i.e.* an argument that comes to no true result. Here the meaning is every non-productive word; every word that adds nothing, either to the present happiness or to the permanent usefulness of others, all talking for the mere sake of talking, and, of course, all words of falsehood, malice, and injury. Says Chrysostom: "That is idle which is not according to the fact; which hath in it unjust accusation; and some say that which is vain also, for instance, provoking inordinate laughter, or what is filthy and immodest and coarse."—ABBOTT.

"*They shall give account thereof.*"—It is not said that for every such random speech a man shall be condemned, but that he shall give an account for it. It will enter into that great total which determines the divine estimate of his character, and therefore the issues of the great "day of judgment."—PLUMPTRE.

"*The day of judgment.*"—This expression denotes in prophecy the end of everything hostile to God, the day whose import and significance shall consist in the self-assertion of the God of revelation and of promise against all beings hostile to Him, whether among or external to His people. It is called "the day of visitation" (Isa. x. 3); "the day of wrath" (Zeph. i. 15, etc.). In the New Testament it is "the day of God"; "the day of judgment"; "the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 5); "that day"; or in stern simplicity, "the day." While, for some, this day is the terrible end, to be anticipated with dread, for others (the oppressed people of God in the Old Testament) it is the hoped-for beginning of a new and better state, of a new order of things. This latter aspect, however, is comparatively seldom dwelt upon in the Old Testament, while, on the other hand, it is the element of hope which preponderates where the expression is used in the New Testament.—CREMER.

METHODS OF TREATMENT.

I.

WORDS.

By the Rev. Stopford A. Brooke, M.A.

Homer calls words, "winged words." And we may imagine the spiritual sphere of air, in which the intellect and soul of man breathe and live, filled with winged and living creatures, as the physical air is filled with birds and insects. These creatures are the million words of men.

Some sit upon the trees and sing for ever, soothing and rejoicing the spirits of men. These are the words of the true poets of the race. Some, clothed in the web of the rainbow, flit too and fro, unuseful; these are the words of the rhetoricians and the sophists and the beautiful talkers. Some wear the form of the vulture and the carrion-fly; these are the words of the slanderers of men, and of those who gossip in their talk.

In such a world we live, but in a far more crowded world than that of the ancient poet, for the words then were chiefly spoken words. Now, the written words have a still more real existence than those spoken.

Whatever good may be in words, or whatever evil, once they are sent forth the good is done and the evil is done. The poet writes his song and forgets it, he cannot follow its flight; but years afterwards "he finds it again in the heart of a friend." The careless father who is in the habit of speaking his light scoff at morality or the teaching of religion at his dinner-table where his son is sitting, forgets that he has spoken lightly; but he sees the result of it years afterwards in a young man's ruined life.

Thus words are important to others. But what of their importance to the man himself?

First, some men cannot *keep* their thoughts. They are sent forth in words before they have sufficient completeness to form the foundation of any action. As such, they come under Christ's condemnation of idle words; that is, they are workless, if I may coin that word.

Again, we should look after our public words for our own sake. Once publicly express an opinion, and we feel that consistency compels us to abide by it, even after we have changed our view, and so we give the lie to our conscience.

Lastly, we have in Jesus Christ Himself a high

example of what words should be. "Never man spake like this man," said His enemies. Why? Because never man had so fruitful a silence. Because never man acted like this Man. Because never man loved truth as this Man loved it.

II.

IDLE WORDS.

By the Rev. Henry Ward Beecher.

What are idle words? Let me give a list:—

1. Tattling. I cannot define it. It is a kind of gay frivolity upon a line of things which require sobriety and charity.

2. Tale-bearing. That is, making ourselves the devil's post-carrier.

3. There is a great deal of idle conversation which comes under the designation of Slang. Slang is to language what profanity is to reverence.

4. Vulgar and obscene speech is a kind of idle word that is far more reprehensible than these. There is a play of wit that leaves the smutty touch of the devil's finger on the surface of the disposition and the heart.

5. I pass from this to a lighter form, and yet a very mischievous form, of idle words, namely, boasting.

6. And, lastly, profane swearing—the utterance of sacred names or of sacred things in a light and trifling, or worse, in a malicious and angry mood.

ILLUSTRATIONS.

It is related of Daniel Webster, the regality of whose moral endowment no one disputes, that when once asked what was the greatest thought that had ever occupied his mind, he replied: "The fact of my personal accountability to God."—T. T. MUNGER.

A COMMON definition of man is that he is an accountable being. The epithet carries a world of meaning. It differentiates man from the rest of creation. Consciously accountable for conduct,—this makes man *man*.—T. T. MUNGER.

OH that we all knew or remembered what words are! Surely they are the most terrible powers in this universe. No chemical combinations that I ever heard of are like them for effects good or mischievous, heavenly or diabolical. What a revelation will there be on that day when the idle words are laid bare to the conscience of every living soul!—F. D. MAURICE.

It has been remarked by one of the most distinguished physical philosophers of our own day, that no atmospheric

vibration ever becomes extinct; that the pulses of speech, when they have done their work and become to our ears inaudible, pass in waves away, but wander still, reflected hither and thither, through the regions of the air eternally. He conceives that, as the atmosphere comprises still within itself the distinct trace of every sound impressed on any portion of it, as thus the record indestructibly exists, we have only to suffer a change of position, and receive the endowment of an acuter sense, to hear again every idle word that we have spoken, and every sigh that we have caused.
—JAMES MARTINEAU.

The Arrow and the Song.

I SHOT an arrow into the air;
It fell to earth, I knew not where:
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air;
It fell to earth, I knew not where:
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

H. W. LONGFELLOW.

THERE are monks in the Popish Church who call themselves Trappists, and they have a vow never to speak; and I think some of us would be better to be Trappists in religion till we have more soul to put into it.—ALEXANDER WHYTE.

THERE are some cold congealed words you use every day—the blood of Christ. They trip over your lips without causing you a single thrill; and you can debate about the Atonement, and worry and growl over one and another preacher's unsound views of it, but if your whole soul were in it, you would sing and debate about it in a very different temper. You would leave your business to hear a man like Bunyan, whose whole soul is in salvation, and who is steeped and red to the core in the peace-speaking blood of Christ.—ALEXANDER WHYTE.

WHEN David Livingstone was wandering through the uncivilised tribes of Africa, "their mouths," he says, "were full of cursing and bitterness; the execrations they poured on one another were incredible; in very wantonness, when they met, they would pelt each other with curses, and then perhaps burst into a fit of laughter." Such are the sounds evermore torturing the air on the surface of the heathen world.—JAMES STALKER.

ALAS! they had been friends in youth;
But whispering tongues can poison truth;
And constancy lives in realms above;
And life is thorny; and youth is vain;
And to be wroth with one we love
Doth work like madness in the brain.

And thus it chanced, as I divine,
 With Roland and Sir Leoline.
 Each spake words of high disdain
 And insult to his heart's best brother :
 They parted—ne'er to meet again !
 But never either found another
 To free the hollow heart from paining—
 They stood aloof, the scars remaining,
 Like cliffs which had been rent asunder ;
 A dreary sea now flows between ;—
 But neither heat, nor frost, nor thunder
 Shall wholly do away, I ween,
 The marks of that which once hath been.

COLERIDGE : From *Christabel*.

I MUST remove a misapprehension which may be liable to arise, that conversation must always be didactic. There is a great deal of conversation that simply rests men. It does

not directly edify, but it tends to keep and refresh what we have built. A dust-cloth is a very useful thing in a house. It does not feed you, nor warm you, nor shelter you from the storm, but it removes dust. There are many words that are like dust-cloths. They brighten, they polish, they comfort, they cheer.—H. W. BEECHER.

If we were never to open our mouths except when we had something to say which was obviously worth listening to, we should be a silent and melancholy generation indeed. The depths of the Atlantic have their foam as well as their great waves. The fluttering leaf of the topmost bough belongs to the oak as much as the solid timber of the trunk. The gnats which dance in the evening sunshine are a part of the great Creator's world ; and the shallowest rill which trickles over the pebbles is as truly fulfilling the great law of gravitation as the huge green mass of water which slowly turns its mighty bulk over the precipices of Niagara.—HARRY JONES.

The International Lessons.

I.

Acts ix. 1-20.

SAUL OF TARSUS CONVERTED.

1. "Breathing out threatenings and slaughter" (ver. 1). The Greek is simply "breathing threatenings and slaughter," as if that were the atmosphere in which he now was living.

2. "Letters to Damascus" (ver. 2). The high priest in Jerusalem, like the Pope in Rome, had jurisdiction over the Jewish synagogues all over the world. Whether the governors of the various cities would allow their Jewish subjects to be abused, was another question. But the governor of Damascus seems to have been a ready ally, as was proved in Saul's own case immediately afterwards. That may have been the very reason why Saul selected Damascus.

OUR lesson to-day is the conversion of Saul of Tarsus. Let us think, first, what his conversion meant to Saul himself, and then what it means to us.

I. To Saul himself it meant, first of all, the ending of a fierce struggle in his own soul. There are those who will have it that Saul was converted suddenly. In a sense, he was. Suddenly the light shone out of heaven upon him, and suddenly he fell to the earth. But if it is meant that up to that moment the possibility of being in error never once entered his heart, then not merely the words, "It is hard for thee to kick against the pricks," but many sentences in his own letters plainly contradict that. Unbelievers like to speak of Saul's conversion as sudden. They represent him as a man of whim and caprice, of visions and hallucinations. In a book just published, Professor

Huxley says: "This strange man, because he has a vision one day, at once and with equal headlong zeal, flies to the opposite pole of opinion." God does not work by sudden impulses ; and if it had been an impulse of his own heated brain, he would have speedily repented of it.

But the other thing to notice about Saul himself is, that this was the event which explained the whole of his after-life. When Agrippa II. came to visit Festus, and heard that Paul was a prisoner with him, he was very anxious to see him. So Paul was brought forth. And what was the speech he made? It was simply the story of his conversion told over again. Just as if he had said to Agrippa: "You want to understand me—understand *that*."

II. What, then, does it mean to us? It means well-nigh everything to us. If it is true that Saul met Jesus that day on the road to Damascus, then (1) Jesus did really rise from the dead. For Saul knew that this Jesus, who spoke to him then, in his mother-tongue, and said, "Saul, Saul, why persecutest thou Me?" had been crucified till he was *dead*, and had been laid, as any dead body is laid, in a tomb. But if Jesus rose from the dead, then (2) all that He claimed was true. And for us this is the important thing. He claimed that the day was coming when He would sit upon His throne as the Judge, and we, with others, should stand before Him to be judged of the deeds done in the body. And He claimed the right to say, either "Come unto Me, ye blessed"; or else, "Depart from Me, ye cursed."

Good it means also to us, that He is ever the Good Shepherd, ever out on the mountains seek-

ing the lost sheep, if He may find it. The meeting of Jesus that day on the long, lonely road to Damascus with Saul of Tarsus is a blessed sample of the daily doings of this Jesus of Nazareth still.

ILLUSTRATIONS.—“They led him by the hand” (ver. 8). The companions of Saul doubtless pitied him, as they took his hand to lead him to Damascus, and congratulated themselves on an escape from such an experience.—W. R. CAMPBELL.

“He did neither eat nor drink” (ver. 9). The biographer of Dr. Wayland, remarking on this critical period of his life, says, “He resolved to drop everything else and bend all his efforts to end the long struggle. He gave himself up to the solitude of his room, reading the Scriptures, and calling upon God. It went on so for days.”

“For, behold, he prayeth” (ver. 11). Some young men were on an excursion car to California, and when night came, one of them beside his berth committed his soul to God, as he was wont to do at home. A friend remarked concerning the boy afterwards: “He is a thoroughbred.”

II.

Acts ix. 32-43.

DORCAS RAISED TO LIFE.

1. “Tabitha—Dorcas” (ver. 36). The first word is Hebrew (*i.e.* Aramaic), the second is Greek, for a gazelle.

2. “The widows” (ver. 39) who had worked along with Dorcas in her good works and alms-deeds.

SAYS an American commentator on this lesson: “Nothing could be more graphic than this brief narrative, or more touching than the incident itself. Amid the march of imposing events, which are moving before us, it drops in like a wild flower in a stately forest.” Certainly the raising of Dorcas is a small matter in comparison with the immense importance of the conversion of Saul, which formed the subject of last lesson. Yet we may be sure that St. Luke saw some special significance in this incident, else he would not have selected it as one of the “Acts” of one of the “Apostles.” There are, indeed, several points of significance.

1. The least of these, perhaps, is, that it was a resurrection from the dead. No doubt a resurrection is always wonderful, marvellous exceedingly. And it may be the unique wonder of it that gives us only three in the gospel history. But the wonder is mostly outward, and mostly ours. To God we know there are many things that must be done before that. The harvest which is ready for the reaping is not the raising of dead bodies to life, but the regenerating of the spiritually lifeless. How else can you understand the fact that Stephen’s mangled body is simply buried out of sight? If Dorcas was raised to life, it was for another purpose than the mere wonder of it; another purpose

than the mere bringing back the soul to its earthly house of this tabernacle.

2. Another reason why St. Luke includes this story in his work is, that his wish is to describe the beginnings of Christianity in its various phases. One of these, and a most important one, was the place that it gave to woman—rather, let us say, the place woman at once and so naturally took in the new society, and the work she fell at once to the doing of.

3. But there is a third reason. The last verse of this chapter tells us that St. Peter abode many days in Joppa with one Simon a *tanner*. Now tanners were an abomination to the Jews, for their work was one which it was not possible to engage in and avoid ceremonial defilement. Already, therefore, St. Peter is rising above his narrow Jewish prejudices; already the kingdom is being opened to the wider circle of the Gentiles. That is the great subject of St. Luke’s history; and it is natural that he should immediately proceed to tell the story of the conversion of Cornelius, the Roman centurion.

ILLUSTRATIONS.—Acute observers of moral changes in history have remarked how Christianity suddenly shifted the supreme type of character from the masculine to the feminine virtues. In the pagan world “virtue” itself meant simply manfulness. It was the combination in the perfect Man Himself of all those graces which formerly had been deemed womanish or weak, such graces as humility, meekness, tenderness, and serving charity, that rectified the judgment of humanity.—J. O. DYKES.

Here the narrative closes, as well it might; for not even St. Luke’s graphic pen could describe the scene which followed. And if the restoration of one saint to the little band which she has left is indescribable, what shall we say or think of that hour when all the sainted dead shall rise in glory and greet one another on the shores of life? Is not this event in Joppa intended to give us a slight foretaste of the joys of the resurrection morning?—J. W. M’GARVEY.

III.

Acts x. 1-20.

PETER’S VISION.

1. “The Italian band” (ver. 1). An Italian cohort, so-called probably because it was raised in Italy, and may have been still recruited from there.

2. “He saw in a vision evidently” (ver. 3), *i.e.* openly. It was no trance with Cornelius, but a waking, open vision.

3. “Anything that is common” (ver. 14). The word “common” had come to be applied to everything that was forbidden in the ceremonial law. So in Mark vii. 2: “*Defiled hands*” is in the original “*common hands*,” as the margin points out.

If there was one intention more than another in the mind of St. Luke in writing the Acts of the

Apostles, it was that he might tell how the gospel came to be preached to the Gentiles. And here he relates the first unmistakable step in that great work. It was a great work. We, because we are sinners of the Gentiles, can never know the greatness of the conception nor the grandeur of its working out. But when we read the Epistles of St. Paul, we see clearly that he placed the preaching of the gospel to the Gentiles second only to the revelation of the gospel itself, and not very far behind it.

And the first Gentile was a Roman centurion. It is a fine-sounding name, and, besides, it is a curious fact that all we read of centurions in the New Testament is to their credit, so that it has come to signify in our ears no little rank and honour. But it was by no means a dignified office. The centurion was the commander of but a sixth part of a cohort or "band." He had many superior officers. And so the surprise is the greater that a centurion had this surpassing grace conferred on him, and the joy is not the less.

St. Peter was the chosen instrument. Not St. Paul the Apostle of the Gentiles, but St. Peter the Apostle of the Circumcision, received the first open Gentile convert. That was all of purpose. It was purposely arranged so for St. Peter's own sake; for, as St. Paul tells us, he needed special revelation and special honour to keep him right on this most testing matter. And it was of purpose for the sake of the Church also. When the cry arose against St. Paul, and the subject came up at the Jerusalem Council, it was St. Peter's reference to the conversion of Cornelius that brought opinion round to the right side.

Nor was it without intention that a supernatural vision was granted, that St. Peter was in a trance when the revelation was made to him. In common with his countrymen generally, he gave more credit to a revelation which came that way than if it had come by ordinary experience, or in a waking vision. He never could doubt the reality of this trance; he never could doubt that it was direct from God.

ILLUSTRATIONS.—The point to be observed in this particular study is, how *unconsciously* men are being prepared for higher communications, wider services, deeper suffering, nobler sympathy. God leads us on step by step. He will send a stubborn Jew who had never eaten anything common or unclean to lodge with one Simon a tanner. Having got him so far on the road, He will send him to a Gentile called Cornelius. The tanner is on the road towards the centurion. We do not jump to conclusions in Divine Providence, we go forward a step at a time; and we never know how far we have advanced until we come to the last step, and find that it is but a step.—JOSEPH PARKER.

God Himself had made unclean that which He was teaching Peter to regard as cleansed—*cleansed*, mark you! not

clean from the first; but, having once been regarded as unclean, now cleansed by a fresh touch of the finger of God.—J. BALDWIN BROWN.

IV.

Acts x. 30–48.

PETER AT CÆSAREA.

1. "God is no respecter of persons" (ver. 34). St. Peter's immediate reference is to the Gentiles. Gentiles, he sees and says, as well as Jews are accepted by God. But his words have a wider range than that. See the exposition below.

2. "This word, I say, ye know" (ver. 37). The whole narrative seems to show clearly enough that this is a *résumé* only of the Apostle's speech. And he is referring back at this point to what he has already spoken.

3. "They heard them speak with tongues, and magnify God" (ver. 46). So that, as on Pentecost, the gift of tongues was used, not to preach the gospel and save the necessity of learning the various languages, but in praise to God. Its purpose was evidential and devotional.

THREE weeks ago the subject of lesson was the conversion of Saul of Tarsus. To-day, we have the story of another conversion. The persons differ, and the circumstances differ also. Saul the persecutor is brought to Christ in one way, Cornelius the devout centurion and his God-fearing friends are brought to Christ in another way. But they are both brought to Christ; both receive the remission of sins through faith in Him.

In this light we must understand the 34th and 35th verses, so easily and so often misunderstood and fatally misapplied: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." The popular interpretation of these words—and it is *very* popular—is, Do the best you fairly can, and leave the rest to God. And so for all such practical expositors of this word Christ has indeed died in vain. But St. Peter speaks of those who, not having known or even heard of the Christ of God after the flesh, have nevertheless had faith in God, and have trusted their soul's salvation *wholly* to God. He speaks of those, wherever they are found, whose deficiency is in *knowledge*; and in the present case he proceeds to supply that deficiency by the story of the life and death and resurrection of the Man Christ Jesus. He speaks of those who, like Abraham, can look only afar off at the day of Christ, but whose *faith* it is nevertheless that is counted to them for righteousness.

The conversion of Cornelius is thus closely parallel to that of the Ethiopian eunuch. They are men who seek God and the pardon of their

sins, and find both in fuller knowledge—the knowledge of Emmanuel, or God amongst us, in the person of Jesus Christ.

But there is one remarkable circumstance here. The gift of the Holy Spirit, which follows every conversion, here manifested itself in an outward way. Cornelius and his friends were empowered to speak with tongues, and magnify God. This at once shows us the historical importance of the event. As St. Peter afterwards pointed out, the outward circumstances were exactly the same as on the day of Pentecost. And no doubt the gift of tongues was for the purpose of attestation—that the Jews might be convinced that the Gentiles also were to be received, and on equal terms, into the kingdom of God. Only on these two occasions was this gift bestowed—on the one occasion when the Jews, on the other when the Gentiles, first received the baptism of the Spirit. Never again was any such outward sign required; never again ought it to be looked for.

ILLUSTRATIONS.—“Thy prayer and thine alms” (ver. 31). Thus this Roman soldier exhibited the two great essentials of real religion. His faith flowed out on the one side to God in prayer, on the other side to men in acts of mercy and love. His prayer showed that he loved God whom he had not seen; his alms, that he loved his brother whom he had seen.—W. G. HORDER.

“Now, therefore, we are *all* here present” (ver. 33). Are *we* all here to-day? “Oh,” said a farmer in Scotland, when a minister rebuked him for not attending church, and said, “you know, John, you are never absent from the market.” “Oh,” was the reply, “*we maun* gang to the market.”—J. McNEILL.

V.

Acts xi. 19–30.

THE GOSPEL PREACHED AT ANTIOCH.

1. “Now they that were scattered abroad” (ver. 19). This begins a new section of the Acts; and the historian goes back again to his great starting-point, the death of Stephen, and the persecution which followed it.

2. “The Grecians” (ver. 20) must mean the Greeks (though the MSS. are divided as to the reading)—that is to say, the Gentiles.

3. “Prophets” (ver. 27). The chief function of the prophets in the early Christian Church, as in the Old Testament Church, was not foretelling future events. They preached the gospel mainly. Still they did foretell the future, as this instance proves. And see also chap. xx. 10.

4. “Claudius Cæsar” (ver. 28) reigned from A.D. 41 to 54. Josephus mentions a famine in A.D. 45, which was particularly severe in Jerusalem.

THIS is the beginning of foreign missions. Before this there have been one or two isolated foreigners who have heard the gospel preached, as the Ethiopian eunuch and Cornelius the Roman

centurion. In a sense, also, the Samaritans, among whom Philip had such success, were foreigners. But in the full sense this is the first missionary enterprise to foreign lands.

The places thus blessed and privileged were three—Phœnicia, Cyprus, and Antioch. They are all famous in history. But in the history of the Church of Christ the last is much the most famous. It is enough at present to notice (1) that while St. Paul was hunted out of Damascus and Jerusalem, he really found a home in Antioch, and returned to that city to rest at the end of each of his missionary journeys. And (2) that it was in Antioch the name “Christian” was first applied to the believers in Christ. We do not know who first applied it, whether friends or foes. Most probably it was neither, but was invented as a convenient neutral designation—perhaps by some one of the official class, who, like Gallio, cared for none of these things. The followers of Christ did not use it of themselves, but called themselves “brethren” (Acts xv. 1); or “saints” (ix. 13); or “those of the Way” (ix. 2). Again the hostile Jews called them “Nazarenes” (xxiv. 5); while Agrippa used this word Christian as a convenient and sufficiently courteous title when addressing Paul (xxvi. 23). The Greeks and Romans often in those days misunderstood the word “Christ,” which means anointed, and said “Chrest,” which means “good,” and so spoke of Chrestians instead of Christians; and the Christians accepted the mistake as a good omen.

If this was the first foreign mission, who were the first missionaries? We do not know. Their names are not recorded. Some of them passed through Tyre and Sidon, the cruelly pagan cities of Phœnicia; some crossed to the island of Cyprus; and some settled in the profligate city of Antioch. And wherever they went, we are well sure that they endured great hardness for the cross of Christ. But they sought no glory for themselves, and the historian, whose almost solitary word of commendation is spoken of Barnabas in this very lesson, has not found it necessary even to record their names. “So, doubtless, when the great summing up is made, when the sheaves of the final harvest are all gathered in, the unknown reapers will have done the greater part of the work.”

ILLUSTRATIONS.—Why did Barnabas take so much interest in these new converts? The answer is given in the 24th verse: It is the answer to all such inquiry: “For he was a good man, and full of the Holy Ghost and of faith.” Good men see goodness in other men.—JOSEPH PARKER.

It is not easy for us to imagine a condition of affairs in which the word “Christian” was a term of reproach. Yet, sacred as is the name of Jesus to our ears, it has not prevented a bad meaning from being attached to the name Jesuit.—A. WATSON.

At the Literary Table.

THE BOOKS OF THE MONTH.

As we go to press we have received a copy of Dr. NEWMAN SMYTH'S CHRISTIAN ETHICS, the new volume of the International Theological Library. We have not had time to read beyond the Introduction, which occupies the first fifty pages. Thus far we are struck with the writer's strong feeling of the responsibility that lay upon him to produce a work on Christian Ethics, which, as the editors put it, would "adequately represent the present condition of investigation, and indicate the way for future progress." The binding is in keeping with Driver's *Introduction to the Literature of the Old Testament*, and it makes a fine volume of 498 pages. The price is 10s. 6d.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. BY FRANCIS BROWN, D.D. (Oxford: *At the Clarendon Press*. Crown 4to, pp. xii. 88. 2s. 6d.) Oftener than once has reference been made in these pages to the Clarendon Press Hebrew Lexicon as a forthcoming book. The first part of it has come forth now, and there are several causes for extreme satisfaction with it. That it would be produced with skill and care we counted upon, but added to that we have the convenient size of the page, and the quite attainable price. This part covers the letter א only, so that there must be many parts to come. Nevertheless, it is placed by this method of issue within the reach of all Hebrew students.

We have heard of a "readable" English Dictionary, but the very title proves the rarity of it. A readable Hebrew Lexicon—well, it is not to be denied that Gesenius was eminently readable in parts, and even quite diverting when you got Tregelles putting Gesenius right as to his theology. But the Oxford Lexicon is the most "unreadable" book we have seen for a long time. Take a random example:—

† אֲסִיר n. [m.] mostly coll. **prisoners** (acc. to Ol. § 185^a corruption of אֲסִיר, cf. Lag ^{BN 110}) taken in battle Is 10⁴ (Lag ^{Symm i. 105}; G G A 1824, 259 rds. אֲסִיר etc., *Osiris is broken*, but cf. Che ^{crit. n.}), 24²² (sim. of judgment upon kings of earth); 42⁷ (יִשְׁבִּי הַשָּׂדֶה ||); ref. to exiled Isr., but v. also

Hi Che Di); 1 Ch. 3⁷, יִכְנִיָּה אֲסִיר prob. = *Sons of Jeconiah the captive* (yet note omission of art.) so Be Zö Öt al.; 9 B trans. as n. pr.

Why is it so unreadable? Manifestly to save space. Every one of those signs has a meaning, and you will find its meaning in the list of abbreviations. So it is marvellous indeed when we think of the labour involved in this great undertaking. Surely genius does, after all, consist in the capacity for taking infinite pains.

HISTORY OF THE CHRISTIAN CHURCH, A.D. 1-600. BY THE LATE DR. WILHELM MOELLER. (*Swan Sonnenschein & Co.* 8vo, pp. xii, 545. 10s. 6d.) With that tendency which books have to pour as soon as they begin to rain, we have recently had several Church Histories, and Early Church Histories, and even Church Histories from A.D. 1-600. But there is discrimination possible. And the place which Dr. Moeller's History was sent to fill was unfilled till it came. It is a student's volume, not meant for the arm-chair reader, as Professor Duff's, which we lately received. It is the kind of book which a student delights in—loves to handle, loves to conquer and know. Dr. Wilhelm Moeller, who was Professor Ordinarius of Church History in the University of Kiel, is, up to the present, almost unknown amongst us; but this volume will give his name and worth a distinct place in our seminaries, and among our private scholars. Let the work have a fair trial; its fulness, conciseness, and clearness mark it out as the most serviceable for the period over which it travels.

GENESIS PRINTED IN COLOURS. BY EDWIN CONE BISSELL, Professor in M'Cormick Theological Seminary, Chicago. (8vo, pp. xiv, 59. \$1.25. Hartford, Connecticut: *Belknap & Warfield*, 1892.) Even to one who is ignorant of Hebrew this beautiful volume gives a distinct view of the documents from which the Book of Genesis is supposed by very many to have been compiled. Professor Bissell reproduces, through the medium of the English Revised Version, what Kautzsch

and Socin last year presented to readers of the German Bible, only he distinguishes by different colours, instead of by different types. Nothing can be clearer and more pleasant to the eye. P is represented by blue ink, J by black, E by red, and the Redactor by green; while the comparatively rare J¹ and J^E are distinguished by lemon-coloured and brown inks, a pale yellow being used for the supposed writer of chap. xiv., and later glosses being underlined. Dr. Bissell is not himself convinced by the critical arguments, on which he makes some remarks in his Introduction.—G. C. M. D.

We need scarcely add to Principal Douglas's words about this unexpected but beautiful volume. The unexpected thing is not its coming, for we have been looking for it, but its coming from so conservative a scholar as Professor Bissell, and, we may be permitted to add, its recommendation by another equally conservative theologian here. And yet it is true that a better idea could scarcely be given of the mosaic which the critics make out of Genesis who reject its Mosaic authorship.

THE DESIGN AND USE OF HOLY SCRIPTURE. BY THE REV. MARSHALL RANDELS, D.D. (*Wesleyan Methodist Book-Room*. 8vo, pp. x, 258. 3s.) This is the Fernley Lecture for the current year. The Fernley Lecture is literally a single lecture, and as it is not easy to exhaust any great subject in one pulpit delivery, it is usually a long lecture; but this is the longest we have seen. Here, however, in the volume we do not feel its length. It is carefully divided into chapters, and we may take it up at will. Its topic is the great controversy of the day—The Authority of Scripture. We have barely entered upon it yet. So the signs demand to be read. And it threatens to assume proportions we never dreamt of. The Authority of Scripture—of how much Scripture? and how much Authority? and who gave it this authority? Dr. Randels is, on the whole, a conservative thinker, but he will vex no man by intolerance. Most carefully and most capably he has studied the matter in hand, and felt his way all round it, and he is worthy of the most attentive hearing from all of us.

THE EVOLUTION OF CHRISTIANITY.
BY LYMAN ABBOTT. (*James Clarke & Co.* Crown

8vo, pp. vii, 258. 4s.) Dr. Lyman Abbott, like his famous predecessor, accepts the doctrine of evolution according to Professor Le Conte's definition of it, and applies it in every sphere of life and conduct. Professor Le Conte's definition is this: "Evolution is a continuous progressive change, according to certain laws, and by means of resident forces." How does Dr. Abbott find his theology dance to such music as that? Take his seventh chapter, which treats of "The Evolution of the Soul." As evolution has been continuous from the beginning, there is no place for a Fall, and Dr. Abbott marvels that he so easily believed in a Fall in the days of his youth. There is room for a redemption, however. "For the evolutionist sees in redemption, not a mere restoration of man to a former state of innocence, but a process of Divine development, which, beginning with man just emerging from the animal condition, carries him forward from innocence, through temptation, fall, and sin, into virtue and holiness." And the place of Christ in this redemption? Christ is the ideal of manhood. More than that, as the cry of the human heart always is, "Oh that I knew where I might find God,"—we find God in Christ; so the evolution tends towards Him in His manhood, and yet farther than that, towards the God in Him. In brief, Christ is our unique and most attractive example.

But that is only one item in the book. It is a sign; it is also a great power itself. It should be read and most earnestly considered.

THE WORDS OF A YEAR. BY T. BOWMAN STEPHENSON, D.D., LL.D. (*C. H. Kelly*. Crown 8vo, pp. 284. 3s. 6d.) *The Year* is Dr. Stephenson's year of office as President of the Wesleyan Methodist Conference. It ran from July 1891 to July 1892. The sermons and addresses are mostly official—all official in one sense. And yet, in another, they are none of them so. For Dr. Stephenson is exceedingly human and unfettered. He speaks as a man who has worked and suffered, to men who must work and suffer still. He even touches—once at least he touches a tenderer chord than the human, when he pleads for the little children. These *Words of a Year* are good words; and good words, as we know, are worth much and cost little.

THEODOR CHRISTLIEB: MEMOIR
AND SERMONS. (*Hodder & Stoughton*.

Crown 8vo, pp. 452. 7s. 6d.) Christlieb is only known in this country by his *Modern Doubt and Christian Belief*, but he is well known by that. By that book he was best known in his own land also, for it was his greatest writing. But his life was greater than his writings—a most consistent and even lovely life as it is here told by his widow. The sermons are German, evangelical German sermons; not quite as ours in tone and touch; yet sympathetic and at times surprising in the closeness of their appeal.

THIS DO. BY R. F. HORTON, M.A. (*Clarke*. Fcap. 8vo, pp. 153. 2s.) "Six Essays in Practice," somewhat reluctantly published. But it is just the ethical discourse that finds most favour to-day, and it is well it should be so, within bounds. Mr. Horton has a clear sense of what he would say, and he never fails to say it. His counsels enter even into the detail of our most common life, and they are almost always said right. Sometimes they are surprisingly well said, the surprise being that we find we needed to have that said to us.

THINGS OLD AND NEW. BY THE REV. G. H. FOWLER. (*Percival*. Crown 8vo, pp. xi, 207. 5s.) The value of this volume of sermons by the late Principal of the Leeds Clergy School lies in its spirit. The subjects chosen are the very highest—Faith and Reason, Law and Liberty, Love and Wrath—subjects which pass speedily beyond our outmost vision, and the author has no discovery to announce. He has not found the formula which will finally embrace them, and he does not think he has found it. Yet neither does he recommend the paralysis of agnosticism. But he would have our thought on such matters, as well as the expression of it, unhurried while unafraid. Dr. Talbot writes a brief preface to the work, from which the reader may learn that the spirit of the book is the spirit of the man.

BUNYAN'S THE HOLY WAR AND THE HEAVENLY FOOTMAN. BY MABEL PEACOCK. (Oxford: *Clarendon Press*, Fcap. 8vo, pp. xlii, 362, 3s. 6d.) The Clarendon Press editions of the English Classics combine the highest finish of workmanship with the most accurate scholarship. The introduction of a new editor involves both privilege and responsibility. It is no light

matter to be able to stand by the side of literary giants like Hales and Skeat and Aldis Wright. But this new editor, although a woman, and the first woman chosen, has justified her choice. Her introduction of forty pages gives a sketch of Bunyan's life sympathetic and true, for once in no way blurred by patches of excuse and condescension, from which Bunyan has suffered more than from all his imprisonments. The notes, literary for the most part, are the selection of a scholar, and they are expressed with scholarship and grace.

TWO PRESENT-DAY QUESTIONS. BY W. SANDAY, M.A., D.D., LL.D. (*Longmans*. Crown 8vo, pp. 72. 2s. 6d.) It is with much interest one sees the Oxford Professor of New Testament Exegesis in the University pulpit of Cambridge making choice of such questions as Biblical Criticism and the Social Movement. For one of these questions is much identified to-day with Oxford, and the other has close associations with Cambridge. What has Professor Sanday to say about them? Just such things as from a pulpit ought alone to be said—principles not processes; the temper in which the truth should be sought, not *ex cathedra* decisions as to where the truth in such perplexed and unsettled questions lies. It is the more thankless gift. But Dr. Sanday has earned the right to give it.

THE BOOK OF JOSHUA. BY GEORGE E. JOHNSON, M.A. (*Nisbet*. Crown 8vo, pp. viii, 96. 1s.) Messrs. Nisbet have recently entered upon the publication of a series of handbooks, both biblical and scientific, for the Oxford and Cambridge Local Examinations. Some four or five volumes are already issued. This is the latest. It is a commentary, brief and business-like, on the whole book of Joshua, with analysis of the chapters, questions, and maps. The low price encourages a wide circulation, and the books well deserve it.

SERMON-PICTURES FOR CHILDREN'S SERVICES. BY THE REV. T. D. HYDE, B.A., L.TH. (*Dickinson*. Crown 8vo, pp. 216. 3s. 6d.) *Sermon-Pictures* is the short way of expressing "Thirty Plainly-planned Sermons for the Young." They are honest and good aids to the composition of children's sermons. Yes, we think they might be tried.

PREACHING WITHOUT NOTES. By R. S. STORRS, D.D., LL.D. (*Dickinson*. Crown 8vo, pp. 182. 2s.) This is the second edition of a well-known book. It is a most systematic and serious effort to set out reasons for a thing which needs no reasons at all if we could only do it, all of us. But it will help us to do it, and to do it better than before.

LIFE AND CONDUCT. By J. CAMERON LEES, D.D., LL.D. (*A. & C. Black*. 12mo, pp. 114. 6d. net.) *Life and Conduct* is the fourth volume of the series entitled "Guild and Bible Class Text-Books." The editors are resolved to leave the beaten track, and here is a manual of ethic of the simplest and most practical daily purpose. It is a charming little book. The same care is spent upon its printing as if it had been one of Messrs. A. & C. Black's costliest volumes—as if it had been a volume of the *Encyclopædia Britannica* itself. And that is a hint for future editions of the *Encyclopædia*. At present, Ethic is an abstract science; but it is of most value when made homely and simple as this.

SERMONS AND ADDRESSES DELIVERED IN AMERICA. By F. W. FARRAR, D.D., F.R.S. (*Macmillan*. Crown 8vo, pp. 364. 3s. 6d.) Proceeding with their new and cheap edition of Archdeacon Farrar's *Sermons*, Messrs. Macmillan have reached the *American Sermons and Addresses*—the last, if we are not mistaken, in the series. We have compared this edition with the other (1886), which cost us 6s., did it not? and we can find no difference without or within. In some of the other volumes the type is a little worn, here it seems as sharp as ever. It is one of the very best volumes of sermons in the English language.

FORTHCOMING BOOKS.

For the most part the Publishers' announcements are not ready when we write. But we have received some appetising items, which may be mentioned at once.

Messrs. Longman have the second volume of Dr. Boyd's *REMINISCENCES* nearly ready; and another volume by the author of *Problems of Christianity and Scepticism*, of which the title is *THE CHURCH IN RELATION TO SCEPTICS*. They also announce two volumes of *Sermons*, the one

by Canon Scott Holland, the other by Bishop Oxenden.

Messrs. Isbister have in the press a volume of studies on the Canon of Scripture, which they will issue under the title of *BOOK BY BOOK*. The studies originally appeared as introductions to the various books of Scripture in Virtue's *New Illustrated Bible*. Their reproduction in a single volume will be heartily welcomed. The authors are the Bishops of Ripon and of Worcester, the Dean of Gloucester, Archdeacon Farrar, Canon Maclear, and Professors Davidson, Dods, Elmslie, Stanley Leathes, Milligan, Robertson, Salmon, and Sanday.

If it is true that a little knowledge is a dangerous thing, most of us should eschew all contact with scientific books. But abundant repetition does not prove it true; and it cannot be denied that, when properly regulated, even a little knowledge of what modern science is doing is both a pleasant and a profitable thing. The difficulty is to find the books that are at once intelligible and reliable.

Messrs. Macmillan announce a series on the Natural History of Vertebrate and Invertebrate Animals, which should be the thing sought after while intended, in the first instance, for those who have had no special training, the volumes will, as far as possible, present the modern results of scientific research. Care will be taken to avoid technical language as far as possible, and to exclude abstruse details. The series will be written for the most part by Cambridge men, and will go by the name of "The Cambridge Natural History."

Messrs. T. & T. Clark's announcements are (1) Dr. Newman Smyth's *CHRISTIAN ETHICS*, and (2) Professor Bruce's *APOLOGETICS*. Those are the second and third volumes of the "International Theological Library." Dr. Smyth will be ready by the time this is published, and Professor Bruce may be expected in November. Early in October the same Publishers promise (3) *THE GOSPEL OF THE RISEN SAVIOUR*, by the Moderator of the General Assembly of the Irish Presbyterian Church, the Rev. R. M'Cheyne Edgar, M.A. First, the fact of the resurrection is established on historical and critical grounds, and then the theological and spiritual significance of the Risen Saviour is described. It should prove helpful, as it is certainly timely enough. The second volume by Wendt is also announced; and about the end of November is the date given for one of the best works we shall

hope to see this season—the English translation of Schultz's OLD TESTAMENT THEOLOGY.

Messrs. Swan Sonnenschein & Co. announce a new edition of George Eliot's translation of STRAUSS'S LIFE OF CHRIST, to which an introduction has been written by Professor Pfeiderer. They also promise THE SCEPTICS OF THE ITALIAN AND FRENCH RENAISSANCE in two volumes, by the Rev. John Owen. And to their "Social Science Series" forthcoming additions are — SOCIALISM, SCIENTIFIC AND EUTOPIAN, by Frederick Engels; and THE ETHIC OF USURY AND INTEREST, by W. Blissard.

A work of importance for the textual study of the Apocalypse is about to be published. The Rev. John Gwynn, D.D., Archbishop King's Lecturer in

Divinity, Dublin, writes to the *Academy* that he has discovered a new Syriac version of the Apocalypse, and is about to publish it in the "Dublin University Press Series." "In a Syriac MS. of the New Testament belonging to the Earl of Crawford (for my knowledge of its existence, I am indebted to the Rev. G. H. Gwilliam, B.D., of Hertford College, Oxford) I have found the complete text of a version of the Apocalypse hitherto unknown, or rather, doubtfully surmised to have possibly existed as a whole, and known only by a fragment (chap. vii. 1-8) preserved in the MS. Add. 17193, British Museum." Of this interesting "find" Dr. Gwynn promises a line for line reprint, accompanied by a Greek text, "which is, as nearly as I can make it, a restoration of that which underlies the Syriac."

Contributed Notes.

"They pierced My hands and My feet."

PSALM xxii. 16.

As every Hebrew scholar knows, and as every English reader may learn, by referring to the margin in the Revised Version, "*They pierced*" is no translation of the original. Neither can any process of textual emendation, however ingenious—conjectural it must always be—make this form yield a signification more than approximate to the words "They pierced." By altering the vowel points an attempt has been made on the part of various expositors to convert the form פָּאֲרִי, *kā'arî*, into one bearing a sense identical with that of the words found in the ancient versions. But the results are by no means satisfactory. Had the writer of the Psalm intended to express the act of piercing, there were lying at hand several words appropriate to the purpose. On other grounds, moreover, antiquarian as well as linguistic, the rendering "They pierced" is objectionable.

Is the text then hopelessly corrupt; or, without varying the points, is פָּאֲרִי capable of a suitable interpretation? Can we assign to the passage such a meaning as is consistent with the retention of this form unaltered; and if so, is there a reasonable degree of probability that such meaning is the one originally intended by the writer? In order

to determine these points, it will be advisable to have before us the whole verse in which the doubtful form occurs. The passage is tristichic, and thus appears in the Hebrew—

כִּי סָבְבוּנִי בָּלָבִים (a)

עֵדַת מַרְעִים הִקִּיפּוּנִי (b)

כַּאֲרִי יָדַי וְרַגְלִי (c)

Of these words a tolerably literal translation would be—

(a) For have encompassed me dogs:

(b) A crowd of evil-doers have surrounded me:

(c) Like a lion my hands and my feet.

Now it is obvious that (c) if it is to convey to the mind any intelligible idea, requires completion. Severed from its connection, "Like a lion my hands and my feet" means nothing. But (b) and (c) read together furnish an example of the sense-figure (σχημα πρὸς τὸ σημαϊνόμενον) called by grammarians ellipsis. In other words, the verb in (b) serves not only its own clause, but likewise the one following. So that supplying the omission in (c) we have—

For have compassed me dogs:

A crowd of evil-doers have surrounded me:

Like a lion have they surrounded my hands and my feet.

If this treatment of the passage be admissible, the words *כַּי וְכַי*, "my hands and my feet," will be accusatives of closer specification (*accusativi partis*). The writer refers, first of all, to his whole person, and then more specifically to the extremities of his body—his "hands" and his "feet." His person was surrounded by the *canaille* of the city, who made his hands and his feet objects of special insult. What induced them to vent their spleen upon these rather than any other parts of the sufferer's frame? This requires some explanation.

It is tolerably manifest that in Psalm xxii. we have the description of some cruel and ignominious punishment of which the writer had recently been the subject. The poem sounds like the loud lament,—the piercing cry of one whom inhuman and malicious foes had tortured to the very verge of death. Who this sufferer was we cannot now precisely determine. But if the authorship of the poem be assigned to Jeremiah, we may consider it as descriptive of his condition while confined in the stocks into which, after chastisement, he had been thrust by "Pashur, the son of Immer the priest."¹ Of the nature of this punishment it is difficult to form a very definite conception. It would appear that the construction of the Jewish stocks can only be conjectured from the Hebrew word employed to designate them. This word *מַהֲפֶכֶת* (*mahpekheth*) from the root *הָפַךְ* (*hâphak* = to turn), is thus defined by Gesenius.² "Properly *twisting, distortion*, i.e. *the stocks* in which the hands and feet of a prisoner were so fixed that his body *was distorted*." To this description the article ("Stocks") in *Smith's Dictionary* adds but little. A brief extract or two will be sufficient for our purpose. "The term stocks is applied, A.V., to two different articles, one of which *מַהֲפֶכֶת* = pillory, inasmuch as its name implies that the body was placed in a bent position by the confinement of the neck and arms as well as the legs." . . . "It may be compared with the Greek *κύφω*." . . . "It appears to have been a common mode of punishment in his (Jeremiah's) day." These authorities, it will be noted, give us very little aid in our endeavour to discover the exact construction of this Jewish instrument of torture. If, however, they are to be relied upon, thus much seems manifest. The hands and feet of the sufferer were

parts of the body materially affected. Probably the stocks consisted of a wooden frame in which the body of the criminal was confined, while his head, hands, and feet protruded through apertures designed for that purpose. Hence we can readily understand why, after alluding to the environment of his person by the street rabble, the Psalmist should make special mention of his hands and feet. These members were precisely in that position which would be likely to invite ferocious attention on the part of the abandoned characters who gathered round the seat of his disgrace. He shudders, as it were, at the recollection of the fiendish cruelty with which his hands and feet were surrounded and assailed; and so vivid is the remembrance, that he expresses his feelings in a sharp, short, elliptical phrase. In accordance with this view of the passage in question, the meaning of the writer of the Psalm, converted into prose, will be: "A crowd of profligates gathered round me; with lion-like ferocity, utterly helpless as I was, they gathered round and assaulted my hands and my feet."

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Joshua and Jesus.

A STRIKING illustration of the truism that the familiar is the least understood, is supplied by a controversy which is still going on in the *Studien und Kritiken*. It has long been admitted that the Ἰησοῦς of the Septuagint and the New Testament is derived from the *יְהֹשֻׁעַ* of the Hebrew Bible; but the vowel change, the transition of the *o* into *e*, has never been explained in a thoroughly satisfactory manner. In a recent number of the above-mentioned periodical, August Müller suggests the effort to avoid similarity of sound as the reason for the mutation. He hints that careful examination of the Lexicon might lead to the discovery of more examples which would probably confirm the belief that *u* and *o* become *i* in the neighbourhood of *o*, whilst *o* becomes *e* if it stands by the side of *u*. In the last issue this suggestion is controverted by L. Nestle, who adduces several instances of similar letter change which cannot be accounted for in this way. The name of the king, for instance, who erected the Moabite stone is given in the Massoretic text as *מִיָּשָׁע*, but in the Septuagint as *Μωσά*. The name represented in the former as *מִיָּדָר* appears in

¹ Jer. xx. 1 *et seqq.*

² *Sub voce.*

the latter as מֹדָד. The name "Joseph," it is said, is pronounced "Yesef" by the Jews of South Arabia. In all these instances we find *o* passing into *e* although there is no *u* in the neighbourhood. Nestle adds that the derivation of יֹסֵפִי from the root יָצַע is not as certain as many suppose; and closes with the reflection that it speaks very ill for our science that the name of most importance for Christians is still involved in such obscurity.

W. TAYLOR SMITH.

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A Jewish Anthology.

A WORK is coming out in Germany under the editorship of Dr. Winter and the well-known Rabbinic scholar Dr. Wuensche, supported by Dr. Hamburger, Dr. Fuerst, and several other scholars, which deserves encouragement from English students as well as from those for whom it is primarily designed. It is entitled *Jewish Literature since the Close of the Canon, a Poetic and Prose Anthology, with Biographical and Literary Introductions*. The first selections are from the First Book of the Maccabees, and the series will close with examples from the writings of Mendelssohn and his school, and the Jewish writers of the present century. The three numbers which have already appeared warrant the belief that this will be a useful and valuable work. The first and second include translations from the Apocrypha, Philo, Josephus, the Letter of Aristaeas, the so-called Sibylline Oracles, the Targums, the Mishnah, the Tosephta, and the Jerusalem Talmud. The Mishnic passages are usually taken from the rendering of Jost. The numerous translations from the Tosephta, extending over more than thirty pages, seem to have been executed partly by one of the editors and partly by Dr. Fuerst. As this curious collection of ancient Jewish opinions and anecdotes is comparatively little known, this part of the compilation is especially deserving of favourable mention. The introductory notices concerning the books represented, give in a small compass much valuable information which could not easily be obtained elsewhere by those who have not given special attention to the study of later Jewish literature.

W. TAYLOR SMITH.

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Notes on Siegfried and Stade's New Hebrew Lexicon.

III.

AMOS iii. 11.—In the article on קָבִיב we are directed to compare with the Hebrew of this passage the LXX and Peshitta, and are informed that Steiner corrects וְקָבִיב וְקָבִיב. When we follow this direction we find that the LXX had the consonants of the MT. before them, but were at a loss how to deal with their text. A and B render Τύρος [צַר for צָר] κυκλόθεν ἢ γῆ σου ἐρημωθήσεται: the Arabic and many Cursives come even nearer to the Massoretic text, Τύρος καὶ κ.τ.λ. With regard to ἐρημ. we may either follow Jerome in believing that the Greek translators supplied what they deemed the suitable verb, or, more probably, may take it to be a rendering of יָחַר, a mistaken reduplication of the וְחָרָה which follows. The Pesh. is more helpful, and it is its suggestiveness which has led to Steiner's emendation. Its version runs thus: אֲסָבִיב נִפְתָּלָה לְצָרָה (Angustia circumdabit terram). And this is Steiner's note: "Seeing that the simple קָבִיב (in the sing. form and without ה) does not elsewhere stand before the noun, and that the Pesh. instead of this gives an imperfect, וְסָבִיב appears to have sprung originally from וְסָבִיב, that is, יָסָבִיב." To these considerations let it be added, that the Vulgate, although in other respects incorrect, saw that a verb was required: *Tribulabitur, et circuietur terra*: that if צַר, in the concrete sense "enemy," is the subject to the verb יָסָבִיב, a very natural and suitable subject is thus provided for the וְחָרָה of the next clause; and, finally, that the defence of the MT., as sufficiently accounted for by "the sententious brevity of the divine threatening," is not sustained by a careful comparison of the prophet's habitual style, וְיִבְאֲצְכֶם, (iv. 10), to which Hoffmann points, being preceded, not by a single short word like צַר, but by a long clause.

(To be continued.)

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Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

"THIS spake he not of himself, but being high priest that year he prophesied." Is it ever possible to read these words without a start? "When all that knew Saul beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?" When we who knew Caiaphas aforetime, and know that even now it is no Spirit of God that has come upon him as it was with Saul, but much rather surely the spirit of the Devil, yet see the apostle turn aside from his narrative that he may describe the selfish and cruel sentence of this cunning diplomatist, and call it a prophecy, "Is Caiaphas also among the prophets?" we say, with greater amazement than they.

What led the apostle to turn aside and call it so? *Who* led him, we should have said? No doubt. But the question is not answered in that way. For St. John must himself have seen the marks of the prophet here, though to us the marks of the Beast are so much more plainly to be seen. Now the marks of a prophet are these.

First, he must be in the succession. We think of the prophet sometimes as the one original man of his generation. But originality was the last claim the true prophet would have made for himself. And had any other made the boast of that

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most coveted modern distinction, the true prophet would have known and named him false at once. No, the true prophet must be in the succession. That which was of old was the message he declared to the people. In his own way he declared it, no doubt. But he was not careful even of that; and sometimes, as we know, caught up the very words of another as he uttered his oracle and passed it on to him that came after.

Was Caiaphas in the succession, then? What is his prophecy? "It is expedient for you that one man should die for the people, and that the whole nation perish not." So said Isaiah the prophet: "All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." And passing swiftly down the succession, we reach the Baptist: "Behold the Lamb of God, which taketh away the sin of the world." Next Jesus, the Prophet, prophesies of Himself: "Verily the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." And just here comes in the prophecy of the prophet Caiaphas: "It is expedient that one man die for the people." Yes, he was in the succession. Of the marks of a true prophet he bore that mark at least.

The other test of a true prophet is that his prophecy be fulfilled. That was the test which

was given at the beginning: "If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." And so, when Ahab would go up to battle at Ramoth-Gilead, in spite of the warning words of Micaiah, and tauntingly ordered him to be fed with the bread of affliction and with the water of affliction "till I come in peace," this was the test which the prophet at once accepted: "And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you." For it is the simplest test possible, if you can only apply it.

And we can apply it here. Does the prophecy of Caiaphas stand the test of fulfilment? "From that time forth they took counsel how they might put Him to death." And soon there entered the open palace of the high priest the stealthy foot of the traitor, and Caiaphas turned and saw in his gleaming eye the avarice that spoke his purpose. And he covenanted for thirty pieces of silver. Then came the Supper in the upper room. Judas was there also. And Jesus was troubled in the spirit, and testified and said, "Verily I say unto you, that one of you shall betray Me."—"Is it I? Lord, is it I?" And Judas dared his defiant "Is it I?" But the sop followed, and "That thou doest, do quickly," and he went out, and it was night. Within we may feel the change that has passed over the spirit of Jesus; for surely His own trouble is gone when He says, "Let not your heart be troubled." But they leave the upper room, they cross the Kedron, and enter the garden. "Father, if it be possible—Nevertheless, not My will but Thine be done!" Scarcely more than the astonished disciples do we know the depth of the anguish or the far reaches of the victory. He comes with His "Arise, let us be going." We hear the steady tramp of the Roman

soldiers, we see the fitful flash of the lanterns, and He has passed to the mocking judgment-hall and the tree. Yes, Caiaphas was a prophet.

About two years ago there appeared an article in *The Theological Monthly*, under the title of "The Epistle to the Ephesians Self-Interpreted." It was accepted at once as a complete and helpful Commentary on the Epistle. And yet there was not a word of comment in it. There was not a word of any kind but the words of the Epistle itself. But they were so skilfully arranged, that the reading of that article gave us the Epistle better,—gave it as an epistle with a meaning and a message, better than the most laborious study of the best Commentary we knew.

The writer of the article was the Rev. Charles Neil, M.A., Vicar of St. Matthias, Poplar. Further studies of the Pauline Epistles on the same lines were looked for, but they did not appear. Now, however, it becomes evident that the special talent which then revealed itself has not lain dormant. An immense work on parallel lines, and demanding the same original skill, has been conceived and planned in all its details.

It is called "The Comprehensive Scripture Lesson Scheme." It consists of three departments of work, closely related to and fitting into one another, but independent if you will. The first department is now completed, and is contained in one large volume. Its special title is *The Teacher's Synoptical Syllabus* (Nisbet, 8vo, pp. xx, 518, 1892, 12s.). From the first verse of Genesis to the last verse of the Acts of the Apostles, the whole narrative portion of the Bible is divided into parts suitable for Sunday-school lessons. Each lesson is then presented, not in the words of the text itself (that is reserved for the second department of the whole scheme of work), but in headings and topics, so arranged as to catch the eye, and at a glance show their connexion and subordination. The plan is simple, but probably nothing but experience

joined to special insight in this direction could have devised it. Such a synopsis of the lesson as this, is the first thing that is wanted, and in many cases it is all that is wanted.

But that is only one part of the book. The rest of it consists of two Appendixes, each of which might have formed a complete and useful volume. The first Appendix contains a series of seventy-eight historical and other tables. All the familiar genealogies, weights and measures, and such like, are here. But there are also many tables that are new and unfamiliar. They must have cost some patience in the making. Then the second Appendix presents the most complete series of maps and diagrams on the Bible that, so far as our knowledge goes, can anywhere be found. This part of the work will probably be accepted by the best-equipped teachers as the most useful part of all. And scholars will acknowledge the care and accuracy with which it has been executed.

So this is the Sunday-school teacher's "Ready Reckoner." It is neither to be read right through nor committed to memory. But if it is always at hand for reference, it will save both endless research and inevitable disappointment.

We must return for a moment to 1 Cor. vii. 14 and Mr. M'Clelland's interpretation. The Notes have called forth many remarks and some remonstrances.

First of all, Mr. M'Clelland himself writes and says that we have misunderstood and so misrepresented his position in one point. He does not understand the children spoken of,—“Else were your children unclean,” or in his own amended translation, “Since indeed your children are unpurified,”—he does not understand the children here to be children of parents, one of whom was an unbeliever. The statement is general; it applies to all the children. And thus it becomes clear, he holds, that the argument is

from the children to the parents, and not the other way. What shall the believing wife do with her unbelieving husband? or rather, what shall we do with him? is the Corinthian Christian's perplexity. Count him holy, is the apostle's answer. For your children are unpurified (he means unbaptized, says Mr. M'Clelland), and yet you count them saints; treat the unbelieving parent in the same gracious way.

This correction by Mr. M'Clelland anticipates the best point made by an interesting letter from Norway on the matter. But there is one from Bedford which still deserves a moment's attention. Accepting Mr. M'Clelland's translation, “Since indeed your children are unpurified, but now are they holy”—“I cannot see,” says the writer, “that any inference is to be drawn from this, that the children were in apostolic times unbaptized. Rather the word ‘unclean’ or ‘uncleansed’ might just suit their baptized state. Only put baptism where our Lord put it, before *instruction*, not before conversion, and all seems clear. The command is, ‘Make disciples of all nations’—how? by ‘baptizing them in the name,’ etc., and by ‘teaching them all things.’”

In the face of this perplexity, then,—and our correspondents do but reflect the perplexity which abounds in the minds of the best and the greatest commentators,—it is somewhat unexpected to read in that interesting little volume which Mr. R. F. Horton has just published (“*This Do.*” Clarke, 2s.), that “this verse is the foundation of the practice, which is common in most of our churches, of infant baptism.” Mr. Horton holds by the old translation and the apparent meaning of that translation, and he is in excellent society. But he is scholar enough and more to know the difficulty there. And then, further, is it good Biblical theology to say, as Mr. Horton says, that all children of all professing parents are (baptism or no baptism) holy, and that that is what our Lord meant when He said, “Of such is the kingdom of heaven”?

The Hibbert Lectures for 1892 will be published shortly. The book will create widespread interest, and even astonishment. For while we are ourselves deeply stirred with the present controversy respecting the Old Testament, we have almost failed to perceive that by our side there is being fought to-day a fiercer controversy even than ours, involving more mortal issue.

We are deeply stirred with our controversy; for the Old Testament is dear to us, and never so dear as now, when it is passing through its baptism of fire. Still, the Old Testament is only a part of our Scripture; and with all our affection we will not name it the dearest or most vital part. But the Old Testament is the whole Bible of the Jew. Undermine its authority and he has no dearer, no other Scripture to fall back upon. It is the sole foundation of his religious life. And not of his religious life only. His very existence as a Jew is bound up with the Scriptures of the Old Testament. Prove to a Christian that the Law was *not* given by Moses: he may yet retreat into the dear assurance that grace and truth came by Jesus Christ. But the Jew has no retreat. If the Law was not given by Moses, his whole religion is a gigantic delusion; and in the long centuries in which he has suffered for his religion, while sufferance has been the badge and one grand heroism of all his tribe, he has spent his strength for nought and vanity.

Yet there is a party among the Jews to-day which unhesitatingly accepts the results of Old Testament criticism to their uttermost. Young in years, it is of no account when compared with the whole number of Jews throughout the world. But it is so strong in scholarship, in mental vigour, in moral persuasiveness, that it is making its presence felt everywhere; and now there is no Jew of intelligence who does not know that Judaism has reached a crisis the most searching and acute that has come upon it since the birth of Christianity.

There are three parties in appearance. In reality there are only two. For the party which is known by the name of the "Breslau School," a party which has for some years struggled to find a *via media*, maintaining the utmost rigidity of ceremonial observance by the side of complete disbelief in the origin and meaning of the ceremonies, is no longer to be reckoned with, since the personal influence of the late Professor Graetz has been withdrawn. Distrusted, and even openly denounced, alike by the reformers and the orthodox, it has ceased in any respect to complicate the issue. The two sides now stand squarely face to face.

The most characteristic spokesman of the "reforming" party in England is the Hibbert lecturer for the present year—Mr. Claude G. Montefiore, M.A. The lectures are already delivered, but we shall leave their exposition till the volume itself is in our hands. There is material enough for our purpose beyond these lectures.

In *The Jewish Quarterly Review* for January last, Mr. Montefiore says: "Has not criticism proved to a certainty the non-fulfilment of numerous Biblical prophecies? He who is willing to split up the Pentateuch into a number of independent documents, which have been added to, modified, and pieced together before they reached their present form, cannot possibly hold the same view of inspiration, or the same disposition to credit Pentateuchal miracles, as the man who believes that the five books issued without a break from the divinely-guided hand of Moses. Take such a crucial point as the Sinaitic Revelation. Criticism shows that Exodus xix. is a conglomerate, that the Decalogue of Exodus xx. has been more than once revised and enlarged, that the importance assigned to it has been a matter of gradual growth within the Pentateuch itself, and that the date of its origin may be as late as the eighth or seventh century B.C. Accepting such results, who can believe in the literal truth of the revelation? who can still regard the Decalogue as the direct communication of God

to man? Things do indeed 'hang together,' as Caleb Garth said: the old faith cannot consort with the new criticism, and it would be idle to pretend that a full reconciliation is still within the limits of possibility."

Again he says: "The most important result of Old Testament criticism is the disintegration of the Pentateuch. It is one which appears easily acceptable to Christians, but of very great difficulty to Jews. The consequence is that quite orthodox Christian clergymen are ready to admit that Moses did not compose the Pentateuch, and that the five books themselves are made up of many documents of various dates, pieced together, and modified in the piecing, by a number of different editors. Now the eighth article of the Jewish creed expressly asserts, 'I believe with perfect faith that the whole law, now in our possession, is the same that was given to Moses, our teacher.' The contradiction is obvious and insuperable. Either criticism or creed must be abandoned."

On the other side, a book of some account has recently appeared in America, entitled *Pronaos to Holy Writ*. It is written by Rabbi Wise, President of the Hebrew College, Cincinnati. But in our own country the ablest representative of the orthodox party is Dr. M. Friedländer, the head of the Jewish College in London. Dr. Friedländer has lately written a book which is intended to be at once a manual of the Jewish religion and a manifesto of the orthodox among the Jews. He has called it emphatically *The Jewish Religion*. He is as fully alive to the gravity of the present issue as his opponents. He is as definite in his creed. He is as precise in his statement of it. He accepts the Mosaic authorship of the Pentateuch as heartily and as wholly as the party of reform rejects it. "The whole Torah, including both history and precepts, is of divine origin: nothing is contained in the Torah that was not revealed to Moses by the Almighty." Again: "The whole Torah (except the last few verses, added by Joshua) is the work of Moses. There is nothing

in the Pentateuch that betrays a post-Mosaic origin." And again: "Judaism, without the recognition of the Torah, has no *locus standi*, and the first words which a Jewish child is taught by its pious mother to utter are, therefore, the following, 'May the Torah be my faithful companion.'"

Without dread or dream of contradiction, Josephus once said (*Contra Ap.* i. 8): "What credit we give to these books is also well known. In all these ages past no one has been so bold as to add anything to them, or to take anything from them, or to change anything in them. But it is natural to all Jews immediately and from their birth to regard these books as the teachings of God, and to persist in them, and, if occasion be, to die for them." But now there has arisen a Jew who says: "The Pentateuchal criticism of the last half century has established the fact that Moses bore little, if any, share in the compilation of the five books which commonly bear his name," and he speaks for an already powerful body among his nation. No wonder Dr. Friedländer complains, "There is a certain un-Jewish or even anti-Jewish spirit that permeates Mr. Montefiore's work."

What the issue of this keen controversy may be, cannot yet be seen. "That historic Judaism has vitality," says Dr. Friedländer, "the past has proved. It has been victorious in spite of many hard trials; and I have the firm conviction that the present trials will likewise pass away without injury to Judaism." It may be so. But if it is so, it cannot well be otherwise than by the complete triumph of the orthodox party, the complete suppression and annihilation of "reform." And the signs lie all the other way.

But there is one thing we see and must sorrowfully admit. The tendency of Jewish reform is not towards faith in Christ. It is true that Dr. Friedländer accuses his opponents of being constantly on the watch for the defence of Christianity and the attack of Judaism. It is true that Mr.

Montefiore utters such words of reparation and of hope as these: "Some Jews there are whose true place in the religious development of Judaism is still denied or misunderstood. St. Paul is one. He first taught the absolute equality of all races from the religious point of view." It is true that in the concluding sentences of his Hibbert lectures (to refer to them but for one moment) he goes so far even as to say: "When the Pentateuch is estimated at its true worth, and subjected to the scalpel of a criticism which disintegrates its unity, and bereaves it of its glamour, Judaism begins to feel the want of a dominant religious doctrine, which, independently of the Law, can explain and illuminate the relation of the individual to God. Then it begins to feel the want of teaching such as that of Him who said, 'He who loses his life shall

find it;' 'Not that which goes into but that which cometh out of the mouth defileth a man;' 'The Kingdom of Heaven is within you.' And if the old legalism has in truth broken down, Judaism can scarcely make a big step forward until it has accepted this teaching as a part of its higher self, and has acknowledged the unique greatness of the Jew who first proclaimed it."

Nevertheless there is no sign of a speedy acceptance of the Christ of St. Paul. For the modern reforming Jew rejects the miraculous altogether; he has given up the belief in a personal Messiah; and he looks upon the Christian doctrine of the Person of Christ as not less incredible and much more idolatrous than the old opinion that Moses wrote the story of his own death.

Francis Tilney Bassett.

BY THE REV. E. H. BLAKENEY, B.A., SOUTH-EASTERN COLLEGE, RAMSGATE.

THE death of Prebendary Bassett removes from our midst a man possessed of a rare combination of excellences. "Not slothful in business, fervent in spirit, serving the Lord," seems to have been the guiding principle of his life; certainly few have acted up to this high outward standard with more consistency of aim. Born in 1827, he proceeded to Caius College, Cambridge, in his twenty-first year, and, but for a very serious illness which nearly proved fatal, would doubtless have taken high honours at his university. As it was, he had to content himself with an ordinary degree. In 1852, the year in which he took his B.A. degree, he was ordained deacon; in 1857 he became officially connected with the London Society for promoting Christianity among the Jews, acting as deputation secretary in the two important centres of Cambridge and Bath; in 1872 he was appointed to the Vicarage of Dulverton, Somerset, where, on September 23 last, he died. In 1885 Mr. Bassett was given a vacant prebendal stall in Wells Cathedral—a tardy and inadequate recognition of his great and varied gifts both as preacher and writer.

Of his sermons delivered at Wells, a consider-

able number have been printed in the *Church of England Pulpit*; and many of his ablest theological pieces are to be found imbedded in the pages of that periodical. It would be a pious work to select a dozen or so of these sermons and papers, and print them together in a volume.¹ Perhaps the most striking of all his contributions to the *Pulpit*, was a paper on that worried passage in St. Luke xxii. 19, τοῦτο ποιείτε εἰς τὴν ἐμὴν ἀνάμνησιν, where he regarded ἐμὴν as emphatic by position, and, therefore, as probably pointing a comparison or contradistinction between "my" and something else which is not expressed,—“Do this for My memorial,” i.e., a memorial ordained by Myself of my past Passion, and a nucleus of promises which still concern the future.

Passing over several shorter works of his, e.g., a valuable little work "Christ in Eternity and Time," as well as several thoughtful pamphlets, notably one entitled "Elohism and Jehovism," written nearly thirty years ago, at a time when few scholars

¹ Prebendary Bassett, in 1885, reprinted one series of sermons from the *Pulpit*, consisting of four admirable discourses on the "Transfiguration: Type of the Future Kingdom of Christ."

knew anything about the subject; and merely adverted to his brief commentary on *Hosea* (1869), together with his *Search and See*,—a work dealing with certain Messianic texts of the Old Testament, which appeared in 1870,—I must notice the two works on which Mr. Bassett's reputation as a commentator will probably rest. The first of these two works is his elaborate edition of St. James' Epistle, with translation, full notes, and careful introductions; this book appeared in 1876.¹ The special feature of this work is that it ascribes the authorship of the epistle, not to that James who was Bishop of Jerusalem, but to James the elder brother of St. John and the son of Zebedee. This position is ably supported in a long and valuable introduction. The "Excursus on the Glory" (בְּהַר שְׁכִינָה, Shechinah), chap. ii. ver. 1, is perhaps the most interesting of the prebendary's writings.

The second of the two above-mentioned works was his examination of some of the more important texts in the New Testament which bear upon the Deity of our Lord, with special reference to their treatment in the Revised Version. This volume, the substance of which had originally been printed in the *Reviser*, chapter by chapter, appeared in its final shape in 1883. The accomplished writer's treatment of that *locus vexatus*, 1 Tim. iii. 14-16, is strikingly well done.

The last two years of the Prebendary's life was mainly occupied with a critical examination of the "higher criticism," and the results of this examination appeared in a useful series of papers (six in all) published in the *Churchman*. They were mainly addressed to the general reader; but I believe it was Mr. Basset's intention, had his life been spared, to issue a set of papers of a more elaborate character. Within the last few months one or two of his thoughtful articles have appeared in THE EXPOSITORY TIMES; and only so far back as the September number of the *Thinker*, there is a brief but highly suggestive note by him on the chronological order of the earlier visions of Isaiah.²

¹ It is now a very scarce work, owing to the fact that, soon after publication, nearly the whole impression, with the exception of some two hundred copies, was burnt in the great fire at Bagster's. I was never tired of urging him to republish it, enlarged and revised in the light of further research; and only last May I had a letter from my kind friend saying that he intended to set about this revision at last. Alas! *Homo proponit, sed Deus disponit*.

² I may perhaps be forgiven for setting down the following extract from the close of his admirable study of Isaiah in

His attitude towards the apostles of the "higher criticism" was a decidedly hostile one; but his hostility was no mere child of prejudice, but the result of patient investigations.

Only within the last two years had I the great privilege of personal acquaintance with Mr. Bassett; and the recollection of evenings passed with him in his well-ordered study, surrounded by his books, will not be soon forgotten. His geniality, the readiness with which he was willing to communicate his stores of information, will long be remembered by all who knew and valued him. His suggestiveness was singularly penetrating, and recalls to mind that great scholar, Dr. Frederick Field, the Editor of Origen's *Hexapla*, and an old friend of Prebendary Bassett. He was never content to acquiesce in an interpretation of a passage, merely because it was time-honoured; he loved to throw new light on difficulties. I well remember his suggesting to me one evening last year that, in the expression ὁ ἔχων ὄρα ἀκούειν ἀκούτω, we should probably be right in pointing after ὄρα, and regarding ἀκούειν ἀκούτω as a Hebraism, so common in New Testament Greek, "Let him give *diligent* attention." This sort of suggestion was a great charm in his conversation. Indeed he was pre-eminently a man to make one

the October *Churchman*, 1890. Arguing against the Deutero-Isaiah theory, he says: "There is one argument against the diversity of authorship, which to a candid mind seems convincing and conclusive. If we look at our Bibles we shall see that every prophet, or editor of a prophet's work, always places his name at the head of his writings. To this was sometimes added the name of his father, sometimes the place of his abode, sometimes the contemporaneous kings; two are simply designated 'the prophet,' and one, not being a member of the schools of the prophets, states his occupation. In Malachi alone the bare name is given; but in all of them, without exception, the name is given, and, in most, some further particulars to prove the prophet's identity and authority; the superscription is the form of his testimonials and credentials, with which the writer challenges a hearing and submission from his readers. Now, what are we asked to believe under the new system? That one of the longest and most important of prophetic books, one that is characterised by the most exact and explicit delineations of the Hope of Israel, was sent forth to the world without the usual signature; that such an author hid himself under an anonymn, and those that heard him proclaim his wondrous unfoldings concealed him under the garments of another; that the next generation failed to find out and perpetuate the name of this genius, and that no tradition, public or private, rescued it from oblivion." Prebendary Basset was a profound Hebrew, as well as Syriac, scholar, it should be noted; and latterly he formed considerable acquaintance with ancient Egyptian.

think, even if one differed from him. I can hardly do better than close this inadequate notice of a great and good man by the following quotation from an interesting "In Memoriam" sketch contributed by a loyal hand to the *Record* of October 1st:—

"So he is gone, and with him is taken from us one of the most masculine, best furnished, and comprehensive minds in the country. Sound in the faith; as a theologian hard to match, whether in his own diocese or out of it; fertile as a writer; powerful in the pulpit—he leaves a blank which it

seems hard indeed to fill. . . . His knowledge was methodical and at command; he was not only learned, but (which is far more) wise also. He was always ready to impart of his stores, and there were few men to whom an intellectual or a spiritual difficulty could be communicated more freely, or with better hope of salutary counsel."

"Farewell, whose living like I shall not find,
Whose faith and work were bells of full accord;

How subtle at tierce and quart of mind with mind,
How loyal in the following of thy Lord!"

Ernest Renan.

BY THE REV. JOHN TAYLOR, D.LIT., M.A., WINCHCOMBE.

It is not our purpose in this brief article to pass in review all the writings of the brilliant Frenchman who breathed his last on Sunday, 2nd October. The ground which would thus be covered is much too extensive. Nor do we profess to offer an exhaustive estimate either of the man or of his work. The fairest judges will have no unkind verdict to deliver concerning the man. And his works are for the most part too well known to need any reopening of the case. But his removal from our midst does compel some notice of what he has given us. And without, on the one hand, pursuing the inquiries into his mental history which are opened by such productions as the *Souvenirs* or *L'Abbesse de Jouarre*, or, on the other hand, weighing his contributions to the archæology and philology of the Semitic races, we may do all that is incumbent on biblical students by examining that History of Israel, the concluding volume of which is, we believe, ready for completion. He himself regarded that work as finishing his life's task. Of it he would have said exultingly, *Finis coronat opus*: in that *opus* we may see almost the whole man.

It need hardly be said that this most interesting work possesses the strong recommendation of a beautiful style. The charm which good French always exercises is very potent here. A single quotation conveys a quite inadequate idea, but it is not easy to resist the temptation to refer to the splendid passage in which the genius of the Hebrew

language is depicted:—"Un carquois de flèches d'acier, un câble aux torsions puissantes, un trombone d'airain, brisant l'air avec deux au trois notes aiguës; voilà l'hébreu. . . . Les lettres de ses livres seront en nombre compté; mais ce seront des lettres de feu. Cette langue dira peu de chose; mais elle martellera ses dires sur une enclume. Elle versera des flots de colère; elle aura des cris de rage contre les abus du monde; elle appellera les quatre vents du ciel à l'assaut des citadelles du mal. Comme la corne jubilaire du sanctuaire, elle ne servira à aucun usage profane; elle n'exprimera jamais la joie innée de la conscience ni la sérénité de la nature; mais elle sonnera la guerre sainte contre l'injustice et les appels des grandes panégyres; elle aura des accents de fête et des accents de terreur; elle sera le clairon des néoménies et la trompette du jugement." What translator could turn this into equally impressive English? Moreover the story told in these volumes does not lose its fascination even when it is turned into English. Renan's vivid imagination would have lit up any subject, and the unrestrained freedom with which he has handled his theme has made of it a veritable romance, with all the attractiveness, if with much of the unreliableness, of fiction. That this involves disadvantages we shall not be slow to point out. It has, however, advantages also. History cannot be understood by any one who looks on it as a chronicle of bare, unconnected facts. The historian must have followed the stream from source

to sea with a comprehension of and delight in its every bend which he has skill enough to communicate to his readers. To what extent M. Renan's general view may be trusted will, of course, be matter of dispute. But he seldom, if ever, commits the unpardonable fault of being dull. What he describes lives for him. And on the occasions when we come to the conclusion that it is but a life in his own fancy, we are at least drawn to it as no dead object could draw us. He knew so much about human nature as to make his work abound in flashes of insight into men and institutions which should be welcomed as real contributions to their knowledge of the past by those who most unhesitatingly reject his main principles. We read Ezekiel more attentively when the germ of the synagogue and consequently of the Church is traced to the gatherings in the exiled prophet's house.¹ We are warned against an error into which both the uneducated and the instructed repeatedly fall when Renan reminds us that a law such as that against usury cannot with safety be transplanted from the *petite communauté de frères* for which it was framed.²

THE EXPOSITORY TIMES numbers amongst its readers both adherents and opponents of what is invidiously and most objectionably called the "Higher Criticism." Neither of these classes need telling that the deceased writer belonged wholly to the school with which it is the custom to associate Wellhausen's name. One of the most useful features of the *Histoire du peuple d'Israel* is its presentation in clear, untechnical language of the genesis of the various biblical documents as our author conceived it. This may be profitably read by persons who are deterred by that formidable array of symbols with which we are familiar elsewhere. And the present writer would add, without in any way entering on the merits of the question itself, that some such exposition as this book contains *ought* to be read by all. It is a real, independent attempt to enter into the heart of the problem.

Textual criticism excites fewer animosities. It would have been strange if a man with Renan's history had suggested nothing of value in this field. Very wisely these suggestions are relegated to the foot of the page so as never to interfere with the flow of narrative or discussion. Merely as a sample we may mention the emendations which are found at vol. ii. p. 45 of the verses Num. xxiv. 17-19.

¹ Vol. iii. p. 394.

² Vol. iii. p. 428.

"Read *וְרָחַק* for *וְרָחַק שָׁת* is impossible: perhaps *שָׁת*. Verses 18 and 19 are full of mistakes. I read *שָׁת* for *מַעִיר* at ver. 19: I delete it as a dittography at ver. 18. In the second clause of this verse *יִרְשָׁה* seems again to be a dittography. At the beginning of ver. 19 we must undoubtedly read *וְיִרְדּוּ מִיַּעֲקֹב* for *וְיִרְדּוּ יַעֲקֹב*." Perhaps this is the place to add that it is much to be hoped that many young scholars will take into serious consideration the stress which our author laid on the necessity for a thorough study of Semitic palæography. Of late years fresh finds have been accumulating, and the excellent reproductions of the inscriptions which are now accessible make the subject comparatively easy. "*L'avenir de la philologie hébraïque est de ce côté.*"

The defects of the *Histoire* lie on the surface. The most generous critic must admit that narratives are altered or rejected, and corrections are made in an unwarrantably arbitrary manner. Having determined, for example, to deny the presence of almost all generous and noble qualities in David's character, he has no hesitation in suggesting that the "touching scene" of the king's refusal to allow the priests and the ark to accompany his flight is "perhaps legendary." How much more of the historic sense is shown in Canon Cheyne's acceptance of the fact and recognition of the limitations of David's religious views which it implies.³ Equally arbitrary is the doubt cast on the biblical account of David's original relations with Bathsheba:—"Il est difficile de dire si ce récit renferme quelque parcelle de vérité." And why should we hold that the true text of the Book of Kings credited Solomon with "five thousand *sir* (lyrical chants)"? It is not enough to say that the number one thousand and five "has something peculiar about it." So has the number one thousand and one!

Closely connected with the fault of arbitrariness is that of inexactness. If we wish to represent the true worshipper of Yahweh saying of Solomon's altar, "*L'autel de pierres non taillées, en plein air, valait mieux que cela!*" we have no right to adduce this as a *quotation* of Ex. xx. 24. "*Les plus jeunes des fils d'Israel*" is not the proper rendering of Ex. xxiv. 5. On the strength of Canticles iii. 11, no one would have the right to assert that Solomon wished to be crowned by his mother's hand; certainly that right cannot belong

³ *Aids to the Devout Study of Criticism*, p. 37.

to the critic who, quite correctly, tells us that the Canticles were written at a much later date than that of King Solomon.

We reach a yet more serious fault in that lack of sympathy with religion and religious men which betrays the author into gratuitous offensiveness. Isaiah should not be compared with a sandwich-man. The prophets were not so ready to act the charlatan as Renan imagined. Attention needed to be called to those uses of the ephod which to us seem pagan rather than otherwise, but *l'odieux tourniquet* is a phrase which might have been spared, would have been spared if the writer had pondered a little more deeply. But he seemed never to learn the lesson that one of the surest ways of being ineffective is to be intemperate. And the worst of it was that his was a calculated intemperance of speech.

In a modern infidel production what is called *The New Book of Genesis* is quoted:—"So Man created god in His own image, in the image of Man created He him; male and female created He them." With real pain we must declare that the *Histoire* is to a great extent a commentary on that text. There is no personal God in it. The national deity, Iahvé (as M. Renan spells the name), is simply the creature of the people's brain and heart. The nation works out its history under the guidance of a sort of instinct which has not been inspired from on high:—"It has never been observed that a Higher Being occupies himself, either for a moral or for an immoral purpose, with the things of nature or with those of humanity." "It has never been proved that a Higher Being interposes in the mechanism of the universe." Expressions which seem inconsistent with these are, no doubt, frequent. Israel is spoken of as having a mission, a vocation, and so on, but the prevalent tone leaves us no alternative but to believe that this is worse than meaningless. "We have no interest," a writer in *The Freethinker* said

last April, "in deities of any description, and we have a shrewd suspicion that (except for literary purposes) M. Renan has a little." That is a severe way of putting a truth. If it is a truth, it is a serious one. For therein is implied a habit of looking on Israelite history which renders a satisfactory explanation impossible. Our consolation is that the causes which are admitted are insufficient to produce the results which must be recognised. If the Jews could once be named as the decisive proof of the truth of Christianity, it is at least certain that the entire course of Hebrew history bears testimony to the existence and the providence of Almighty God. The gains to humanity which have come through the seed of Jacob, gains which are ungrudgingly enumerated by Renan, did not originate in that national character which is depicted in the Bible.

Some harm will be done by the diffusion of erroneous beliefs and unbeliefs in the Frenchman's beautiful language. We venture, however, to doubt whether it will not be very small in bulk. Weak-kneed Christians stumbled over the *Vie de Jésus*. Stronger men saw that if the alternative lay between Christianity and Renan's account of the Resurrection the former had not much to fear. The teachers of religion are better prepared now than they were then to learn from those who differ from them, and to show that freshly discovered details are not necessarily irreconcilable with established principles. The truths contained in the *Histoire* will be utilised thus. And, for the rest, we still believe that the human heart crying out for God, even the living God, will not rest content without Him, and that the longing for immortality, a full and worthy immortality, will not be put off by the exhortation to wait patiently for the reign of righteousness here below, "Far on in summers that we shall not see." *Fecisti nos, Domine, ad te, et inquietum est cor nostrum donec requiescat in te.*

Notes from the Oriental Congress.

BY THE REV. PROFESSOR A. R. S. KENNEDY, B.D.

THE Ninth International Congress of Orientalists, 1892,—so runs the official title,—is now *un fait accompli*. Nothing, after all, occurred to mar the harmony of the series of meetings which were held in London in September last, under the presidency of Professor F. Max Müller, K.M. The fact of the committee of organisation having secured so distinguished and popular a scholar as general president, and the still more distinguished First Minister of the Crown as a sectional president, was the means of attracting to the proceedings of the Congress a more than usual measure of public attention. The more popular subjects of discussion were duly noted in the leading London dailies; the *Times*, in particular, was exceptionally generous, usually devoting the greater part of a page, and sometimes more, to reports of the papers read before the various sections. Those, accordingly, who wish a fairly complete and reliable account of the whole proceedings are once for all referred to the columns of "the leading journal." What is attempted here is merely to give the briefest possible summary of the more important papers, the whole or part of which the writer was able to hear, so far as these have a bearing more or less direct on the progress of Old Testament studies.

The wide field of Semitic study was represented at the Congress by two sections, or more correctly by one section with two sub-sections, viz.—III. (a) Babylonian and Assyrian Sub-Section, presided over by the first, and as yet the only, Professor of Assyriology in Great Britain; Professor Sayce, with Mr. T. G. Pinches as acting secretary; and III. (b) General Semitic Sub-Section, with Professor Robertson Smith and Mr. A. A. Bevan of Trinity College, Cambridge, as president and secretary respectively. It is certainly to be regretted that these two sub-sections, so nearly allied to each other, and each including not a few who were interested in the work of both, should not have held at least one combined meeting in the course of the week, as was unanimously recommended should be done at future congresses in the case of the Assyrian and Egyptian sections.

Oddly enough, one of the papers of greatest interest to the Old Testament student was not

read in either of the Semitic sections, but in that devoted to "Egypt and Africa," of which the distinguished Egyptologist, Mr. Le Page Renouf, was president. I refer to the account by the Rev. W. H. Hechler, chaplain to the British Embassy at Vienna, of "The Oldest MS. of the Old Testament." The manuscript for which this honour is claimed is, unfortunately, a mere fragment. It consists of only sixteen leaves or sheets of papyrus, making thirty-two pages in all, and contains the greater part of Zechariah (chaps. iv.—xiv.) and the first part of Malachi. The sheets measure about ten inches by seven, and were "bound together in the form of a book in a primitive but very careful manner, and tied together with strips of old parchment." One of the leaves of the manuscript (Zech. xii. 2–8) was exhibited at the Congress, protected by two sheets of glass in the usual way. A facsimile was published in the *Times* of Wednesday, 7th September, accompanied by a transcription, in ordinary Greek characters and an English translation. It should be mentioned, however, that the writing on the papyrus itself is much more distinct than might be supposed from the facsimile. The manuscript (assuming its genuineness, which has not, so far as I know, been called in question) is the property of a gentleman in Vienna, into whose hands it came a few weeks ago direct from the Fayoum. Its Egyptian origin is vouched for by the rounded forms of A and M (almost like α and μ), which are said to be the result of Coptic influence.¹ It is written in bold, heavily-formed uncials; the latter are almost a quarter of an inch in height, in this respect not unlike those of the Codex Nitriensis.² There is but one column on the page, which must have contained twenty-nine or thirty lines of fourteen to seventeen letters each. The lines begin regularly, but are not of uniform length, the scribe, perhaps, following his exemplar line for line.

¹ See art. "Palæography" in *Encyclopædia Britannica* (9th ed.), and cf. the preface to the phototype reproduction of the Codex Alexandrinus (p. 9), or "Catalogue of Ancient MSS. in the British Museum," part i., Greek, p. 19.

² Phototype facsimile in "Catalogue of Ancient MSS., etc." Cf. Scrivener's "Introduction" (2nd. ed.), plates ii. 5 and vi. 17.

Of the value of the fragment for the study of the Septuagint, and through it for the textual criticism of the Old Testament, it is impossible to speak definitely until the whole text is published. Of one thing, however, I feel constrained to express a doubt. Is this fragment really "the oldest MS. of the Old Testament," older, that is, than the Vaticanus and the Sinaiticus, or even than the Codex Alexandrinus? "The extreme antiquity of the manuscript," it was contended, "is attested by the uncial characters in which it is written, which would place it *well before* 300 A.D., but still more by the absence of divisions between words." Now, I speak in this matter with the greatest reserve as becomes one who has no special knowledge of Greek palæography; but after having, through Mr. Hechler's kindness, examined and in part copied the fragment exhibited, I fail to find anything in the forms of the letters to justify a third century date. The squareness of the uncials and the absence of capitals and punctuation marks are, no doubt, marks of a high antiquity, but, on the other hand, there are certain features of the MS. which seem to point the other way. (1) The numerous contractions with the characteristic upper stroke— $\overline{\text{K}\Sigma}$, $\overline{\Delta\Delta\Delta}$, $\overline{\text{I}\Delta\text{H}\text{M}}$, $\overline{\text{I}\text{P}\text{A}}$, $\overline{\text{M}\text{P}\text{A}}$,¹ and doubtless others. (2) The presence of several ligatures is surely inconsistent with an "extreme antiquity," where a biblical codex is concerned. For instance, *ai* in *και* and in *ται* is almost always written without lifting the pen, and the same is true of *τα* in *παντα* in line 16 (col. 1 of the facsimile), and of *τω* of *παντοκρατωρ* in the line above. (3) Still more puzzling in a biblical MS. of the third century are the forms of *Z* and *Ξ*. Of the former, an example will be found in col. 1, line 10, while of the latter there are quite a number of examples, all of which are very different from the restrained forms of these letters in the two great fourth century manuscripts, where, as the phototype reproductions show, they do not exceed the other letters in height.² In the Vienna papyrus, on the other hand, *Z* is of enormous breadth and height, while in the case of *Ξ* the terminal "flourish" always fills the interlinear space, and more than once intrudes among the letters of the line below.

¹ The first three occur in the facsimile, the last two I observed in the copy which Mr. Hechler generously showed me of the whole fragment.

² More accessible and, in this case, equally serviceable, are Scrivener's plates in his "Introduction."

This abnormal development of "tail" on the part of these two letters seems inconsistent with the sobriety of a biblical "uncial" of "extreme antiquity." So far, therefore, as the palæographical evidence goes, I should not be surprised to hear that it must be assigned, at the earliest, to the fifth century (but later than A), in which case it would be a copy of a much older MS. in which capitals and punctuation marks were absent.

In the paper that followed, by Mr. Flinders Petrie on "Recent Excavations at Tell-el-Amarna," an entirely new chapter in the history of Egyptian art was read to the Congress. Every one now knows the story of Amenophis IV., the "heretic king," how he embraced the religion of his Syrian mother, Queen Thi, and sought to supplant the worship of Amen of Thebes by that of the sun's disc, Aten in Egyptian (whence the king's "new name" Khu-en-Aten, the glory of the solar disc), and how the opposition of the Theban priesthood compelled him to build a new capital on the site of the modern Tell-el-Amarna. By the generosity of Lord Amherst of Hackney, Mr. Petrie was enabled to carry out a series of systematic excavations with the most satisfactory results. The royal palace, the great temple of Aten, private houses and workshops were successfully laid bare, and a mass of objects of every kind brought to light, the whole affording us a very complete picture of life in Egypt in the days of the "heretic king," a hundred years before the Exodus. The most remarkable result of Mr. Petrie's excavations is undoubtedly the proof which the sculptures and other art remains have furnished that Khu-en-Aten's religious reformation was accompanied by a veritable renaissance in the sphere of art. The art of the eighteenth dynasty had become lifeless and conventional in the extreme; Khu-en-Aten's reform consisted in a return to nature. "The direct aim of the artists was as exact an imitation of nature as was possible. In sculpture, the work of the best hands equals the finest work of other countries or ages. In painting, nature is closely followed with much memory-work apart from models; the plants are superior to those in most classical work, and the animals are free and vigorous." Not the least noteworthy among the objects brought to light by Mr. Petrie's excavations is the death-mask of the royal reformer, Khu-en-Aten; himself. A cast was handed round, and naturally excited the greatest interest among the

members present. It has been described as "a wonderful portrait of a remarkable man. The face is full of character, the lips thin and clean cut, the mouth firmly set, showing immense determination. The aquiline nose and deeply-set eyes reveal a man who could defy the whole priesthood of Ammon." Unfortunately, Khu-en-Aten's revival was short-lived. A few years after his death the national religion was restored, the new capital deserted, and the brief reign of truth in art was at an end.

Egypt was the subject of another paper of great interest which was read in the Assyrian and Babylonian section by Professor Hommel of the University of Munich, on "The Babylonian Origin of Egyptian Culture." This brilliant, if somewhat imaginative, scholar has succeeded in making out a case which the advocates of the indigenous origin of Egyptian civilisation will find it difficult to meet. He called attention, in the first place, to the similarity, if not absolute identity, in the significations of some of the oldest cities in Babylonia and Egypt. Eridu, for example, the oldest home of culture in Southern Babylonia, the city of Ea, is in Accadian "the city of the good (god)," which is precisely the signification of Men-nofer, the Egyptian form of Memphis. In the second place, he pointed out certain striking resemblances in the cosmological ideas of the Egyptians and Babylonians. The Sumerian or Accadian conception of the universe as presided over by Anum, the god of the sky, by En-lilla, and by Ea, the god of the primeval waters, found its exact parallel in the Egyptian triad, Nun, Shu, and Seb, whose significations were identical with those of the gods of Babylonia. Other cases of identity were also discussed, such as that of Merodach with Osiris—both being written by a couple of ideograms signifying house + eye¹—of the Babylonian god Enzu with the Egyptian Khonsu, Ishtar with Hathor, etc. A third line of argument was supplied by the acknowledged affinity between Egyptian and the languages of the Semitic group,² from all which, Professor Hommel maintained, we

must conclude that the civilisation and culture of Egypt were not the indigenous products of the Nile valley, but had been brought at some very early period by Semitic immigrants who had already assimilated the still older Accadian culture of the Babylonian plain. This theory, I may add, received the emphatic support of the learned president of the section, Professor Sayce, who supplemented Professor Hommel's arguments by others of his own.

On the following day a large and enthusiastic audience greeted Professor Sayce as he rose to deliver the presidential address. The first part of it was devoted to a survey of the progress made in the last twenty years by the new science of Assyriology; the difficulties to be overcome by the student, the dangers to be avoided, and the needs and promise of the future were successively touched on. The remainder of the address was devoted to a spirited repudiation of the charge that Assyriologists too often pander to a craving for sensation on the part of the public, and to an account of some of the latest discoveries in the domain of Assyriology. To one of these reference was made in the October number of this magazine, the story of Adapa or Adama, the first-fruits of Ea's creative activity. Another discovery, which it is to be hoped is the earnest of many that are to follow, was explained at length to the Congress. This was the finding in the mound of Tell-el-Hesi, in South-Western Palestine, only last June, of the first literary monument yet recovered from the soil of Palestine of a date prior to the Hebrew conquest. The excavations in this now celebrated Tell were begun, it will be remembered, by Mr. Flinders Petrie under the auspices of the Palestine Exploration Society, and have been continued for the last two seasons with, on the whole, disappointing results by Mr. Fred Bliss of Beyrout. This patient excavator, however, has at last been rewarded by the discovery, along with various Babylonian cylinders and other objects of interest, of a small tablet, written in the peculiar form of the Babylonian cuneiform which characterises the famous tablets of Tell-el-Amarna. The tablet in question, a cast of which I had recently an opportunity of seeing in a Lebanon village, was about two inches square, and its genuineness is considered by Professor Sayce as above suspicion. A translation by the last-named scholar was published in the *Times* of 1st July, and in the *Academy*

¹ At a subsequent meeting, Professor Hommel called the attention of the section to the fact that the identity of Merodach and Osiris had been previously advocated by the Rev. C. J. Ball, Chaplain of Lincoln's Inn, a fact of which he was not aware when his paper was read.

² Most recent discussion of this affinity by Adolf Erman in *Ztschr. d. deuts. morgl. Gesell.* xlv. i. 1892, pp. 93-129.

of 9th July. The mention in it of Zimrida, who is known from the Tell-el-Amarna correspondence to have been governor of Lachish, is thought to settle once for all the identity of Tell-el-Hesi with the ruins of that famous city. In any case, the importance of the discovery can hardly be over-estimated, although this importance lies not so much in the contents of the tablet itself, as in the magnificent promise which it holds of other and infinitely more important documents that may one day be disinterred from their age-long resting-place beneath the soil of Palestine.

I have left myself little space to speak of Mr. Pinches' elaborate and scholarly paper on "The New Version of the Creation Story," of which a full report is given in the *Times* of 10th September. In the course of last year Mr. Pinches was fortunate enough to discover among the cuneiform documents in the British Museum a Babylonian version of the story of creation, differing from the familiar version originally published by the late George Smith, somewhat as the account given in the second chapter of Genesis differs from that in the first. "Whilst the version of the first chapter of Genesis," said Mr. Pinches, "begins with a description of chaos, and the old Semitic Babylonian version with a mention of the time when 'the heavens were not proclaimed, and the earth recorded not a name' — a very good parallel to the first verses of Genesis — the Akkadian or Sumerian account (the new version) begins with a description of the time when the glorious house of the gods (apparently the sky) had not been made, a plant had not been brought forth, and a tree had not been created; when a brick had not been laid, a beam not shaped, a house not built, a city not constructed, and a glorious foundation or dwelling of men had not been made." An interesting parallel in this new version to a part of the Bible story has been already discussed by Mr. Pinches in *THE EXPOSITORY TIMES* (vol. iii. pp. 268, 269). The relation of these ancient Babylonian accounts of the creation to those of the Hebrew Genesis is a subject too large and too complicated for discussion here.

A word must suffice regarding the work of the

general Semitic section, which had little before it dealing directly with the Old Testament. Mention should be made, however, of the Rev. G. Margoliouth's paper on "The Superlinear Punctuation; its Origin, its Development, and its Relation to other Semitic Systems of Punctuation." The subject is one so obscure and intricate that a paper hurriedly read hardly does justice to either reader or hearer. This method of vocalisation, generally known as the Babylonian, in contradistinction to the familiar Tiberian of our Hebrew Bibles, Mr. Margoliouth does not consider to have originated in Babylon, or with the Jewish sect of the Karaites. It was based, he contended, on a combination of the two systems of Syriac vocalisation, and was originally applied exclusively to the Targums or Aramaic translations of the Scriptures, and only at a later date to the sacred text itself.

An important communication was read at the same meeting from Professor Nestle of Tübingen, suggesting that in future editions of Dr. Swete's *Septuagint* (Cambridge University Press) certain critical emendations of the text on which it is based might be added on the margins. Critical students of the Septuagint were invited by Professor Smith to communicate the results of their studies to Mr. F. E. Burkitt, M.A., Secretary of the Cambridge Septuagint Society.

In the Geographical section, Mr. Haskett Smith gave a *résumé* of "Syrian Exploration since 1886," from which we learned that he still holds his peculiar notions as to the origin of the Druses, and still believes that one of the Sidon sarcophagi, now in the Museum at Constantinople, is the veritable coffin of Alexander the Great!

Several other very valuable papers it is impossible even to mention. The same holds good of a number of practical suggestions for the furtherance of Oriental study, which were adopted by the Congress. The most practical result to some of us, however, is the impulse we have derived from contact with eminent authorities in our special lines of study, and the fresh enthusiasm which comes to the isolated student from a season of pleasant intercourse with his fellows.

Is the Revised Version a Failure?

BY THE REV. PRINCIPAL BROWN, D.D., ABERDEEN.

As all that I require to read has now to be read to me, it may well be supposed that much which ought to be read is not read at all, or deferred till the subject is out of date. This will explain how the proceedings of the Northern Convocation on the Revised Version of the New Testament, and the articles in THE EXPOSITORY TIMES, escaped my notice, though I get that excellent medium regularly, until my esteemed friend the Editor called my attention to them a few weeks ago. He knew that the criticism of the New Testament, both textual and expository, had been a special subject of study with me from my earliest student days, that it had been the matter of my teaching as a Professor, and that I took as keen an interest in the Revised Version of the New Testament, having had the honour of being one of the Company of Revision; but, knowing my infirmity, he did not trouble me about the Bishop of Wakefield's motion on this subject, till we happened to meet, and the admirable article of the Bishop of Durham was referred to. Perhaps this may excuse my venturing to step in between the two prelates, the latter of whom I have the privilege of knowing as a friend.

The Bishop of Wakefield, it cannot be denied, has made good his position, that the New Testament Revisers exceeded their instructions. But those instructions were at once too *stringent* and too *indefinite*. They were required to make no other changes on the Authorised Version than, in the judgment of competent scholars, were "*necessary*." But necessary for what? Necessary to express the *fairly good* sense the Authorised Version gives of the passages, or the *more correct* sense which the Revisers believed to be meant? Let me give one example of what I mean, the best fitted to explain what occurred at the very outset of the work—Matt. ii. 2. The wise men of the East ask: "Where is He that is born king of the Jews? for we have seen His star in the east and are come to worship Him." The question here is, What kind of worship is here meant? Is it the homage due to a superior among ourselves (as in Luke xiv. 10), or is it *religious* worship? The former, it was thought by one member, was

the meaning intended, and therefore proper to be expressed. But, as it was believed by one member that verse 11 would throw light on this question, the Company agreed to wait till they reached that verse. On which it was stated that the phrase (προσφέρειν δῶρα) here rendered, "they presented gifts," is one used several hundred times in the LXX., and always in the sense of religious offerings made in worship to God; and that the only question here was, Is the phrase (προσφέρειν δῶρα) used in that sense in the New Testament. And the six passages, besides this one, in which it is found in the New Testament, are admittedly used in this sense. Hence (it was argued), it ought to be so understood there; and therefore, in verse 2, "worship" should be retained, and in verse 11, instead of "presented unto Him gifts," etc., we should render it "they offered unto Him," etc. This was accordingly done, if not unanimously, certainly without objection.

Now, was this change "*necessary*"? The member who suggested the *lower* sense of "worship" in verse 2, would perhaps say *No*, but we did not wish to divide at the outset. The rest would certainly say *Yes*, as in their view too significant to be overlooked. And thus, as all were aware, we found ourselves deciding on a change which might, or might not, be thought "*necessary*," yet not one thought of asking if we were exceeding our instructions. Once or twice afterwards the question was raised. But though the proper limits were thought by some of us to be transgressed, it was tacitly taken for granted that *some* latitude ought to be allowed, and we had acted on it, and could not but proceed on this principle. And I am perfectly sure of this, that if the changes made had been such as to command general approval, the stringent instructions would have been considered more honoured in the breach than in the observance.

So much we think is due to the Revisers, when we find such men as the Bishop of Wakefield not hesitating to estimate their misdemeanour by the miserable test of the *number* of the changes in particular sections of the work. Thus, in the passage we referred to (Matt. ii. 2), "We *have*

seen His star," say the wise men, in the Authorised Version: "We saw His Star" Was that change "necessary." No, certainly would most readers say—the perfect tense used in the Authorised Version ("we have seen") covering all that took place from the time the star was seen—the astonishment it excited, the meeting of the wise men to consider its meaning, and the appointment of the deputies to inquire where the new-born King was to be found, and go to worship Him. But the Revisers, observing that the *aorist* was used and not the perfect, thought that the emphasis lay on the sight itself, and that the wise men had this in their view when they told their errand, and translated accordingly — "We *saw* His star." Hundreds of readers would call this one of the "trivial" changes the Revisers have made, and in counting the number of the unnecessary changes would reckon it one of them. I may add that, in nine cases out of every ten, the authors of the Authorised Version prefer the perfect tense where the *aorist* ought to be used. If the present Revisers have done right in Matt. ii. 2, consequently they have exceeded their instructions, I believe, in hundreds of such cases. I am not here speaking of cases such as Rom. vi., in which even the Bishop of Wakefield, I hope, would agree with me, in regarding the use of the *aorist*, if not indispensable, yet far from unnecessary. As in verse 2, "How shall we (says the Authorised Version) who *are dead* to sin live any longer therein?" where the *present* tense expresses simply the sense we at *present* feel of the shamefulness of such a thing. What the apostle refers to is the *past fact*, that when he and his readers were baptized, *they parted for ever with the life of sin*; and he wants his readers and himself to have this memorable time and act ever before them, as a grand incentive to holy living. Believing this, the Revisers have used the *aorist* here, and in doing so, have taken the liberty of adopting the order of the original: "We who died to sin, how shall we live any longer therein?" And if they were justified in using the *aorist*, who can blame them for changing the order of the words, so as to lay the stress of the question on the parties appealed to?

I need go no further in this line of argument; the object of which is to show that, once begun with their work, they found themselves insensibly—I would say, irresistibly—drawn into what cursory readers would regard as exceeding their instructions

in almost every verse; while close students would themselves be able to justify most of the changes—the Bishop of Durham, I fancy; but some of them, of whom I am one, saw very early in the progress of the work that the public would never stand much of what was done in the first Revision, and even in the second; while only the third Revision (expressly designed to bring the English nearer to that of the Authorised Version) would make the work satisfactory even to good scholars, as a *people's* New Testament, or give it a chance of superseding the Authorised Version, either in the pulpit or the pew. I said this to my learned friend Dr. Moulton (he will allow me I am sure to refer to him as one who voted for the changes which others of us could not endure). "The public will never stand that," I said. "Oh, but in a few years, when accustomed to it, they will," he replied. "Never," answered I; and eleven years since have proved too well the truth of this.

I have not space to say what I fain would, of the admirable way in which Dr. Westcott has dealt with the subject in the June number of THE EXPOSITORY TIMES. He knows that on the changes, which I must call extreme, I could not vote with him. But from first to last he acted on principles which the studies of a lifetime had led him to adopt, but which in many cases led to results which some of us by degrees found good reason to refuse. I refer here particularly to the principle that the same Greek word should (as far as possible) be rendered by the same English word. In the Preface to the work this is adverted to as one of the fixed principles on which the work has been executed; and it is so taking that, so far as I remember, the work was half finished ere the conviction had grown upon some of us, that by adhering to that principle too rigidly we were making bad English. The opposite principle had been acted on by the 1611 Revisers; and, if I remember rightly (for I write from home), they claim credit for varying the translation of the Greek word by some synonym, and have thereby shown the richness of the English language. On one occasion when the English word, which had to be used, according to our principle, for the Greek, brought out what seemed to him most objectionable English, the member who was looked up to as the master of lexicography exclaimed, "We are impoverishing the English language," in response to which a whisper of "Hear, hear" was heard

across the table. The one answer to this was, We are not here for the purpose of enriching the English language, but for translating the Greek.

Yet here there was need for that remark; for there are cases in which, by adhering to the same English for the same Greek word, an important gain is made. I refer to the example which Dr. Westcott quotes on the very subject—2 Peter i. 7. In the Authorised Version this is rendered, "To godliness [add] brotherly kindness; and to brotherly kindness charity." Two objectionable renderings are there, if not three. Why not have used "brotherly love" here, especially as they do not render the next word "love," as they should have done. Then "charity" is most objectionable, because an ambiguous word, for ἀγάπη. But it will be said if they had used "love" it would have seemed little more than a repetition of the same word. Well, but they have thus lost the very idea which the apostle meant to express. The Revised Version translates thus: "In your love of the brethren [supply] love." The one kind of love embraces a narrow but precious circle—that of "the household of faith." But the other word "love" is intended to express what Christians owe

to all mankind.¹ And I think Bishop Westcott has done right in contending that the Revisers did exactly as they ought in their Version. I said there was a third word which the Authorised Version rendered objectionably. Seven things Christians are to "add to" their "faith." Now, when a house is built, one stone is "added to" another. There is only a *mechanical* connection between the stone. But the same rare word used in the Greek means to bring in a supply of one thing to complete another. So that when the apostle bids us in our brotherly love to bring a supply of "love," he means that our "love of the brethren" is *not what he wants us to cultivate, if it stops there*. It must stretch itself out to the whole brotherhood of man. It is an *organic* connection between all the seven things here made to hang upon our "faith"; which alone completes the all-round Christian character.

I fear I have written too much; but I have touched only the threshold of the difficult question, How far the Revised Version of the New Testament has succeeded or failed in what the public had a right to expect from it.

¹ See THE EXPOSITORY TIMES, vol. i. p. 49.

The Notion of Divine Covenants in the Bible.

BY THE REV. PROFESSOR CANDLISH, D.D., GLASGOW.

IN a previous article it was shown that the notion expressed in the Bible by the term covenant as applied to God's dealings with men is that of a disposition, or declaration of the grace which He intends to show them, and of the allegiance which He expects at their hands. The two other questions mentioned at the outset remain to be considered.

II.

The second question is, Whether Scripture warrants us in applying the name and idea of a covenant, as thus understood, to God's dealing with man at the beginning? There are some theologians who acknowledge the notion of a covenant as a biblical one, and really applicable to God's dealings with Abraham, with Israel, and with believers in Christ, but yet think there is no warrant for speaking of any such thing in the case of our first parents; and as these are all various

forms of the covenant of grace, this amounts to a denial of what has been commonly called the covenant of works or of law. Now, as far as regards express Scripture testimony, they have a plausible case. For there is no place where the word covenant is certainly used of God's dealing with man at first. It is applied to God's promise and precepts to Noah and his sons after the Flood (Gen. ix. 8–17); to those to Abraham (Gen. xv.), repeated and renewed to Isaac and Jacob; to His transaction with Israel after the Exodus (Ex. xix., xxiv., and *passim*); to His promises to Aaron and his sons as the priestly house (Num. xxv. 12, 13; Mal. ii. 3, 5); to those to David and his descendants (Ps. lxxxix. 39); and to His relation to Jesus Christ and those who believe in Him. But when this last is spoken of as a new covenant, the contrast is always with that of Sinai, not with one made with Adam at first. Hosea vi. 7 may con-

tain a reference to a covenant in Paradise, if the rendering "like Adam" be correct; but the translation "like men" is also possible, and perhaps preferable.

Inferentially, however, the application of the term may be justified by the way in which Paul uses the name covenant as synonymous with law, when contrasting the two covenants in Gal. iv. 21, v. 3; for since elsewhere he represents all mankind as under law to God, so as to receive reward for obedience and punishment for sin (Rom. ii. 6-16), we may infer that he would not have thought it improper to call God's original revelation to the ancestors of the human race a covenant. This way of representing it is certainly very ancient, as it is found in Ecclesiasticus xiv. 17, "All flesh waxeth old as a garment, for the covenant from the beginning is, Thou shalt die the death;" and Augustine quotes that passage, and, when discussing Gen. xvii. 14, assumes that God made a covenant with mankind in Adam, and that that is meant there (*de Civitate Dei*, xvii. 27). This shows, at least, that the notion of a covenant with Adam is not the mere invention of the special federal system of theology, but one that naturally suggests itself to readers of Scripture with no special theory to support.

In the narrative in Genesis we find no mention of an express or formal covenant, such as is afterwards recorded to have been made with Abraham and Israel, but there are divine appointments and commands—the Sabbath, marriage, the prohibition of the tree of knowledge, with a threatening of death for the violation of the last. There is, indeed, no mention of what, as has been said, is the distinctive feature of a covenant as more than a mere command, a promise on the part of God. The threatening of death, in the event of disobedience, may no doubt be fairly held to imply that as long as they obeyed they should live; but this is not an additional reward, but merely the continuance of the blessing which they already enjoyed.

There seems, therefore, to be ground for assuming a virtual or tacit covenant made by God with our first parents, though there is no warrant for supposing such an express transaction as Abraham and Israel afterwards entered into. It is quite in accordance with the gradual progress of mankind that God should have made known both His law and His promises by deeds before He revealed

them in words. Theologians have often imagined a much greater explicitness in God's dealing with our first parents than Scripture entitles us to assume; but that it was in substance so far analogous to His later dispensations, that it may properly be called by the same name of a covenant, there appears no reason to deny. The federal theology sometimes carried out the idea into too great minuteness of detail, and so became artificial; yet it has a real foundation in Scripture, and the writings of its best exponents, such as Witsius, are still worthy of careful study.

III.

In answer to the third question, I think we are entitled to say that the application of the notion of a covenant to the relation between God and man is not a mere figure of speech. Its use in Scripture, in reference to the Abrahamic, Mosaic, and Christian Dispensations, is so frequent and constant, and is so explicitly sanctioned by our Lord Himself and His apostles, that we cannot regard it as a mere accommodation to customary forms of language; and though it is only indirectly and by inference that the inspired writers lead us to apply the term to God's dealing with the race at first, yet the general notion that we are led by the other uses of it to form, applies equally to what is revealed of that.

This is confirmed by the fact that this notion is closely connected with that of the Kingdom of God, both in its own nature and its use in Scripture. It was by the covenant at Sinai that Israel was made a kingdom of priests (Ex. xix. 3-6); and Jesus, in Luke xxii. 29, speaks of His Father having given Him the kingdom by covenant. A kingdom, according to the truest conception of it, is founded on a covenant between the sovereign and his subjects establishing their mutual obligations. If, then, the Kingdom of God is a reality, and not a mere figure, we can hardly doubt that His covenant is so also, and that this category of theological thought is truly biblical. It is not, indeed, absolutely necessary for the exposition of the essential doctrines of theology. These may be, and have often been, exhibited with great accuracy and fulness by divines who have not made use of the idea of a covenant, considering either that it is an improper expression of the Scripture language, or that it is not of very great importance and use. The substance of what is

meant by it can be well enough expressed in other forms. Sometimes, too, it must be admitted, it has been injudiciously used, especially where the analogy has been pressed too far, and all the accessories of a covenant among men have been looked for, and supposed to be found, in the dealings of God with men. This has created in many quarters a prejudice against this form of theological representation. It is thought by many to be too stiff and formal, and to lead men to conceive of God's relations to men in the unworthy form of a contract or bargain, suggesting low commercial ideas, and excluding those of love and grace. But this objection proceeds upon too limited an idea of what a covenant is, even among men. That word denotes not merely, nor most frequently, hard commercial bargains, but bonds that are marked by the highest possible love and tenderness; bonds of brotherhood and friendship, as between Jonathan and David; nay, also, the nuptial tie between man and wife, to which Christ's union with His people is frequently compared. It is with such relations, and not with mere commercial ones, that God's covenant with man should be associated; and if that is done, it may be saved from the contamination of base and unworthy associations.

The federal form of presenting the relations of God to man, as it is in substance biblical, has many advantages in theology.

Historically, it served an important purpose in correcting a dangerous tendency, to which Calvinistic theology was in danger of giving way, that of making all the development of God's dealings with man flow from His eternal and sovereign purpose. Some of Calvin's followers were disposed to make the decree of God the one controlling principle of all their theology, and to view everything else as just the working out of that. This is one-sided and dangerous, and the idea of the covenant, bringing out the freedom and responsibility of man, was a useful corrective to hyper-Calvinism.

On the other hand, it enables us to bring out more clearly than we could otherwise do the parallel between Adam and Christ, and to trace up the dealings of God with mankind, in law and in grace, as Paul does, to one general principle. While it does not entirely explain, as indeed nothing can do, the mysteries connected with these dealings, it throws some light upon them, and enables us to see that they are all parts of one consistent whole.

This mode of representation also served as the means of introducing in the Reformed Church one of the most important ideas of sound biblical theology, that of the gradual progress of revelation and its different forms in the successive stages of God's dealings with man. When Christian students were concerned mainly with the great truths of religion, which are the same in all ages, they were apt to overlook the fact that these have not always been equally clearly revealed, and so to put into the earlier statements of them a more definite meaning than they will really bear. But the recognition of successive divine covenants, and successive dispensations or economies of these, before the Law, under the Law, and under the Gospel, brought into notice the differences in the various stages of revelation, and prepared the way for the modern study of biblical theology. The covenant theology is not indeed necessary now in order to justify this historical treatment of Scripture; that has been established on wider grounds, and carried out in greater detail in modern times; but the observation of the successive covenants mentioned in the Bible was, in fact, the way in which a dogmatic age was led to a truer historical conception and sounder exegesis than was possible before. Though substantially true, it was not an adequate recognition of the history of revelation; and when rigidly held it presented its course as consisting of abrupt changes rather than of gradual growth; but it was greatly more historical than the systems of those who opposed it.

The idea of the covenant of works in particular enables us to show very clearly how the doctrine of God's moral government of rational creatures, by laws which they are called freely to obey, and for obedience to which a reward is promised, is not inconsistent with His absolute sovereignty and their entire dependence on Him. For it shows that all their hope of reward for obedience rests, not on any inherent or natural right to it, but only on the voluntary condescension and goodness of God. Were God's moral law only made known through conscience, there would not properly be a covenant; but when God makes known, whether by the constitution and course of nature, or by special revelation, that He will reward the obedience of men by blessing, and above all, by the enjoyment of Himself as their portion; then the law is clothed with the form of a covenant. Thus the assertion of an original covenant of works with our

first parents simply means that, besides making known to them His law through their own moral nature, God was graciously pleased, in some way or other, to communicate to them His purpose of rewarding their obedience and punishing their sin.

This mode of viewing the matter affords the clearest answer to the most plausible objection against the doctrine of God's moral government of men. It is said by many, and most explicitly in recent times by Ritschl, that the orthodox view of the moral order of the universe as one of judicial government on the part of God is untrue, because it ascribes to man rights in relation to God, and so is inconsistent with his absolute dependence. But this objection seems to proceed from a misunderstanding of the theory he is criticising. By way of expressing it, he says: "That men have the right to eternal life is deduced from their creation by God, that this right is only realised through the fulfilment of the divine law depends on God as the maintainer of the world's moral order."¹ The former part of this statement is an entire mistake, and this is seen most distinctly from the writings of the federal theologians. Witsius, *e.g.*, who carries the assertion of right here higher than some other Protestant divines, does not go further than to say, that to consign an innocent creature to suffering would be inconsistent with the justice of God, and hardly ventures to deny that it would be just in God to terminate the existence even of an obedient and holy creature, though he suspends his judgment with profound reverence, and begins and ends his whole discussion with earnest and humble prayer.² The entire passage shows how jealous the Reformed theologians were, not only for the sovereignty, but for the goodness of God.

The general mode of statement has been, that all rights on the part of the creatures arose from the voluntary condescension and grace of God, and the notion of divine covenants was used to make this plain. So it is put in the Westminster Confession (chap. vii. § 1): "The distance between God and the creatures is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward,

but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant." This application of the notion of divine covenant, which our previous discussion has shown to be quite agreeable to its biblical meaning, makes very plain how the doctrine of God's moral government by rewards and punishments can be defended against what is, perhaps, the most considerable objection to it.

In a similar way, the use of the idea in reference to God's dispensation of grace and salvation in Christ serves valuable religious ends. The preaching of the covenant of grace has been dear to Christians in our country, because it exhibits in a very vivid and impressive way the certainty of God's promise to believers and the ground of that certainty in their union to Christ, who has fulfilled the great work given Him by the Father, and obtained as the reward of that work the salvation of His people. It exhibits these in a way that brings out in harmony various points that, if pressed in isolation, sometimes tend to exclude each other, the love of God and the work of Christ, the freeness of the gospel and the necessity of faith and union to Christ: it gives Christianity a personal character as a mutual transaction between God in Christ and the soul; and it gives a very genuine and natural meaning to the sacraments as seals or pledges of the covenant. It is worthy of notice that the chapter on God's covenants with men in the Westminster Confession (chap. vii.) is that which contains the only statement in that document of the free offer of salvation to sinners, a statement to which the "Marrow men," in the last century, justly attached great importance, and which the Seceders emphasised and enlarged in their acts and testimonies on the doctrines of grace. The Westminster divines have shown their wisdom in not casting their symbolical books entirely into the forms of the federal theology, and also in avoiding the needless and confusing distinctions between a Covenant of Redemption and a Covenant of Grace, and between the Covenant and the Testament, as a form of administering it. They are substantially correct in treating the name "testament" as simply another designation of the "covenant," which can hardly be denied to occur in Scripture, though how frequently may be a doubtful exegetical question.

¹ Ritschl, *Rechtfertigung u. Versöhnung*, iii. p. 219.

² *On the Covenants*, Bk. I., c. iv. §§ 10-23.

The Noachian Deluge and its Analogues.¹

BY THE REV. F. H. WOODS, B.D., LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

THE biblical account of the Noachian Deluge has given rise to many questions and many speculations. Two questions especially suggest themselves. (1) Was the Deluge universal? (2) If not, was it destructive of the whole race of mankind? In attempting to answer these questions there are two kinds of evidence with which we have to deal, the scientific and the historical. At first sight these two sorts of evidence seem to lead us to contradictory conclusions. The evidence of geology and meteorology seems to compel us to answer the first question in the negative. The history of the rocks, as now understood by the greatest geologists, shows no signs of a universal flood. The animals, still popularly called antediluvian, which are found among many strata of geological formations, must have become extinct many thousands of years before the Deluge, or even the appearance of man upon the earth. There is nothing like the quantity of water in the world required to produce such a flood as to cover all the mountains, unless we were to suppose an enormous simultaneous depression of land in all parts of the world, of which, again, there is not the least evidence. It has now, therefore, been generally admitted that the Flood could not have been universal in extent. Indeed, though a universal flood seems intended by the narratives of Genesis, the language may be explained of a local flood. The word "earth" (אֶרֶץ), in such a phrase as "covered all the face of the earth," is frequently used of a limited area. It is, in fact, the word always employed in such phrases as "the land of Canaan," "the land of Egypt." Whereas there is another word (תֵּבֶל) which, though not so common as אֶרֶץ even in this sense, cannot mean anything else but the whole world.

The second question is a more important one. But to it a negative answer is almost as certainly demanded by all that has been learnt of the primitive ages of mankind. The variations among

different families of man, the origin and history of early civilisation as proved by ancient monuments, probably also the dispersion of mankind, require an infinitely longer lapse of time for their development than the biblical narrative allows. The growth of the whole human race from Noah is hardly even conceivable, unless we could place the Flood many thousands of years earlier than the history of Noah's family permits.

At this point we must take into account the other side of the evidence, which I have called historical, in the wide sense in which history may be said to include all that has been said to have happened, without at this point considering whether it is true or not, as distinct from the more restricted sense which distinguishes the true record of events from what is fabulous, legendary, mythical, prehistoric, and the like. What, then, is the historical evidence in this wide sense of the term? It is briefly this, that among a very large number of nations in different parts of the world a belief in the destruction of the inhabitants of the world by a flood is found to exist. The most obvious explanation of this fact which first suggests itself is that these different stories are different accounts, varied by long tradition, of the event which is described in the Bible. The opposite view to this would be that which ascribes all such stories, including the Bible narratives themselves, not to a common original tradition of an early fact, but to similar causes working independently in different nations and producing similar myths or legends.

But on examination neither theory seems quite to satisfy all the conditions of the problem. These stories are some of them too like each other, and some of them too unlike, to be accounted for solely by either hypothesis. The best known story of those unlike the Bible narratives is the classical legend of Deucalion's Flood. According to this legend, when Jupiter sent a flood upon the world Deucalion and his wife Pyrrha alone escaped in a boat to Mount Parnassus, where they found a sanctuary of Themis the goddess of Fate. On propitiating the goddess they received an oracular message bidding them throw bones behind their

¹ This article was received some time ago, but with the writer's consent was postponed till the series of papers by Professor Ryle on "The Early Narratives of Genesis" was completed. It is, therefore, quite independent of Professor Ryle's article on the Deluge.—EDITOR.

backs. Not liking to violate the relics of their ancestors, they interpreted bones to mean stones (being the bones of the earth). On throwing them behind their backs, these became men and women, and so the earth was repopled. This is the form of the legend given in Ovid's *Metamorphoses*, lib. i. The account given in the treatise "Of the Syrian Goddess," ascribed, though probably incorrectly, to Lucian, reminds us more of the biblical narrative, but very probably was influenced by it. According to the Chinese story, "Fa-he, the reputed founder of Chinese civilisation, is represented as escaping from the waters of a deluge; and he reappears as the first man at the production of a renovated world, attended by his wife, three sons, and three daughters" (Hardwick, *Christ and other Masters*, quoted by Rawlinson, *Historical Illustrations of the Old Testament*, p. 18, and *Speaker's Commentary* on Gen. viii., note). But besides such legends, there is another group of legends bearing a much closer resemblance to the biblical account. These are notably the account of Berosus preserved by Josephus, the story on the Chaldean tablets in the British Museum, which were first deciphered by the late George Smith some twenty years ago, and the Deluge legend as it is found to have existed in Mexico.

The first two have a marvellously close resemblance to the account of the Noachian Deluge. According to the first, Xisuthrus was warned by the god Cronos of the coming Flood, and built a vessel in which he was preserved with his relations and friends, and all kinds of birds and quadrupeds. As the Flood abated he then sent out birds, which on the first occasion returned, but afterwards escaped. He was finally stranded on a mountain, left his ship, and offered sacrifice to the gods. The Mexican pictures represent a man and his wife on a boat or raft, with a dove and a vulture (see *Speaker's Commentary*, *in loco*). The Chaldean tablets still more closely resemble Gen. viii., ix. The account of the Deluge is found on the eleventh tablet of the so-called Izdubar legends, translated by George Smith, and published in *Records of the Past*, vol. vii. p. 133. The story is told by the translated Xisuthrus himself (here called Hasisadra) on the occasion of the visit of his descendant Izdubar (according to George Smith, the biblical Nimrod). The tablet is full of lacunæ, but the following facts can be clearly made out. Hasisadra is told by a certain god that he is going to destroy "the

sinner and life," and is consequently commanded to make a ship, of which the length, breadth, and height are given, but the numbers of cubits are now lost. To escape the coming Flood, he is then commanded to "enter, and the door of the ship turn. Into the midst of it thy grain, thy furniture, and thy goods, thy wealth, thy women-servants, thy female slaves, and thy young men, the beasts of the field, the animals of the field, all I will gather and I will send to thee, and they shall be enclosed in thy door." This is given in column i. In column ii. there is an elaborate description of the making of the ship, the collection of food, gold, silver, etc., the entrance into the ship with male and female servants, a festival to the god, the gathering and bursting of a great storm of wind and thunder till "the flood reached to heaven," and "the bright earth to a waste was turned." Two points in this column deserve special mention: (1) the covering of the ship within and without with pitch. "Three measures of pitch (bitumen) I poured over the outside, three measures of pitch I poured over the inside." (2) The shutting of the door by Hasisadra (not by God, as in the Bible), when he entered the ship.

The third and last column has been preserved almost perfectly. It contains a very remarkable description of the Flood, which was so terrible that even the gods fled away like droves of dogs, and sought refuge in heaven. Then the goddess Ishtar pathetically bewails the dead or dying, "I the mother have begotten my people, and like the young of the fishes they fill the sea." At this the gods wept with her and covered their lips. For six days and nights the storm lasted, and on the seventh the calm began. Then Hasisadra looked out and wept to see the corpses floating like reeds. In the distance he sees the mountain of Nizir. The ship's course is turned thither, until the mountain stops it. After six days he sent forth a dove, which found no resting-place, and returned. He then sent forth a swallow, which likewise found no resting-place, and returned. He then sent forth a raven, which feasted on the corpses, and did not return. He then (evidently after landing, though this is not actually stated) "sent forth animals to the four winds, and poured out a libation. I built an altar at the top of the mountain, by (*sic*) seven jugs of wine I took. At the bottom of them I placed reeds, pines, and

spices. The gods collected at its burning, the gods collected at its good burning."

The resemblances between this story and the Bible narrative are so striking, that it will hardly be necessary for us to particularise them. It will be far more interesting for the reader to work them out for himself. But to what conclusions do such resemblances point? It will be seen that we were quite justified in marking the distinction which was first, I think, pointed out by Lenormant, between the smaller class of legends, which so closely resemble the biblical account in its essential features, and those ancient legends of a flood which we find here and there in different parts of the world. These latter only agree in facts which are in themselves more or less likely to have happened in case of a great local flood. All nations agree in ascribing such natural calamities to the wrath of Heaven. Men would naturally seek to escape from such a flood in a raft or boat; they would naturally make their way to higher land out of reach of the water; and would certainly offer up sacrifice on landing to appease the anger of their gods. Thus stories which originated from different local floods, and such floods were common enough in such a land as China, might have come to bear a general resemblance, without having their origin in one common narrative or in a common event.

But it is otherwise with the smaller group of stories. They must have originated in one common event, if not indeed in one common narrative. Now it is very important to bear in mind that three of the smaller group of stories are all connected with Babylon. Berosus was a native of Babylon, and the story is connected with Babylonian history. The tablets described above were found in Babylon. The Bible narratives deal with a time when the cradle of the human race was, according to Scripture, in or about Babylonia. The only difficulty is about Mexico; and the fact that the aborigines of Mexico had a story so like the Babylonian records has been thought by some to show that they at least, like the Jews, originally migrated from that part of the world. The importance of this group of stories is this, that they make it probable that the biblical account of the Deluge is no nature-myth, certainly not a poetical or allegorical invention of some imaginative Jewish writer, but rather a time-honoured tradition of an event which once actually happened to their ancestors in Babylonia. We see, then, that the scientific evidence and the historic

are not necessarily at variance, but are both satisfied if we believe the Deluge to have been a local flood somewhere in the region of the Tigris and Euphrates, which destroyed all but one family of a particular race.

But we still naturally ask, "What, then, is the exact relation between the biblical narrative and that of the Izdubar legends?" First of all, we may be pretty sure that neither is directly derived from the other. Such a picturesque detail as the incident of the olive-branch is scarcely likely to have been omitted when once it formed part of the traditional story. On the other hand, the Izdubar tablets contain much which suggests a later version. We may notice especially the more exact symmetry attained by introducing the swallow as the bird sent out on the second occasion, and the far greater ornateness and fulness of detail, which look very much like poetical elaborations of the more simple story. We may thus fairly conclude that the tablet-legend, if not probably a direct descendant, is at least a much later version of the Bible Flood.

Had the story originally a polytheistic or a monotheistic basis? To this question it is almost impossible to give a satisfactory answer. It is quite certain that either nation would have altered the story to suit their religious ideas of God or their gods. All depends upon whether the religion of the ancient Chaldees or their ancestors was polytheistic or monotheistic. Of this we have no direct evidence. But the former is most probable, (1) from the analogy of other races of mankind, (2) from what we know of the Jews themselves. We still find among them, many centuries after they had established themselves in Canaan, traces of polytheistic ideas. Jahweh seems to have been long regarded as superior indeed to all other gods, but only as one God among many, in fact, the peculiar God of the Jews. The belief that He was the only true God, was the revelation of a comparatively late time in their history. When David fled from Saul he speaks of himself as driven out from the inheritance of Jahweh, and obliged to serve other gods. Even Jonah is described as trying to flee from the presence of Jahweh by taking a ship for Tartessus. Other Semitic tribes appear to have been generally more decidedly polytheistic. It does not, of course, follow from this that the particular form of polytheism which the story of the tablets exhibits was the original. This, no

doubt, was altered as the religion of the Babylonians changed or developed.

What, then, is the religious value of the biblical account of the Noachian Deluge? Surely it lies in the lessons about God and His dealings with man, which that story teaches us. God is there represented as a righteous God, who punishes sin, not merely as a personal offence against Himself, but as an offence against righteousness, and rewards those who courageously set their face against wrong. How far the details of the Bible story are literally true, and how far they are the unconscious creation of tradition, we shall perhaps never know; but we may be practically certain that it has a basis of fact in the early history of a primitive people, and quite certain that its religious lessons are true for all time, for they are confirmed by the continuous revelation of Holy Scripture, and by our own moral and religious sense. It is quite true, of course, that God's rewards and punishments do not

generally follow righteousness and sin in this life by an unerring law. Christ's teaching with reference to the tower of Siloam (Luke xiii. 4) as well as human experience forbids us to think that; but we believe that in the end this will be found to be the general principle of God's dealings with man. And so the story of the Deluge becomes an allegory—a type of God's judgment of the world, which we believe will be only completed in the Last Great Day.

It should be added that the Flood of the Izdubar legends is only one of several analogues of the early Bible stories found in Babylonian tablets. Their general importance is that they show that much of the Jewish beliefs concerning the origin of the world and the primitive history of man was brought with them out of ancient Chaldea, and was handed down, probably in an oral form, for many centuries before it was committed to writing.

Our Debt to German Theology.

BY REV. PROFESSOR J. S. BANKS, HEADINGLEY COLLEGE.

II.

It will be gathered from what has been said that we regard the influence of German theology as, on the whole, good and healthy. Not the least gain is the example given us of thoroughness. Mark, by way of example, the subdivision of labour, which is carried out to a wonderful extent. What with us forms a single subject is parcelled out into different departments, for some of which we can scarcely find names. We take slowly to Theological Encyclopædics, and Symbolics, and Apologetics. Biblical Introduction is gaining ground among us. It is only by such subdivision of labour that justice can be done to wide and complex subjects. Another illustration of thoroughness is found in the monographs on special topics in which German students delight. There is no famous name, and scarcely any obscure name in Church History, which has not been made the theme of special exposition. Round such names as Augustine, or Tertullian, or Origen quite a literature has grown up, and is still growing. In such studies a description of the man and his times, of all that goes to explain his character, is

only introductory to a minute analysis of his works and influence. These monographs are like the studies of a great artist for a serious work. As in spade-labour, every inch of ground is turned over. It is needless to say that many of them are delightful reading. They light up one corner after another of Church History as no general account could do. The first condition of excellence is thoroughness. One charm of a great work of art is finish in detail, the labour lavished on the seemingly insignificant. What Browning says of the grammarian applies to every student—

“Yea, this in him was the peculiar grace,
That before living he'd learn how to live.”

The chief advantage, however, of our intercourse with Germany is the impulse given to the higher theology. We have spoken already of the German predilection for philosophy. It may often be carried to excess, often lead astray, often result in failure. Still it is a fine trait and an excellent supplement to the practical genius of the English character. There are defeats that are better than some victories. It is needless to discuss the

relative value of the practical and philosophical. Perhaps German Christianity would be better for more of our practical spirit; we certainly could do with more of the speculative bent. But this exchange being impossible, the next best thing is to combine the two, and learn from each other's excellence. A special danger in our days is to idolise the practical, matter-of-fact side of everything, even of religious truth and work. The impatience for immediate results, for payment on the spot, the praise lavished on rapid success, proves this. "Small profits and quick returns" is the test applied even in the Church. Utilitarianism, in its narrowest sense, is put in place of truth. The quiet thinker, who has only ideas to give, is pushed aside as a dreamer. And yet, in the end, ideas shape history and rule the world. They are to facts as spirit to matter, as mind to body. "Man shall not live by bread alone." His reason can only be satisfied with knowledge and established truth. We know that at last we come to impassable barriers in the limits of man's faculties, and have to conclude with, "We know *in part*." But "*we know in part*." Our knowledge is real and true as far as it goes.

We would also remark that the unbroken tradition of Christian history is in favour of the blending of philosophy and theology. One of the earliest facts in the life of the Church is its recognition of the claims of reason. Its altars have never been usefully served by ignorance. Its greatest names have been kings in the realm of thought. As early as the end of the second century we find a Christian college at Alexandria, the "Catechetical School" so called, the prototype of all theological halls since. Its course of study embraced Natural Science, Philosophy, Ethics, and Theology. Clement and Origen were among its famous teachers. A recent writer says, "It may be doubted whether any nobler scheme of Christian education has ever been projected than this."¹ The school lasted several centuries, and declined only with the Church in those parts. Similar schools existed at Athens, Antioch, Edessa, Nisibis.² Then came the age of the great Fathers, who sustained the tradition. In the Middle Ages the interests of Christian learning were far from neglected. The foundations of our universities were then laid. We know the failings of the scholastic system,—its

false methods of reasoning, its gigantic assumptions, its worship of authority. Our ways of proof were as unknown to the men of those days as the Copernican system. Still their aim was noble and their industry colossal. They tried, as we do, to reconcile reason and faith, history and revelation, nature and grace. And to come nearer home, English theology has had its glorious age. The last half of the seventeenth century is thickly studded with immortal names, divided pretty equally between Anglican and Puritan. If we ask why a particular age should be so distinguished, we can get no complete answer, nor is it necessary. Why were Elizabeth's days crowded with men of genius in every field of thought and action? There is no full answer. Our own days are the last in which there should be any desire to lower the standard of Christian learning and culture. The foes of religion meet us with weapons drawn from history, philosophy, science; we must meet them with better arguments and nobler views. We must demonstrate that true philosophy is on our side. We must out-reason the apostles of unbelief. "The strong man armed" of Agnosticism and Materialism "keeps his goods in peace until a stronger than he"—stronger on his own field and in the use of his own weapons—comes and overpowers him.

Now it is just in this field that German learning is able to render splendid service to the Christian cause. As already intimated, a German is never content with knowing facts. He must know the laws and reasons which explain them. He must idealise. He sees facts, not merely as they are, but as they ought to have been. He idealises, as painters and poets idealise. No doubt there is much that is precarious in such speculations. We may smile as we are treated to philosophies of history, language, politics, art, poetry. Still the impulse is noble. How German thought has enlarged our view of what is meant by proof in things of faith! We know what it meant a century ago on the lips of Paley and his school. Far be it from us to disparage a writer of such thoroughly English temper as Paley. Still the world has grown in a century. To prove a religious truth now means more than to prove it historically, as in a court of law. It means to prove it in the court of reason and reflection as well, to show that it alone meets deep needs of human nature, and fits in with the great system of things of which human

¹ Bigg, *The Christian Platonists of Alexandria*.

² *Ibid.* p. 41.

life is part. Bishop Westcott's work, *The Gospel of the Resurrection*, is quite in the spirit of German thought, and is a good example of what is meant. The Gospel is a gospel for man's reason as well as for his practical life. Dr. Dörner says that the business of theology is to set forth Christian doctrine "as truth," i.e. to prove it in every way in which spiritual truth can be proved—by history, by analogy, by reason, by those moral instincts and intuitions which underlie all religious faith.

Many a British student has felt that the reading of a strong book, like Martensen's *Christian Dogmatics*, has been like the gift of a new sense, like opening a door into a new world. He sees familiar doctrines, which he thought he knew all about, in new relations, and comes to believe them for new reasons. Even a work like Müller's *Christian Doctrine of Sin*, which gives another impossible solution of an insoluble problem, can scarcely fail to stimulate and strengthen thought.

"The Memorabilia of Jesus."¹

BY THE REV. G. ELMSLIE TROUP, M.A., BROUGHTY-FERRY.

IN an evil moment I agreed to endeavour to give the readers of THE EXPOSITORY TIMES some idea of this remarkable book. I have found the task almost desperate. The book is a work of genius. Its author has long been known to his friends, not only as a singularly gentle and beautiful spirit, piercing far into the spiritual, but as a man of altogether unique genius. And you cannot review genius. It has its own way of putting its thoughts—its own way of looking at life and things. Sometimes when you think you have hold, it slips out of your grasp away into the ethereal, and you can only wonder or follow with halting, uncertain steps. It needs genius to properly appreciate genius; but this must be said, that, in Mr. Peyton's book, even the commonplace reader has his thoughts wonderfully quickened, and his vision deepened and broadened. Here is new light on big problems—new solutions of them, sometimes very strange, at first sight, perhaps, somewhat Quixotic, but truly, as you turn them over, growing in reasonableness. I should doubt if any book quite as startling in its bold suggestiveness, with its epigrammatic sentences, that positively seem to hit you, and its beautiful sayings packed with thought, has appeared for many a day. The author, who is a reasonable preacher of the doctrine of evolution, uses his large acquaintance with scientific fact to light up his subject, but it is really the poetry of science, and the optimistic side of life,—e.g. "this Sama-

ritan female is a thoughtful woman,"—which fascinate him.

The book, in its way a large one of 513 pages, consists of reflections—probably discourses delivered to a congregation—on the first ten chapters of the Gospel of St. John. The field has been well trodden, but Mr. Peyton does not follow the usual paths, and his discourses are not like any others. He has his own conceptions of St. John. He is nothing if not original; and he takes his own view,—that the spiritual life of man is not isolated from the large life of nature,—and works it throughout. Plato, science, the facts of life and their poetry, give him the key into the deep things of the Fourth Evangelist. He refuses to trouble himself about the vexed question of authorship, or lose himself in the "chaotic cockpit of probabilities and improbabilities, where the critic with spurs of the latest manufacture, commonly of German steel, silences his opponents, crowing loud for a brief while, when the sparring begins again unending" (p. 7). That St. John *inspired* the gospel, whether or not he *wrote* it, he is sure; but he prefers to address himself to the real question—the Christian life with its worships, ethics, institutions, enthusiasms, which lie in these chapters. By unfolding these, this Gospel proves its superiority; for "the superior biography of Jesus is the biography not of outward incidents, but of that inner world which He brought with Him, and which He lodged so affectionately in the souls of men, and which now invests our earthly world" (p. 17). "The problem before critics and apologists equally is the correspondence between the potences of this

¹ *The Memorabilia of Jesus, commonly called the Gospel of St. John.* By William Wynne Peyton, Minister of Free St. Luke's, Broughty Ferry, N.B. London and Edinburgh: Adam & Charles Black. 1892. 10s. 6d.

life and the analytic portraiture of the potences. Suppose John did not write these reminiscences, some one else did, and they are just as valuable as far as this correspondence is concerned" (p. 21). "If it (*i.e.* the gospel) be an adequate exhibition of the forces which created the Christian life—and it must be that at least—it is of no consequence who wrote it or when it was written" (pp. 23, 24). A good many will sympathise with this view. What, after all, is the question of authorship compared with the impression St. John gives of the "profound intimacy between Christ and the ideal, mystic, and spiritual world; that He is the Son of the Eternal Father as no one else before Him was, and as such He is the Creator of a life not before found amongst men"? (p. 40).

Mr. Peyton's attitude to the "old theology," as he calls it, is not easily defined. Certainly he is indebted to it, and he confesses his indebtedness. The old theology, he thinks, has done well by us. "When rightly understood, it is one road through the spiritual country; but no country is known by seeing it from one road only" ((p. 74). It has brought us where we are; and he has no patience for the son who despises his patrimony. On the other hand, "the wise son does not keep his patrimony only but increases it, brings it up to date in the market. . . . It is not the old theology that is bad, but that excess of theology which insists upon keeping the beautiful spindle and refusing the spinning-jenny, which limits the truth of God to a few texts in the Bible, and puts its thumb on a score of others, which claims a finality for one angle of the truth. . . . Like all science, theology has a native elasticity, and asks to be modified, and reset, and restated as the Bible is better understood, and as God's universe is better known, as crosslights fall upon it, and a new arrangement of light and shade is required" (pp. 183, 184).

But the book also carries the war into the enemy's camp. Nothing, for instance, could be better than the way in which the author puts the keen edge of his irony into modern explanations of Christianity. Mr. Herbert Spencer and Professor Huxley, in tracing the great institutions of religion—the sense of God and the vision of a hereafter—to the dreams of primitive men, come in for a good share of this. "It is a burlesque and a *deliquium* of all science to be told by philosophers that the large facts of our religious life have their origin in dreamlands and phosphorescences. It is

the despair of science, despair up to the lips. Can you do even jerry-building on such foundations? You don't mean that from the cerebral gas of dreams has risen up the stately structure of Christendom? Opium smoking, which organises rare dreams, ought to be tried to produce a new religion" (p. 77). Again, Mr. Peyton knows how to poke fun at the agnostic: "The attention of the mind for these ten thousand years has been concentrated on the relations of the human soul to the upper world; and yet, while you can write books on fishes and roses, you have arrived at nothing more, after millenniums of industry and agony, than that man has a skull and a stomach" (p. 156). This is clever, Carlylese writing,—there is a good deal of it,—and as true as it is clever; and perhaps, if apologists had possessed some such sense of humour, they would have dealt more effectively with the don't-know critics of the faith.

In such a brief notice as this must necessarily be, it is impossible to give anything but a very imperfect idea of this book. Some inkling as to its character may be gathered from the headings of various chapters: viz. The Eternal Mind in the World; the Eternal Mind in Human Flesh; the Hebrew Contribution; the Evolution Idea (conversation with Nicodemus); the Subjective (conversation with the Samaritan woman); Mysticism (John v.); Idealities (vi. 1–21); and, perhaps best of all, the Platonic Doctrine of Recollection. The reader, however, will naturally turn to see what is said on certain questions which come up in these chapters, and doing so he will more easily discover Mr. Peyton's method, and see the value of his contribution to religious thought. For instance, the question of miracles is discussed in connection with the declarations (p. 140): "This beginning of signs did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed in (it should be *on*, a distinctive expression of St. John) Him" (ii. 11); "the works which the Father hath given me to finish, the same works that I do, bear witness of me" (v. 36); and in a chapter entitled, "Signalling the Higher Natural World." The title is sufficiently expressive. It precisely puts the author's view: "A miracle is the action of a superior mind on matter and mind. It is an intimation to us of the existence of sympathetic forces of a superior pressure, but on lines which reach up from the known to the unknown. It is an intimation to us of the ideal world which

invests us round" (p. 315). Possess that higher order of mind and miracles are possible, even natural. Mr. Peyton finds this in our Lord's reply to the disciples' question why they could not exorcise the evil spirit in the demoniac, which He paraphrases thus: "Establish a more magnetic sympathy with the unseen world, get a more copious flow of the life of God, acquire more spiritual capacity, and you will act on the lunatic, and the epileptic, and the paralytic with healing virtues" (p. 159). Consequently he does not think the age of miracles is *necessarily* past: "Granted more forceful passion and miracles of healing would be no uncommon incident" (p. 160); and he thinks he finds suggestions of this in the phenomena of hypnotism, etc. All this is to show that miracles are not *per se* unnatural, but phenomena naturally incident to the action of a higher type of mind. But I doubt if much is gained by it. Indeed, to say the truth, it hardly reads seriously. Christ's miracles were signs, but signs to prove that He was different from all others. They were not unnatural to Him, because He was above nature, and nature's Lord; and does it really advance the question to say that if you had Christ's mind and spirit you could work miracles? You may call the supernatural the Higher Natural if you please, but, after all, you are only playing with words.

The question of the Atonement comes up in connection with a very able discussion on the Baptist's words, "Behold the Lamb of God, which taketh away the sin of the world." Mr. Peyton points out that the death of Christ is implied in the expression "Lamb of God"; and he combats the view of it as the death of a martyr. "It is a death manifestly unlike the death of martyrs: it is a death out of which special virtues have been obtained" (p. 111). On the other hand, he does not think that vicarious punishment *alone* can explain it. "You must put an unknown element into it; you must combine it with other elements; you must put it (the theory of vicarious punishment *z.e.*) alongside of other aspects of the death of Christ" (p. 112). Rather he prefers to dwell upon our Lord's death in its practical and non-metaphysical aspect as the New Moral Force—the Power of God, as St. Paul describes it. "When we name it the Moral Force, by the action of which the remission of sin is found, and a redemption from the liabilities of wrong-doing, and a revival of the life of God in

the soul, then we have removed it far away from the category of the martyr's death" (p. 112). "These three—forgiveness, the sense of God's unbroken interest in us; redemption, the confidence that there is no danger and disability from the rear of our years; life, a positive life displacing evil and the abnormal,—these three are implied in this newly-coined phrase, the Lamb of God" (pp. 127, 128).

Mr. Peyton is perhaps most characteristically seen in the last chapter (a discourse on John x.), which bears the heading, "Christ in the Blood," or, as it might be more felicitously called, the Christ-instinct in us. There the writer's optimism comes out most strongly. He has swung to the opposite pole from the doctrine of human depravity; and with great beauty and force he states what needs to be affirmed—the dignity of man, and what constitutes that dignity—an instinct for Christ and Christliness. "When Christ says, I am the Door of the Sheep, He means that the divinest elements are enfibred in us, the elements answering to Him are entwined in the primitives of us. He is there. There is a spiritual element in us in kinship with the Spirit of God, and He opens it; there is a Christ element in us, and Christ opens it" (p. 490).

Not the least valuable contributions of this remarkable book are, as in Jean Paul Richter, the wonderfully beautiful thoughts which lie like jewels throughout it. There is scarcely a page from which more than one might not be quoted. Here are one or two gathered at random:—

"Heaven confers with earth in its losses and dependences, and comforts it, and will have us remember that it has much for us, though the night is coming. But even over our comforts and hopes are shadows, bars sinister, as if it was illegitimate to rejoice too much, or know too much, or hope too much" (p. 56).

"Religion is the chant of the awe and the beauty, the hope and the thankfulness, which Mind has felt in the presence of the venerable Mystery who invests us round" (p. 68).

"Look, and look again with a serious eye, and there steals over the soul the consciousness that God cares for you, that His interest in you has never been interrupted, that your sin was the grief of His love, but not the cessation of it" (p. 117).

"The scientist who denies religion is a clever

vestryman, whose aspirations are limited to a glorified vestry of atom and cell" (p. 150).

"The joys of earth are the throbs of God. We are dull enough to miss the supernatural in the natural, the holy which lies all around us" (p. 178).

"No such article exists as half religion; pronounce it wholly spurious, a sham of blackest dye" (p. 194).

"The idea of God is a pressure of ideals upon us" (p. 233).

"When you have learning, money, position above the average, consult the oracle within you, inquire at once in what service you can empty yourself of them, how carry them into an offering of God, what is the obedience in them by which to enrich the world, as Christ did by the Crucifixion" (p. 445).

"Keep the simple pieties of the soul pure, and they will hear the voice of Jesus as sheep hear the voice of the shepherd, and follow Him" (p. 495).

"As you hear the chimes of bells which have travelled from temples of the Infinite calling you to matins and vespers, as you hear the splash of oars round these time islands of yours, carrying the spirits of the dead to unknown shores of judgment, go into yourself and say to yourself, 'I am not enough in myself; I have not enough when I have myself; I am a barren half in self; a dangerous half in sense. My God, fill me with Thyself. Spirit of God, make me a Spirit. Spirit of Christ, give me Thyself within me'" (p. 225).

I trust enough has been said to draw attention to, and win readers for, as brilliant and character-marked a book as has appeared for many a day on the theological horizon.

The Gospels and Modern Criticism.

BY THE REV. J. J. HALCOMBE, M.A., BALSHAM RECTORY, CAMBRIDGE.

I.

"WE have been taught, and have subsequently studied and taught, from the standpoint, which we have assumed to be the one alone tenable, that the Gospels are to be divided into *the three* and *the one*—the three Synoptists being in some way related to one another (and here the theories have been many and conflicting), and the one, St. John, the supplement of the three" (THE EXPOSITORY TIMES, April 1892, p. 313).

Such, as defined by so representative a theologian as Mr. Gwilliam, is the position of modern criticism.

Taking this definition with what follows, it is clear that Mr. Gwilliam intends to make, what seems to me, the extraordinarily damaging admission that theologians have positively never thought it worth while to examine the constructive facts of the holy Gospels, *save on the basis of a foregone conclusion*, and that if such foregone conclusion can be shown to be unfounded, the whole fabric of modern critical opinion which has been reared upon it necessarily crumbles to dust. I do not, of course, admit that any considerations whatever can possibly justify the substitution of an imperfect, one-sided, and prejudiced examination of

evidence for that impartial and exhaustive examination by which alone in other departments of knowledge popular errors have been unmasked and an intelligent appreciation of the truth substituted for them. But the extraordinary peculiarity of the present case is that this foregone conclusion has not only dominated the examination of the great mass of evidential facts which the Gospels present. It has, as shown below, entirely obliterated those facts, so much so, that for all practical purposes they have come to be non-existent. Thus, whether the foregone conclusion be correct or incorrect, the effect of its universal acceptance is that the whole field of investigation presented by the Gospels, in spite of its facts being numbered by tens of thousands, is absolutely virgin soil. Mr. Gwilliam seeks in vain for the name of any one who has even attempted to enter upon it (Note, p. 313).

Mr. Gwilliam recognises the possibility of the opinion as to the late date of St. John's Gospel resting "on a mere tradition, and that, too, of uncertain value." But what I maintain is that, so far as early evidence is concerned, the opinion (*i.e.* the all-important foregone conclusion) not only

rests exclusively upon one eminently uncertain tradition, but is opposed to the whole current of ancient opinion as to the structure and interrelation of the Gospels.

I will take the few authorities which bear on this aspect of the subject, and, in order to show how the statements of these authorities combine into a whole, I will indicate, as I go on, the several points which, if correct, they would establish.

1. The complete gospel record is essentially four-fold in character, and not therefore, as modern criticism asserts, three-fold with an independent supplement. Irenæus, the modern critic's solitary champion, writes:—"For the living creatures are quadriform and the Gospel is quadriform . . . these things being so, all who destroy the form of the Gospel are vain, unlearned, and also audacious" (Book III. chap. xi. sec. 9).

2. The Gospels by apostles were written before those by disciples of apostles. Tertullian not only regards this fact as the first axiom of gospel criticism (*constituimus imprimis*), but confidently assumes that what he calls "the genuine text of the apostolic Scriptures" was "the enlightener of Paul, and, by his means, of Luke also," with much more to the same effect (*Against Marcion*, Book IV. chaps. ii.-vii.). *The Apostolic Constitutions* imply the same when they put into the mouth of St. Matthew the statement that he and St. John had conjointly delivered their Gospels to a particular Church ("the Gospels which we, Matthew and John, handed over to you"), a statement coinciding with Tertullian's assertion that the apostolic Gospels formed part of the dedication of the Churches (*cum ipsis ecclesiis dedicata*). The Muratorian Canon gives a graphic account of the way in which St. John was led to write his Gospel at a time when, as he implies, no other Gospel existed, and when the apostolic company was still undispersed. The wording of the Canon is second century evidence. The order of the clauses which places St. John last, is the evidence of a seventh century translation. For the sake of supporting a foregone conclusion, the evidence of the seventh century is as invariably as it is unreasonably preferred to that of the second.

3. The Gospels are neither fragmentary, discordant, nor contradictory. Thus Chrysostom, condemning views which now represent leading axioms of modern criticism, clenches his argument by the following remarkable statement and illustra-

tion:—"The very fragments cannot be hid, but declare aloud their connection with the whole body. And, like as if thou shouldest take any part from the side of an animal, even in that part thou shouldest find all the things out of which the whole is composed,—nerves and veins, bones, arteries, and blood, and a sample, so to speak, of the whole lump,—so likewise in each portion of what is stated, one may see the connection of the whole clearly appearing" (*Hom. on St. Matthew*).

4. St. John systematically records "the first events" of the gospel history. Eusebius, after insisting upon and giving illustrations of this fact, goes on to explain how the constructive facts of the several Gospels may be reconciled with the assumption that St. John's was the last written Gospel: "The doctrine of the Divinity was," he considers, "a part reserved for St. John by the Divine Spirit as for a superior" (*History*, Book III. chap. xxiv.).

From the above it will be clear that the theologians of the early Church not only understood the constructive facts of the gospel record, but laid the greatest possible stress upon them, and even regarded them as tests and infallible proofs of the genuineness of the several documents. I do not rely on the fact that of the above six authorities only three place St. John last. I maintain that all six are in virtual agreement. For those who placed St. John last manifestly combined their assumption on this point with a concurrent assumption as to the extreme influence of inspiration. By a mental *tour de force* they were able to recognise and insist upon the constructive facts of the Gospels, without the smallest reference to the order in which they were written. Eusebius tells us that this was so in his case, and according to the canon laid down in Mr. Gwilliam's definition this view of the language of the other two is "the only one possible."

Manifestly the two assumptions are indissolubly united, and must necessarily stand or fall together. Eusebius supposed that, however necessary to the completeness and intelligibility of their histories might be any facts recorded by St. John, the Synoptists were miraculously hindered from recording them. The modern critic must either accept this theory or else abandon the only explanation which has ever been suggested, which would reconcile the assumption he adopts with the

constructive facts of the Gospel themselves, or render such language as that of Irenæus and Chrysostom possible. Unfortunately, the one assumption has come down to us separated from that which alone made it tenable. Whenever it may have been finally completed, this separation necessarily prepared as perfectly concealed a pitfall for the unwary as it is possible to conceive.

The effect of the separation was necessarily as follows:—

1. It broke up the connection of the constructive facts as completely as if the letters L A M B were written A M B L.
2. It removed beyond them, and therefore virtually obliterated the constructive facts which

directly or indirectly dominated all the constructive facts of the Synoptic Gospels.

3. It thus rendered the constructive facts of the Synoptic Gospels an insoluble enigma, the only possible clue to which was, as above, virtually obliterated and rendered as though non-existent.

4. It rendered the one-sidedness of St. John's Gospel as wholly enigmatical as it did the uniform one-sidedness of the other Gospels.

5. It destroyed the exquisite four-fold symmetry of the completed record, and substituted for it an ungainly and unintelligible *three-and-one-sidedness*.

6. It robbed the Gospels of all their self-attesting power, and therefore of all their defensive armour, and turned them out defenceless to make sport for the Philistines.

Requests and Replies.

Is it known when and how the burning bush with the legend "Nec tamen consumebatur" was adopted as a Motto by the Scottish Church?—G. S.

The burning bush was a favourite symbol among the early Huguenots of France.

The editor of the *Synodicon*, after telling how the Piedmontese had for their common seal "a taper burning in a golden candlestick, scattering its glorious beams in a sable field of thick darkness," goes on to describe "another seal, as illustrious an hieroglyphic as the former, appertaining unto the national synods of those renowned and once flourishing, though now desolate, Reformed Churches of France, which was Moses' miraculous vision when he fed the flock under the mount of God—viz. a bramble bush in a flaming fire, having that essential incommunicable name of God, Jehovah, engraven in its centre, and this motto, '*Comburo non consumere*,' in its circumference. With this those venerable councils sealed all their letters and despatches."

The Scottish Church adopted, with some slight modification, the symbol of the Huguenots. It did so after the Revolution of 1690; but the precise date cannot now be ascertained.

When the second council of the Alliance of the Reformed Churches met in Philadelphia, 1880, the hall in which the meetings were held was adorned with a series of historic decorations, in the form of brightly-coloured columns, intended to commemorate the Churches represented in the Alliance.

At the top of the French column was a large shield with a blue field, covered with golden *fleur de lis*, and in the centre the seal of the Reformed Church of France, as described above. The upper portion of Scotland's column was a shield whose background was a blue field, covered with golden thistles, and in the centre the burning bush, as the seal of the Established and Free Churches of Scotland. The shield in Ireland's column had a green field, sprinkled over with golden shamrocks. On the shield, in bronze colour, was the bush, substantially the same as that of Scotland, but more elongated, and the motto, "*Ardens sed Virens*."

These and all the other historic decorations used in the hall were lithographed in colours, and a set of them prefixed to each copy of the proceedings.

In his *Lectures on the History of the Church of Scotland*, which drew forth Principal Rainy's famous reply, Dean Stanley has a felicitous reference to the Scottish ecclesiastical symbol. "The badge of the Church of Scotland—the Burning Bush, 'burning but not consumed'—is as true a type of Scotland's inexpugnable defence of her ancient liberties as it was of the ancient Jewish Church and people on their emergence from Egyptian bondage. And so the early history of the Scottish Presbyterian Church has been one long struggle of dogged resistance to superior power."

Ayr.

C. G. M'CRIE.

How do Assyriologists interpret the words in Daniel v. 25.—“Mene, mene, tekel, upharsin?”—G.

The latest view about the words “Mene, mene, tekel, upharsin” seems to be that we ought to render, “Reckon a mineh, a shekel, and half-shekels.” In *pharsin* it is clear that we have a play upon the name of the Persians, but the relevancy of the rest of the text to its interpretation is by no means obvious. The Assyro-Babylonian equivalent of the Chaldee sentence would be: *manî mana sikla u barsi*; and it is therefore evident that the Chaldee version belongs to the language of the Aramæan traders in Babylon.

A. H. SAYCE.

Oxford.

Will you mention the necessary books for a beginner in Syriac?—Orcadian.

Add the following to Professor Margoliouth's list in October. *Orcadian* will probably turn to the New Testament as soon as he has mastered the elements and grammar. He will find much help in *Clavis Syriaca*, a Key to the Holy Gospels in the Peshitto, by H. F. Whish (Bell & Sons).

Aston Uphorpe.

G. H. GWILLIAM.

May I ask the following favour from some one of your contributors who are conversant with the Hebrew Bible? “What is the meaning of the *lacuna* or פסוק באמצע פסוק which occurs nearly forty times in the Hebrew Scriptures?” I shall feel most grateful for an answer to the above, having fruitlessly looked for solution of the same in many Jewish Commentaries, none of which take the least notice of this most perplexing point. The same was discussed in “English Churchman,” but with no result.—Henry Cohen.

פסוק באמצע פסוק is a remark of the Massoretes, those immortal preservers of the Hebrew text of the Bible, whose labours extend from the beginning of the Talmudic times down to the tenth century of the common era. The פסוק באמצע פסוק “a section or stoppage in the middle of the verse” denotes (1) either that in the opinion of the Massoretes there is a word or words missing in the original MS. which the Massoretes had before them; (2) or that the copyist, without wishing to denote a lacuna, wrote the verse in the manner in which poetry is written in the MSS., viz. in half lines (in hemistichs).

JOSEPH STRAUSS.

Bradford, October 7, 1892.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. XV. 28.

“Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour” (R.V.).

EXPOSITION.

“O woman.”—St. Mark expresses this reply more according to the sense: “For this saying go thy way.” Matthew, however, literally preserves the sacredly classical usage of Christ. Hitherto Christ had not accosted the woman, but in this address all is at once granted: “O woman.”—STIER.

“Great is thy faith.”—The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not

only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request.—ALFORD.

Here, again, as in the case of the centurion, our Lord found a faith greater than He had met with in Israel. The woman was, in St. Paul's words, a child of the faith, though not of the flesh, of Abraham (Rom. iv. 16), and as such was entitled to its privileges.—PLUMPTRE.

“Be it done unto thee even as thou wilt.”—It had seemed as if He would give nothing; but He ends with giving all, putting the key of the storehouse into her hand, and bidding her take, not a crumb, but “as thou wilt.”—MACLAREN.

“And her daughter was healed from that hour.”—Though the Saviour's body was at a distance, His energy was at hand.—MORISON.

As in the case of the Gentile centurion, the cure was performed at a distance. The intermediate link in both cases was strong faith combined with

affection for the person healed. A hint is thus given in regard to intercessory prayer.—SCHAFF AND RIDDLE.

METHODS OF TREATMENT.

I.

OUR LORD'S MERCY.

By the Rev. Principal Wace, D.D.

The unusual conduct of our Lord, as seen in the story of the woman of Canaan, has been often attributed to an intention of calling into full consciousness the faith which He knew to exist in the woman's heart, and thus at once to deepen it in Himself, and to elicit an example which should serve, as it has served, for the instruction and support of all Christian souls. But, without excluding this consideration, there are some circumstances in the case which seem to give a more obvious explanation of the first motive of our Lord's conduct, and may give the story a still closer application to ourselves.

1. The people had just been raised to the highest point of enthusiasm for Christ, and, as a double consequence, His disciples were ready to make Him a King by force, and the Pharisaic party were moving into active hostility. On account of this twofold excitement, then, He withdrew into the coasts of Tyre and Sidon. He was therefore specially concerned to abstain from using His miraculous powers; and had He at once healed the woman's daughter, the purpose of His retirement might have been at once frustrated.

2. But there is a further consideration which shows that His repellent answers were more than formal excuses. "I am not sent but unto the lost sheep of the house of Israel." That was a definite principle of His ministry. Consequently, when this woman appealed to Him, she was asking Him to depart from an important principle of His ordinary conduct. His ministry was governed by certain laws which had been determined for purposes of the highest import, and it was no easy matter for Him to depart from them.

This aspect of the narrative adds a great attraction and force to the bearing of the story upon ourselves. We, too, are living under certain definite laws of God, and if we transgress them, then under all ordinary circumstances we must expect the consequences, and we make a grievous mistake in appealing lightly to the mercy of God.

Doubtless His mercy is infinite; but so is His truth and justice and His determination to uphold the laws He has laid down. Our Lord longed to help the woman, but it was hard for Him to infringe the rule which He had laid down for His own guidance.

Thus, our Lord's conduct is first a warning. It illustrates what must often be the feeling of God towards us when we have violated our covenant with Him, and expect Him to have pity on us simply because of the misery we have brought upon ourselves.

But the example of this woman is also given for our infinite encouragement. By the side of these rules of His ordinary government there is ever present a higher principle or a higher law—that of the response of perfect love to genuine and entire faith.

II.

THE CRUMBS AND THE BREAD.

By the Rev. Alexander MacLaren, D.D.

The story of the Syro-Phœnician woman naturally falls into four parts, each marked by the recurrence of "He answered."

1. There is the piteous cry and the answer of silence. A Christ silent to a sufferer's cry is a paradox which contradicts the whole gospel story, and which, we may be sure, no evangelist would have painted if he had not been painting from the life.

2. The disciples' intercession answered by Christ's statement of the limitations of His mission. He was bound by His instructions.

3. The persistent suppliant answered by a refusal which sounds harsh and hopeless.

4. We have the woman's retort, which brings hope out of apparent discouragement, answered by Christ's joyful granting of her request.

ILLUSTRATIONS.

"TRUTH, Lord; yet the dogs eat of the crumbs that fall from the master's table." What have we here? Is there anything more than the ready tongue of woman, of whom it is said, "You shall never take her without her answer, unless you take her without her tongue?" Certainly there is feminine quickness here. But there is much more. "O woman, great is thy faith."—T. T. LYNCH.

—WHAT, then, is faith? If I were to say that it is the absolute condition of all life, of all action, of all thought that goes

beyond the limitations of our own minds, I should use no exaggeration.—B. F. WESTCOTT.

HERE is an instance of faith, like a grain of mustard seed, which can remove mountains, or wing its way over them.—JOHN KER.

IN the teaching of our Lord we find no attempt at a definition of faith. He used the word in a simple, popular sense, rooted in Old Testament usage, and took for granted that the religious instincts of his hearers would help them to understand sufficiently what He meant. But the import of the term as it occurs in the Gospels might be expressed by the single word "receptivity." An open mind receiving the announcements of the kingdom as at once *true* tidings and *good* tidings, credible and worthy of all acceptance, such was faith in the dialect of Jesus.—A. B. BRUCE.

NOTHING seemed to surprise the Son of God so much as the exercise of faith. We cannot define faith in any adequate terms: it is not a dictionary word. Faith is in the sixth sense, faith is the religious faculty, faith is the power that takes all other senses and glorifies them, faith is the step into the invisible which the soul takes in its supreme moments of inspiration.—JOSEPH PARKER.

WHEN St. Peter in the direst extremity cried aloud, "Lord, save *me*!" he was thinking only of his own life; and the Lord's answer was, "O thou of *little* faith, wherefore didst thou doubt?" But when the Syro-Phœnician woman had lost herself in the safety of her child, and against all temptation to distrust, and even to hopelessness, had not

yet despaired of the love and power of the Son of Man, He read the depths of that riven heart, and said, "O woman, *great* is thy faith."—H. R. REYNOLDS.

By her belief in Him she had crossed the line and become spiritually one of His people, then the impossibility was removed, and we may even say, I think, that He could not help helping her.—PHILLIPS BROOKS.

ALL through the record of mercies and the miracles of Jesus there runs a certain subtle tone which puzzles us. I seem to hear, as I read, the sound of a great sea of might and mercy shut in behind necessities which it cannot disobey; I seem to hear it clamouring to escape and give itself away along long stretches of the wall which shuts it in; and then I seem to see it bursting forth rejoicingly where some great gate is flung wide open, and it may go forth unhindered to its work of blessing. So seems to me the story of the power and love of Jesus held fast under the conditions of the faith of men.—PHILLIPS BROOKS.

CHRIST saves all whom He can save, all who are savable. Doing all that He can first to make men willing to receive Him, He then at last is in the power of their willingness. "To as many as received Him gave He power to become the sons of God."—PHILLIPS BROOKS.

IN some village of England there is heard the cry of a suffering infant, the story of some wrong done to a little child comes to men's pitying ears, and all the village is stirred and will not rest until the wrong be righted, and the little child relieved. That little child with its woes is the master of those strong and brawny men.—PHILLIPS BROOKS.

The International Lessons.

I.

Acts xii. 1-17.

PETER DELIVERED FROM PRISON.

1. "James the brother of John" (ver. 2). James and John the sons of Zebedee. The other James, who is named in ver. 17, is, most probably, the brother of our Lord, not one of the Twelve.

2. "Four quaternions of soldiers" (ver. 4). A quaternion was a squad of four men. And here two were chained to Peter in the cell, the third watched outside the cell door (he is called "the first ward"), and the fourth guarded the outside door of the prison ("the second ward").

3. "Easter" (ver. 4); that is, the Passover.

"THE angel of the Lord encampeth round about them that fear Him, and delivereth them." That is the Golden Text. It was written many centuries before this story of St. Peter's deliverance from

the prison, but there never was text and sermon that went better together. Would not the preacher, if he had this text to deal with, divide it into three divisions, thus—

I. They that fear the Lord are sometimes cast into prison;

II. But the angel of the Lord is encamped round about the prison;

III. And when the right time comes, He delivers them.

And then would not each of these divisions be beautifully and completely illustrated in the story of Peter's imprisonment and deliverance?

And, moreover, if each of these divisions were duly "enlarged upon," it might be possible to answer all the questions which rush through the busy brain of the young listener. *Why* are they that fear the Lord sometimes cast into prison? That is one of the very earliest questions, and

theology, which is very old to-day, has not yet quite found the answer for it. But some working answer is possible. For God does not *compel* people to be good, but leaves them free to choose; and as some people *will* be bad, they will always be doing bad things like this. And then, besides, they that fear the Lord are often the better for being cast into prison for a little, since otherwise they might forget that goodness and mercy follow them all the days of their life.

And then another very puzzling question which should be answered is, Why is the angel often so long in delivering, and why does He sometimes not deliver at all? The answer is simpler here. It is because the right time has not come. So it is not true that He sometimes does not deliver at all. Only the right time for deliverance may, in some cases, be after the whole occurrence has passed out of our sight. St. Peter was delivered from the prison on this occasion very soon, and, you might say, in the sight of everybody. But when he came to the house of Mary they thought it was his spirit. For it often happens that it is the spirit that is delivered, and the body that is left. The day came when they seized St. Peter again, and no angel was seen to lead him out of the prison, but the grim soldiers led him to the block there, and he died. Yet he was delivered. Can we not understand that he had a more glorious deliverance then? Lazarus the beggar had a more glorious deliverance in Abraham's bosom than Lazarus the brother of Martha when he came forth out of the cave.

ILLUSTRATIONS.—Ver. 2. There is a tradition which may be separated from all the idle legends which gather round the death of James; and this story relates how the prosecutor, in the trial which led to the death of the apostle, was so moved by witnessing his bold confession, that he declared himself a Christian on the spot. Accused and accuser were therefore hurried off together, and on the road the latter begged St. James to grant him forgiveness. The apostle, kissing him, said: "Peace be to thee, and pardon of all thy sins," and then they were beheaded together.

Ver. 5. A message was sent to Luther that Melancthon was dying. He found him presenting the usual premonitory symptoms of death. Melancthon, roused, looked in the face of Luther, and said: "O Luther! is this you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply. And, turning round, he threw himself upon his knees, and wrestled with God for his recovery for upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again he said: "Dear Luther, why don't you let me depart in peace?" "No, no, Philip; we cannot spare you yet," was the reply. He then ordered some soup, and, when pressed to take it, Melancthon declined, again saying: "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added: "Philip, take this soup, or I will excommunicate you." He

took the soup, soon regained his wonted health, and laboured for years afterwards in the cause of the Reformation; and when Luther returned home, he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to prayer."

Ver. 13. Why did Rhoda go to *harken*? You must remember that it was in the time of persecution. If they had opened the door at once, a party of Herod's soldiers might have rushed in and carried them all off to prison. I have seen myself, in Holland, houses where God's servants used to meet when the Church was persecuted by heretics, with little sliding panels in odd, out-of-the-way corners, so that if any one knocked at the door, people might look out and see who it was without its being known that any one was looking out. I daresay there was some such contrivance here. At all events, Rhoda went to ask who was there, and to have an answer too before she opened the door. And what does this prove? Why, that Rhoda was trustworthy. You cannot have a higher character than that.

—J. M. NEALE.

II.

Acts xiii. 1-13.

THE FIRST CHRISTIAN MISSIONARIES.

1. "They had also John to their minister" (ver. 5). John, who is better known by his second name of Mark, has already been mentioned. It was to his mother Mary's house that St. Peter went when he was delivered from the prison. He went now as minister or attendant on Barnabas and Paul. But we cannot tell what his work was, nor why he left them so soon. Some think he baptized, and some think he left because he was afraid to go farther. We know that afterwards he was a faithful minister of Christ. And it is almost certain that he was the evangelist who wrote the second Gospel.

2. "The deputy of the country" (ver. 7). St. Luke's word, translated here "deputy," is "proconsul," and it is one of the proofs of his accuracy, for that was the correct title for the governor of Cyprus at this time. A little before this he was called "proprætor."

THE persons who command our attention in this lesson are Paul and Barnabas. But there is a greater Presence than they, and we shall miss the meaning of the lesson unless we consider Him first of all.

Three times "the Holy Ghost" is introduced. Or rather, He is not introduced at all, but three times spoken of as the most abiding Presence there. And each time there is a decision and a precision in the mention of Him that is full of meaning. "As they ministered to the Lord, and fasted, the Holy Ghost said;" "So they, being sent forth by the Holy Ghost;" "Then Saul, filled with the Holy Ghost." First He is the Speaker, next He is the Doer, and then He is the Inspirer.

And yet He was not heard, seen, or felt then, so far as we can judge, more than He is to-day. Is

it merely St. Luke's pious way of telling his story then? So children often think, and sometimes the thought is suggested to them by their elders,—that all religion is a matter of how you look at things; not knowing that the presence of the Spirit is more real and His commands more urgent on the Christian than the things he sees and handles.

Paul and Barnabas were *sent* forth. It is possible to go without being sent. Some have done so. And they may have done so from very unworthy motives, or they may have done so out of mere ignorance of the way. How, then, is one to know that he has been sent? The text is simple. The Spirit will go with us. He never sends us out alone. What does it say here? "So they, being sent forth by the Holy Ghost, departed;" but immediately after we have it, "Then Saul, filled with the Holy Ghost." So the Holy Ghost went with those whom He Himself sent forth.

And it was natural, almost inevitable, that their first conflict should be with a "child of the devil." When a man is not sent, the devil does not trouble to meet him in the way. That man carries his own temptation and fall in his own bosom, and the devil does not overthrow vanquished antagonists. So it is not to be expected that because we have been sent, we shall find the way pleasant. It is more likely to be just the other way; and a hot encounter with the devil of doubt within or temptation without is a good certificate that we are indeed ambassadors of the King. The "child" whom the devil sent first to encounter Paul and Barnabas was Barjesus; he may send our own brother or friend as our first and most testing antagonist.

ILLUSTRATIONS.—Ver. 2. Once the excellent teacher of a senior female class, after many years' faithful service, was called to her rest. Who should take her place? Superintendent and teachers united in saying, "We must have Miss W." It was so plain that she was the right person, that the call seemed like the voice of the Holy Spirit, saying, "Separate me Miss W. for this work." Well, she was invited; and, after much thought and prayer, said she was willing to try; but first she would like to talk with the class she had already. So next Sunday she told her scholars she was likely to leave them; that she hoped to do more good in the larger class, though she knew she could never love her new pupils more than her old ones; and that she was sure her successor would soon make them love her, and, with God's blessing, be very useful to them. On hearing this, all the class cried out: "We cannot let our teacher go." But she spoke wisely with them and lovingly; showed them it was God's will that they should part; hoped that some of them might soon, and all eventually, be themselves fit for the senior class, where they would have her again as their teacher. Thus she went on, until the sobs were hushed, and even the sunshine of a smile on two or three young faces broke through the tears of that good-bye. But in the class there was one girl who whispered to another: "If our teacher

leaves us, I leave too." "So do I," replied her companion; and from that day these two never entered the school again, although Miss W. and several of their companions entreated them to return. The last time their old teacher saw them, she said, and her words, I think, were most true: "You call your conduct love for me; I fear it is rather selfishness and pride." It is sometimes a hard lesson to give up all for Christ; and hardest of all to give up dear teachers and pastors, that they may do to others the good they have done to us.—S. G. GREEN.

VER. 5. "They preached the word of God." Those Christians have done most service who have in every instance trusted the Word for the power of the truth in it. Dr. James W. Alexander put in one of his letters, near the end of his career, the statement that, if he were to live his public life over again, he would dwell more upon the familiar parts and passages of the Bible, like the story of the ark, the draught of fishes, or the parable of the prodigal son. That is, he would preach more of the Word of God in its pure, clear utterances of truth for souls. When the saintly Dr. Cutler of Brooklyn died, the Sunday school remembered that he used to come in every now and then during the years of his history, and repeat just a single verse from the superintendent's desk; and the next Lord's Day after the funeral, they marched up in front of it in a long line, and each scholar quoted any of the texts that he could recollect. The grown people positively sat there and wept, as they saw how much there was of the Bible in the hearts of their children, which this one pastor had planted. Yet he was a very timid and old-fashioned man; he said he had no gift at talking to children; he could only repeat God's Word. Is there anybody now who is ready to say that was not enough for some good?—C. S. ROBINSON.

VER. 11. An old Hindu story says, that Ammi one day called his son to him and said: "My son, bring me a fruit of that tree and break it open. What is there?" The son replied: "Some small seeds." "Break one of them, and what do you see?" said the father. "Nothing, my lord," said the son. "My child," said Ammi, "where you see nothing, there dwells a mighty tree." So it is in our experience; at times we allow Satan to cast over our eyes a film darkening the preciousness of God's word, and while we may fail to see the exquisite beauty therein, it contains a mighty truth whose end is eternal life.

III.

Acts xiii. 26-43.

PAUL'S FIRST MISSIONARY SERMON.

1. "Thou art my Son, this day have I begotten thee" (ver. 33). The apostle applies this passage not to the eternal Sonship of Christ, nor to His entrance into the world, but to His appearance again from the dead.

2. The next two quotations must be taken together to be understood. The word translated "mercies" ("I will give thee the sure mercies of David") in ver. 34 is the same in the original as that translated "Holy" ("Thou shalt not suffer thine Holy One to see corruption") in ver. 35. The "sure mercies," then, is the "Holy One," and the promise regarding the Holy One is that He should not see corruption.

THIS is St. Paul's "first missionary sermon." When we hear the words we think of a crowd of unclad savages gathered round a white-faced foreigner, whose language they cannot understand, and whose gestures they sometimes mistake for threatening and sometimes for fear. But such is not our missionary nor our audience. It is true that this Antioch in Pisidia is a long distance from the apostle's native land; but the people are his own countrymen mostly, he addresses them in their own Hebrew synagogue, sitting according to their Hebrew custom, and he speaks a language which is familiar to them all, though it is not Hebrew but Greek.

We must remember this, else we shall not understand the sermon. The apostle knows that his hearers are familiar with the Old Testament Scriptures, and he begins with them. In a few sentences he recalls the leading incidents in the history of the Old Testament till he reaches the time of David. He then reminds them of God's promise to David, that of his seed He would raise up a Saviour to Israel. That Saviour, he then says, is Jesus.

But there is a great difficulty. He has to tell them that Jesus was put to a shameful death. Is it possible that One who was crucified can be the Saviour promised to David? The apostle's answer is ready. He repeats some of the prophecies which spoke of His suffering and death. It is true, he says, that our rulers put Him to death, but they only fulfilled the prophecies in so doing, though they never knew it.

Then comes the strong link in his argument. He died, but He did not remain subject to death. He was declared to be the Saviour and the Son of God by His resurrection from the dead. Here was a proof independent of the prophecies. But there is prophecy of this also. And he then repeats and explains the promise to David: "Thou shalt not suffer thine Holy One to see corruption."

And when he has thus made the truth clear by convincing argument, that Jesus is the promised Saviour, he immediately presses home the application of it. He is a Saviour for you, a Saviour from your sins, the only Saviour and the sufficient.

ILLUSTRATIONS.—Ver. 26. A minister having to preach in the city gaol, was accompanied by a young man of fine mind and cultivated manners, but who was not a Christian. As the minister looked at the audience, he preached to them Jesus with so much earnestness as deeply to impress his companion. On their return home, the young man said: "The men to whom you preached to-day must have been moved by the utterance of such truth. Such preaching cannot fail to influence." "My dear young friend," answered the minister, "were *you* influenced? Were you impelled by the words you heard to-day to choose God as your portion?" "You were not preaching to me, but to your convicts," was quickly answered. "You mistake. I was

preaching to you as much as to them. You need the same Saviour as they. For all there is but one way of salvation. Just as much for you as for these poor prisoners was the message of this afternoon. Will you heed it?" The word so faithfully spoken was blessed of God.

Ver. 38. It is recorded of the Emperor Constantine that in his latter days, when nominally a Christian but unbaptized, he was oppressed by the memory of a great crime—the murder of his son. In his remorse his thoughts turned back to the religion he professed to have renounced. He applied to the Flamens at Rome for purification, and their answer was: "Our religion knows of no expiation for such a crime." He turned to the philosophers and received the same reply: "There is no pardon, no hope." Then some one reminded him that in that very region where heathen religion and heathen philosophy had failed, the triumphs of Christ had been won: "In Christianity there is forgiveness for every sin. The blood of Jesus Christ cleanseth from all sin." And the royal murderer bowed his head in the presence of such infinite love, and he received the washing of regeneration and became the first Christian Emperor.—AUBREY L. MOORE.

Ver. 39. During a religious awakening in a manufacturing village in New England, a foreman was awakened, but he could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Punctually at the hour specified he came. "I see you believe me," said his master. The foreman assented. "Well, see, here is another letter, which One still more in earnest, and far more to be trusted, sends for you," said the master, handing him a slip of paper on which were written a few texts of Scripture. The man took the paper and began to read slowly, "Come—unto—Me—all—ye—that—labour," etc. His lips quivered, his eyes filled with tears, and he joyfully exclaimed: "I see it! I see it! I am to believe that in the same way that I believed your letter."

IV.

Acts xiii. 44—xiv. 1—7.

APOSTLES TURNING TO THE GENTILES.

1. "As many as were ordained to eternal life believed" (ver. 48). In the previous verse it is said the Jews "judged themselves unworthy of everlasting life." Here it is said as many of the Gentiles "as were ordained to eternal life believed." In the one case the matter is looked at from the human side, in the other case from the divine. To be complete, theologically, each should be stated from both sides.

2. "Coasts" (ver. 50) is here used in the old English sense for borders generally. It is now restricted to the sea coast.

Two great discoveries were made by St. Paul. Or rather, two great revelations were made to him. The one was that there is a gospel, the other that the gospel is for Gentiles as well as Jews. We have seen the effect of the first revelation. We have now to see how the latter became the absorbing topic of his life and writings.

He was driven to it. St. Paul was a Jew, and he never forgot that the Jew had "much advantage every way." He knew that the command was: Begin at Jerusalem. "It was necessary," he says here, "that the Word of God should first have been spoken to you." He knew that the Gentiles were also to hear the good news. But he did not count it his place to say when or how. And when he did leave the Jews and turn to the Gentiles, he was driven to it. The Jews "judged themselves unworthy of everlasting life," and drove him to the Gentiles.

Notice these words. They judged themselves unworthy. Their objection to his preaching was that he was reducing them to a level with the uncircumcised Gentile. It was because they were so high-born and worthy that they refused to listen to him. No, says the apostle. This everlasting life is a thing above you, something to be attained to, even by you. If you accept it not, it is because you are unworthy; and you are yourselves the judges of your unworthiness.

So he did not make less of the gospel, because it stirred the opposition of the wealthy people of Antioch. It is said that at one time the Roman emperors were willing to give the statue of Jesus a place among their other gods in the temples. But the Christians declined the intended honour. And the time came when the Roman emperors discovered that Jesus was either no God at all, or else the God who says, "Thou shalt have no other gods before Me." There was no middle position of mere easy toleration possible.

ILLUSTRATIONS.—xiii. 52. To be "filled with the Holy Ghost" is to have the kingdom of God in our heart. The love of God is the foundation of that kingdom, the will of God is the rule, and the glory of God is the end. "Filled with the Holy Ghost" is, then, to have God in us and with us, to live in the consciousness of the Divine presence, to cherish a calm and undoubting dependence upon the Divine strength. It is to submit our conduct to the guidance of

God, to keep our souls open to feel the impulses which come from God; and, when we feel them, to take no counsel with flesh and blood, but at once to yield obedience to the heavenly vision. It is to have a faith in God which shall possess our heart and soul with this one purpose—to do His will on earth ourselves, and then to get it done by others.—J. G. ROGERS.

xiv. 7. Christian Henry Ranch (a Moravian missionary) landed in New York in 1739. The Delaware and Mohican Indians, whom he first met, laughed at his desire to do them good; and the white men, who saw danger to their brandy trade, egged them on to violence. Ranch, however, persevered. He settled in an Indian village, Shekomeko. Once an Indian ran at him with an axe, and would have cut him down, but fell into the water instead. His faith and devotion triumphed. One of the leading Indians was converted, and his conversation led to others. The convert told his experience thus:—"Brothers, I was a heathen, grew up among the heathen, and know well how it is with them. One day a preacher came to us to instruct us; he began by proving to us that there is a God. 'Oh,' we replied, 'do you think we do not know this? Go home again.' Another time a preacher came to teach us not to steal, and drink, and lie, etc. We replied: 'You fool, do you think we do not know this? Go first to your own people, and teach them. For who does all these things worse than your own people?' So we sent him off. Some time afterwards Christian Henry came; he sat down in my hut and said: 'I come to you in the name of Him who is Lord of heaven and earth; He tells you that He would save you and deliver you from your misery. Therefore He became man; gave His life and shed His blood for men.' Then he lay down on a bed in my hut, for he was worn out. I thought within myself, What sort of a man is this? I could slay him, and hide his body in the wood, and no one would care. But I could not get the words he had spoken about Christ shedding His blood for us out of my head. I dreamed of it by night. It was different from what we had ever heard of before. Then I told all this to others, and what Christian Henry had said besides. In this way the awakening began among us. Therefore I say: 'Brothers, preach Christ to the heathen, His blood, His death, if you would make anything of them.'"

At the Literary Table.

THE BOOKS OF THE MONTH.

DISSERTATIONS ON THE APOSTOLIC AGE. BY THE LATE J. B. LIGHTFOOT, D.D., D.C.L., LL.D. (*Macmillan*. 8vo, pp. 435. 14s.) It has often been felt, and the feeling has found expression in our own pages and elsewhere, that the essays with which the late Bishop of Durham enriched his Commentaries ought to be published separately. This has now been done. It has been

done with the same generosity in respect of paper and printing and binding as have made the Commentaries themselves the desired of even untheological book-buyers. The Essays are printed without alteration, and, except in one instance, without addition. That significant exception is the essay on the "Christian Ministry." To it have been appended—(1) A passage from the *Apostolic*

Fathers, giving Dr. Lightfoot's final judgment on the genuineness of the seven Greek Ignatian Epistles; and (2) a collection of passages from the Bishop's various writings which illustrate his view of the Christian ministry, and defend it against unfair imputations. This collection was made by Dr. Lightfoot himself, and printed a short time before his death. There are two excellent indexes, the one of the subjects and the other of Scripture and other passages, bringing the matters dealt with at once within command, and adding to the independent value of the volume itself. Thus the publishers have wisely seen to it that even those who possess the whole of the Commentaries themselves will find it necessary to give this volume a place beside them.

SKETCHES FROM EASTERN HISTORY.

BY THEODOR NÖLDEKE. (*A. & C. Black.* 8vo, pp. 288. 10s. 6d.) No name stands higher in Germany to-day for accurate scholarship in the great field of orientology than that of Theodor Nöldeke, Professor of Oriental Languages in the University of Strassburg. If there is any matter which we must take on trust,—and in such a field how many matters there are which we must take on trust!—we need have no misgiving if we can quote Nöldeke's authority for it. Thus a volume by Professor Nöldeke possesses one, at least, of the two supreme qualities of abiding and pleasure-giving literature. It possesses truth. Does it possess beauty also? In far greater measure than you dream of till you come to it. So far from the current of popular English Literature are the essays in this volume—"Some Characteristics of the Semite Race;" "The Koran;" "Islam;" "Caliph Mansúr;" "A Servile War in the East;" "Yakúb, the Coppersmith, and his Dynasty;" "Some Syrian Saints;" "Barhebræus;" "King Theodore of Abyssinia,"—so far off the beaten track are almost all of them, that scarce one reader who seeks the pleasurable in literature and that alone would open it. Yet it has a beauty. Straightforward in style, clear in arrangement, the truth in it is set out in such a way that even the ordinary English reader may take pleasure in it; and how much more then the student and the scholar. The translation is by Mr. Sutherland Black; the author vouches for its accuracy. Any one may perceive its self-suppressed simplicity and force.

CHRISTIAN ETHICS. BY NEWMAN SMYTH, D.D. (*T. & T. Clark.* Post 8vo, pp. 498. 10s. 6d.) Too early last month, it seems as if our notice of Dr. Newman Smyth's *Christian Ethics* were too late now to be of service. For the book has no doubt been in the hands of many of our readers for some time, and they have formed their judgment upon it. Besides, it has been in and through the hands of the reviewers here, there, and everywhere; and though we have not elsewhere seen so full a notice as the three leading articles of *The Christian World*, yet the judgment of the critic has been given, and it has been both full and favourable. The book is marvellously free from one-sidedness. Here, we think, its greatest merit lies. Take any German treatise on Christian Ethics that you will, and the author has some special *theory* of Christian Ethics to establish, some original contribution to the subject to make the most of. And so you must read first one book and then another, and correct the one-sidedness of the one by the one-sidedness of the other. Newman Smyth's is a wholesome book.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. BY GEORGE P. FISHER, D.D., LL.D. (*Hodder & Stoughton.* 8vo, pp. 488. 10s. 6d.) Professor Fisher reminds us that when St. Paul stood upon the Temple stairs and called on the mob to hear his "defence," the word he used was his *apology*; and when Agrippa gave him leave to "speak for himself," he stretched forth his hand and *apologised*. Nevertheless the word "apology" has not that meaning in modern English speech, and in actual fact we are not attracted by apologies for the faith. For one cannot help the feeling, however mistaken its application, that Christianity has now something else to do than make apologies for its existence. So it was well done on Dr. Fisher's part to omit that word from his title, and to exorcise that spirit from his work. He does not apologise. He knows that the only form of unbelief to-day which has vitality is agnosticism; and the strength of the agnostic is in assuming a superior attitude of knowledge, and driving the believer into apology. "I know that you do not know," says the humble agnostic; "apologise to me for thinking that you know." Professor Fisher gives reasons for the hope that is in him. But he remembers what the Pauline "hope" is. He remembers that it is such a hope as can be

spoken of in connection with "full assurance"; that it is a power to purify and uplift, for "every one that hath this hope in him purifieth himself." He does not apologise, but he points the agnostic who does not know, to the tremendous historical fact and present power of Christianity, and he compels *him* to apologise for not knowing that "out of nothing, nothing comes." The book was written ten years ago; but it was in much prophetic, because just then the special anti-Christian stress of our day first made itself felt; and it is nowhere out of date. In one respect, at least, it has been so courageous as to make a great stride forward, and be an example to all future defenders of the faith. Professor Fisher proves the supernatural in Christianity first, and *then* discusses the origin of the Gospels.

THE GOSPEL OF A RISEN SAVIOUR.

By THE REV. R. M'CHEYNE EDGAR, M.A. (*T. & T. Clark*. Post 8vo, pp. 376. 7s. 6d.) It is fitting that this book should follow the last. Its theme is the central miracle in time, the resurrection of Christ from the dead. We have just said that the only vital unbelief of to-day is agnosticism. Now agnosticism does not deny either the religion (in its own sense) or the morality of our faith; it even finds glowing words of appreciation for it and for its "founder." But it distinguishes. There is the kernel and there is the husk. And the more generously it appreciates the kernel, the more unceremoniously it throws the husk away. This husk, in its shortest expression, is the resurrection of Christ from the dead.

How gladly would we surrender unessential matters that we might count such men as Professors Huxley and Max Müller on our side? But *can* we surrender the resurrection of Christ from the dead? Read this book and you shall see. Read the single chapter—it is the sixteenth—of which the title is "The Risen Saviour as a Quickening Spirit."

MEMOIR AND REMAINS OF THE REV. ROBERT MURRAY M'CHEYNE. By THE REV. ANDREW A. BONAR, D.D. (*Oliphant, Anderson, & Ferrier*. 8vo, pp. 648. 5s.) In the year 1881, 129,000 copies of M'Cheyne's *Memoirs and Sermons* had been sold. So says the title-page of the copy on our shelf. The day of appraisement is past. But how admirable an edition is this! the

best five-shilling octavo you ever saw. And it is made richer than of old by new matter from the venerable editor's pen—an Appendix giving a brief sketch by the eighteen friends of the "Morning Meeting"; another of the "Brotherly Agreement"; a short history of the fifty years of "Our Jewish Mission"; the "testimony of another friend"; and two facsimile examples of M'Cheyne's handwriting. These are all of deepest interest. "It seems strange," says Dr. Bonar, "that such a ministry as Mr. M'Cheyne's should be finished in seven years, while his biographer has passed his jubilee. But the Lord's thoughts are not our thoughts. John the Baptist in six months fulfilled his course as the prophet whom the Master declared to have been greater than all the prophets who went before him; while to John the Apostle sixty years were given for his work." And the application is closer than the writer knew.

WISE WORDS AND QUAIN T COUNSELS OF THOMAS FULLER.

By AUGUSTUS JESSOPP, D.D. (*Clarendon Press*. Crown 8vo, pp. xxxi, 245. 6s.) A Clarendon Press classic—who needs to be told of the taste and beauty of its workmanship? Yet this volume, to the inner making of which author and editor are also so harmoniously joined, like fittest words to sweetest music, will not lie uselessly in admiration on the shelf, but be found full of immediate helpfulness, salt or pepper, or vinegar even, to season sermons withal.

THE TEACHING OF JESUS.

By H. H. WENDT, D.D. (*T. & T. Clark*. 8vo, vol. ii. pp. 427. 10s. 6d.) The second volume of Wendt contains more important, if also more debateable, matter than the first. But we cannot touch upon it now. Enough to record the fact of its appearance, and to take the opportunity of thanking the editor for his admirable index to the whole work.

THE CENTRAL TEACHING OF JESUS

CHRIST. By T. D. BERNARD, M.A. (*Macmillan*. Crown 8vo, pp. 416. 7s. 6d.) Reviewing a recent volume of exposition, Dr. Sanday said that the author seemed to have written rather for the congregation than for the preacher: "He seems to wring from his text the last drop of practical application." Canon Bernard describes this volume "a study and an exposition." He

does not tell us for whom he has written. But the strength of the work—and it is an exceedingly strong and stimulating work—lies in this, that he carefully and purposely avoids wringing the last drop of application from his text. The central teaching of Jesus Christ he finds in the five chapters of St. John's Gospel, commencing with the thirteenth and ending with the seventeenth—the great upper room discourse. We have had expositions of that discourse before. Quite recently we have had an exposition by him whom many call the greatest expositor living. But Canon Bernard's work is still the work that will help the preacher most, and will hinder him the least.

THE CHURCH IN RELATION TO SCEPTICS. BY THE REV. A. J. HARRISON, B.D. (*Longmans*. Crown 8vo, pp. 348. 7s. 6d.) The advantage of a "*Conversational Guide to Evidential Work*" is obvious; but the difficulty is insurmountable. Have we not all seen the conversational guide which put its doubter into positions so humiliating both to his intellect and to his heart, that *our* hearts rebelled and took his side, in spite of the protest of our understanding? Mr. Harrison has not surmounted the insurmountable. He knows far better than his reviewer—but, does he find the flesh and blood infidel or doubter say, "I am beginning to see, but surely . . .," or "I am afraid I have wandered into the wrong way of looking at the subject. It seems to me now . . . ?" What shall we say then? That the work is a failure? No, by no means. It is the very best handbook for the practical worker in the infidel or semi-infidel fields of our cities and villages that anywhere can be found. We have already noticed a volume of Christian evidence in this month's survey. It, and the like of it, is indispensable to your knowledge of what Christianity is, and the full assurance of your own hope. But you might have it at your finger-ends. You might be as sure of your salvation as the Apostle of the Gentiles. And yet you might find yourself as helpless as a child in the face of an ordinary Hyde Park orator, or in the presence of a working infidel shoemaker. Mr. Harrison knows how little these men know of the truth as it is in Jesus. He knows how deftly they can use their ignorance to the discomfiture of your vast erudition. Again he has appreciated the power of "the inertia of habit." He knows how helpless your arguments are when

it is not conviction of the understanding but an effort of the will that is required. If we would deal with the everyday unpicturesque indifference and irreligion around us, let us serve an apprenticeship to the methods of this volume; let us learn its reasonableness, its patience, its tact, its charity that never faileth.

PRACTICAL REFLECTIONS ON GENESIS.

With a Preface by THE LORD BISHOP OF LINCOLN. (*Longmans*. Crown 8vo, pp. 294. 4s. 6d.) The preface by the Bishop of Lincoln is more instructive than such contributed prefaces generally are. It frankly describes the writer's position, as when it says: "The references to the Holy Eucharist as the divinely-appointed channel of grace, and as the Memorial of the One Sacrifice of Calvary, are such as might be expected from his patristic point of view." Every verse in Genesis is quoted, and is followed by its "practical application." These comments are not original; the author tells us that they are, for the most part, drawn from or suggested by *Du Guet on Genesis* (Paris, 1732), "De Saci" in vol. i. of *Bible avec Explication* (Paris, 1725), and Delitzsch's *Commentary* (in Messrs. T. & T. Clark's Foreign Theological Library). And to the piquancy of this choice of sources there follows the real interest of the most of the reflections selected. Perhaps they will often be found to furnish both text and topic for the preacher's sermon, as well as food for devotion in our quieter moments.

WHAT AND HOW TO PREACH. BY ALEXANDER OLIVER, B.A., D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 189. 3s. 6d.) "Legh Richmond says: 'Keep in mind the excellent rule, never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse.' 'Modern homiletic science,' according to Phelps, 'has abrogated that rule. The taste of modern congregations would,' he says, 'soon weary of the sameness of the preaching which that rule would create.' (*Men and Books*, p. 290.) But I venture to differ from Phelps, and agree with Richmond and Vinet too, so to have Christ in some way in every sermon that His saving character may be seen."

Will that single short paragraph serve in any respect towards an estimate of this volume? It

is as characteristic a paragraph as we can find. The lectures are eight in number. They were delivered to the students of theology in the United Presbyterian College, Edinburgh, last year; and because of the merit of them—shall we not be permitted to say so?—Dr. Oliver was elected to a professor's chair there.

CHRISTUS MAGISTER. BY ALFRED PEARSON, M.A. (*Nisbet*. Crown 8vo, pp. 305. 5s.) *Christus Magister: some Teachings from the Sermon on the Mount.* It is a volume of sermons, twenty in all, of the kind which goes by the name of "lectures" in some parts of the land. The distinction between the lecture and the sermon has come to be that in the sermon you choose a "text" from any portion of the Word that pleases you, and preach from it; in the lecture you pass through some fairly large portion of Scripture in order, breaking it up into smaller parts, and preach upon these parts. There may be exposition, and there may not; here it is nearly absent. But there must be practical application, and that to present trials and necessities. This is not, therefore, another exposition of the Sermon on the Mount; it is an example, and a good one, of how the Sermon on the Mount may be made to tell upon our present social and individual life.

THREE GATES ON A SIDE. BY CHARLES H. PARKHURST, D.D. (*Nisbet*. Crown 8vo, pp. 271. 6s.) Dr. Parkhurst's pulpit in New York has lately proved itself such a power on the side of righteousness that the whole city has been moved by means of it. These sermons are the instrument which Dr. Parkhurst uses. No doubt they have got blunted to some degree through the process of printing, perhaps even to an exceptional degree. Yet so sturdy and unconventional is their language, so undisguised and intensely personal their appeal, making directly for righteousness always,—righteousness in the family, righteousness in the street, righteousness in public trust and private transaction, that you cannot choose but feel it. The first sermon is from the text, "On the east three gates," etc., Rev. xxi. 13, whence the title of the volume.

GOD'S IMAGE IN MAN. BY HENRY WOOD. (*Elliot Stock*. Crown 8vo, pp. 258. 5s.) The further title of this volume, *Some Intuitive Per-*

ceptions of Truth, is not one to commend it to the incurious reader; intuitive perceptions are so often found to be egotistical platitudes. But Mr. Wood, who describes himself simply as a layman, and gives the address, "Boston, U.S.A.," moves more by rule and system than he admits or probably knows. And the work is in reality an excellent example of a present tendency in theological thought. He accepts the doctrine of evolution, much after the manner of Dr. Lyman Abbott, and applies it with, as it seems to us, even more success than he, to the things most surely believed among us. His determined effort to owe nothing to "systematic theology" is never quite successful, but it is always interesting, and nearly always instructive.

CHRISTMAS DAY, AND OTHER SERMONS. BY F. D. MAURICE, M.A. (*Macmillan*. Crown 8vo, pp. 410. 3s. 6d.) It is a great pleasure to see that the reception given to Maurice's Lincoln's Inn Sermons has encouraged the publishers to extend the series to his other sermons. May it not end with the sermons. Why should we not welcome a complete edition of Maurice's works in this beautiful binding, and at this cheap and accessible price? But it is startling to observe that the flyleaf record of editions is: "First edition, published elsewhere, 1843; second edition, 1892."

THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE. EDITED BY PROFESSOR S. D. F. SALMOND, D.D. (*T. & T. Clark*. 8vo, vol. ii. pp. 449. 7s.) While there are some delightful notices in this volume, we like the long reviews the best. Thus Principal Rainy's handling of Gore's Bampton Lectures was nearly as good as the reading of the volume itself. And Professor Marshall's account of Paul Ewald's "Hauptproblem" of the Gospels, though not so long as that, left an abiding treasure behind it. But it is folly to attempt to particularise. There is scarcely a dull line in the volume. The lover of books, especially of German books, finds a quarterly feast of reason and flow of soul in the *Critical Review*.

ETHICS FOR YOUNG PEOPLE. BY C. C. EVERETT. (Boston: *Ginn & Company*. Foolscape 8vo, pp. 185.) Already a great and systematic

text-work of ethics has been noticed here. Two volumes remain. They are both small, and both for young people. We shall take this first. It reminds us somewhat of Dr. Cameron Lees' primer on *Life and Conduct*. But it goes more into the principles, leaving the application to the teacher; for it seems meant for teachers. No boy or girl would have the conscience to read a book on the art of war, which never lost or won a battle. But for teachers it is good and full of suggestion. Yet it must not be taken alone, for you cannot make good boys this way. You want the start. But given the start, and the constant presence of the Power that gave it, these excellent precepts and suggestions will nearly be indispensable to full success.

RELIGION AND MORALS: A SHORT CATECHISM FOR THE USE OF JEWISH YOUTH. BY THE REV. J. STRAUSS, Ph.D. M.A., Rabbi. (*Wertheimer, Lea, & Co.* 12mo, pp. 28. 1s.) This is the other book of ethics for young people. If its significance is of shorter range, it is of far greater intensity than the last. Dr. Strauss belongs to the party of reform in modern Judaism; and this little work will tell you, better probably than any other you could find, the direction and the goal towards which the reform of Judaism is proceeding. We do not care to criticise it, or question the relevancy of the proof-texts employed. But to all who are interested in one of the most deeply interesting questions of our day we heartily recommend its perusal.

AMONG RECENT SERMONS.

THERE are few fashions in literature, or in anything else, that have spread so widely and stayed so long as the fashion of issuing books in uniform series or sets. Nor is there any sign yet that the fashion has passed its prime. The signs are all the other way.

Of uniform sets in the literature of sermons none was more needful than a set of the sermons preached by Canon Liddon. Never in all the history of sermons, it may safely be affirmed, did any man suffer more from the horrors of bad printing and bad paper. For many a year every sermon he preached was taken down by the reporter, and not by one reporter only, and published without his knowledge; and sometimes they were

published fairly well, and sometimes they were miserably done to death in the publishing. And all the while he had publishers of his own who gave us the choice of finding his best sermons in this wretched state in other publishers' lists, or leaving them alone.

But when the copyright of Liddon's works came into the hands of Messrs. Longmans, that enterprising firm speedily made reparation for the wrong that had been done. Their uniform set of the sermons now numbers seven volumes, and in all respects it is workmanlike and worthy. This is the list:—

1. University Sermons.
2. Easter in St. Paul's.
3. Passiontide Sermons.
4. Christmastide in St. Paul's.
5. Advent in St. Paul's.
6. Sermons on Some Words of Christ.
7. Sermons on Old Testament Subjects.

Then Messrs. Macmillan have recently issued some admirable sets. Maurice's Lincoln's Inn Sermons, in six volumes, at 3s. 6d. each, have just appeared, and this month we welcome the first volume in a uniform binding of his other sermons. May the series continue till it embraces the whole of his works. At the same price we have lately had Kingsley and Farrar, the former in nine volumes, and the latter in ten. And, what is not quite so universally known, Dean Vaughan's are steadily appearing, at the somewhat forbidding price of half-a-guinea it is true, but in large and handsome volumes. Already we have had:—

1. Temple Sermons.
2. Lessons of the Cross and Passion.
3. University Sermons, New and Old.
4. Doncaster Sermons;

and there must be others on the way.

Of all those sermons nothing has now to be said except such a word as this in respect of outward form. Their place in literature is fully recognised.

But more than this must be said of the sermons of the late Bishop of Durham. So greatly was his reputation as a preacher outdone by his fame as a scholar and expositor, that some of us scarcely knew of the existence of a most excellent series of volumes which the same publishers are issuing. So we must come closer to Lightfoot's sermons in our next, and consider their merits a little as well as their outward show.

FORTHCOMING BOOKS.

EARLIER every year the publishers are hurrying home from their holidays to issue their lists of forthcoming books, and to send the books hard after the lists. Already all the announcements are made for at least the first half of the season, and we can form a very fair estimate of its fertility, though, of course, there will be some surprises yet, and also some disappointments.

To begin with the University Presses: The Clarendon Press list is not large this time. The third part of the *Novum Testamentum secundum Editionem S. Hieronymi*, containing St. Luke, is promised, and the second parts of the new Hebrew Lexicon and the Septuagint Concordance. Mr. Gwilliam's *Peshito Version of the Gospels* is again promised, for we cannot forget that it was one of the disappointments of last season. Then there is Fasc. ix. of the Dean of Canterbury's *Thesaurus Syriacus*, and, as a fine contrast, a selection by Dr. Augustus Jessopp of *Wise Words and Quaint Counsels of Thomas Fuller*.

But from the Cambridge Press we have rarely had a larger or more attractive list. Dr. Swete will complete his edition of the *Septuagint*. Mr. Armitage Robinson, who has earned a scholar's and an editor's reputation by his management of the Cambridge *Texts and Studies*, will edit the *Philocalia* of Origen. We shall have a new book by the late Dr. Scrivener, and a cheaper edition of his Greek Testament. Of the *Texts and Studies*, three parts are announced to complete the second volume: "The Rules of Tyconius," "Apocrypha Anecdota," and "The Homeric Centones." Then there are three volumes promised of the Cambridge Bible. Mr. Humphrey's *Timothy and Titus* is a last year's bird. Professor Ryle's *Ezra and Nehemiah*, and Principal Moule's *Colossians and Philemon* will both be exceedingly welcome. Finally, Dr. Wallis Budge will issue a Catalogue of the Egyptian Antiquities in the Fitzwilliam Museum, and will write an Introduction to it, describing "the mummies, coffins, and the chief objects of Egyptian funeral furniture, with their religious significance." The Introduction will also be issued separately.

Mr. David Nutt, who has already published Mr. Fripp's arrangement of the Book of Genesis according to the higher criticism, now announces the first volume of a work by the Rev. W. E. Addis, in which the whole of the Hexateuch will

be arranged according to its "documents," and in chronological order. In this first volume the "Jahvist" and the "Elohist" will tell their story throughout, and the "Priest" will not interfere with it. The second volume, to be looked for next year, will comprise the Deuteronomist and the Priestly writer.

From Messrs. Hodder & Stoughton's long and notable list, we select *The Church in the Roman Empire*, by Professor Ramsay; *The Place of Christ in Modern Theology*, by Principal Fairbairn; *Through Christ to God*, by Dr. Agar Beet—"A Study in Scientific Theology," is its further title; a volume of sermons by the late Principal Cairns; and *The Four Men*, by Dr. Stalker. Then the *Expositor's Bible* will continue its course; and a new Bible Dictionary by the Rev. John Macpherson is promised; and Dr. Maclaren will issue the third volume of his Bible Class Expositions.

Messrs. Williams & Norgate will publish immediately *The Galilean; a Portrait of Jesus of Nazareth*, by the Rev. Walter Lloyd; *The Supernatural: its Origin, Nature, and Evolution*, by John H. King; and an argument *Against Free Will*, based on Weismann's *Heredity*, by H. Croft Hiller; Mr. Montefiore's *Hibbert Lecture* is also nearly ready; and a continuation of the translation of Hausrath's *New Testament Times*, so abruptly closed with the Theological Translation Fund.

Messrs. James Clarke & Co. promise a new book by one of the best known of American preachers, J. M. Whiton, entitled *Gloria Patri: or Our Talks about the Trinity*; and a new edition of T. T. Munger's *On the Threshold*, an excellent young men's work. A volume on the management of *Sunday School and Village Libraries* is also announced.

Messrs. Sampson Low will proceed with their "Preachers of the Age" series, sending out volumes by Principal Moule, Dr. Oswald Dykes, the Bishop of Winchester, Principal Fairbairn, the Dean of Norwich, and Mr. W. L. Watkinson.

A new edition of Professor Robertson's *Early History of Israel*, with a new preface, is among the immediate publications of Messrs. Blackwood. The same house announces Mr. M'Crie's Cuninghame Lecture on the *Public Worship of Presbyterian Scotland*; and a new work by Principal Wace, *The Christian Faith and Recent Agnostic Attacks*, in which Professor Huxley will be remembered, we may be sure.

In Messrs. Methuen's list one of the earliest items to attract attention is the long-expected *Life of John Ruskin*. Canon Driver's volume of sermons is also distinctly promised under the title of *Old Testament Criticism: Sermons*. And in the series of volumes called *Leaders in Religion* we are promised *Charles Kingsley*, by Mr. M. Kaufmann; *John Keble*, by Mr. Lock; and a cheaper edition of Mr. Hutton's *Cardinal Manning*.

Of the many writings of the late Professor T. R. Birks which are now out of print, there is one which ought on no account to be allowed to perish—his *Horæ Evangelicæ*; and we are glad to see Messrs. Bell announce a new edition. An independent and capable investigation of the structure and origin of the four Gospels, it seems as likely to survive when we have reached dry land on that subject as any volume that has been written upon it.

The Methodist Times says that two new books by Mr. Mark Guy Pearse may be looked for immediately, the one a volume of short stories, the other of sermons and meditations under the title of *The Gospel for the Day*. They will be published at the Wesleyan Methodist Book-Room.

Messrs. Macmillan's list is full of interesting items. First there is Lord Tennyson's new

volume, and an edition of his works in miniature; a volume of *Historical Essays* by Lord Acton; and Mrs. Ritchie's *Records of Tennyson, Ruskin, and Browning*. Similar to their *English Poets* we shall be offered *English Prose Writers*, in five volumes, edited by Mr. Henry Craik; and a translation is promised of Erman's *Life in Ancient Egypt*. Then, in theology more properly, we hear of another volume of Dean Church's *Sermons*, and another of Dean Vaughan's; Canon Kirkpatrick's *Warburtonian Lectures on the Minor Prophets*; and *The Early Narratives of Genesis*, by Professor Ryle, which our readers will welcome in its new dress. Messrs. Macmillan will also issue a new edition of Maurice's *Sermons* in monthly volumes, uniform with the *Lincoln's Inn Sermons*; and a new edition of Professor Huxley's *Essays* in six volumes.

Finally, to Messrs. Longman's list of last month may now be added two new volumes by the late Canon Liddon—*Lectures and Essays*, and *The Epistle to the Romans*; a promising treatise on Buddhism by the Bishop of Colombo; and a volume of sermons entitled *Morality in Doctrine*, by Canon Bright. Messrs. Longman will also be the publishers of the Bampton Lectures for 1892, of which the title is to be, *Light of Science on the Faith*. The author, it will be remembered, is Bishop Barry.

The Expository Times Guild of Bible Study.

THE Expository Times' Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. That promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix.

And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the

Publishers any volume they select out of the following list of books :—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

The British Institute for the Study of Hebrew and Greek.

ON the lines of President Harper's Institute in America, and at Dr. Harper's suggestion, Correspondence Classes have been established in this country for the study of the original languages of the Old and New Testaments. The movement is at present under the guidance of Dr. Maclaren of Manchester, and Professor J. T. Marshall, M.A., with whom other scholars and professors are associated.

The need for such classes may not be so great in this country as in America, but it is great enough and deeply enough felt, by men who have entered the ministry as well as others, to give such classes a wide and sincere welcome. We have been asked to co-operate, and have willingly accepted the invitation. It may be found possible in future to bring the Guild and these classes more closely together. Meantime their purposes are distinct. The Guild seeks to encourage the study of Scripture, whether in the original or in the English translation, as members find it convenient—these classes aim to promote a knowledge of the original itself. One step in the direction of co-operation may, however, be taken at once. We shall not promise an examination in June of the portions chosen for the Guild, but shall consider if these examinations may take its place.

The Correspondence Classes will be conducted in the following way :—

The student must first decide which course of study in Hebrew or in Greek, or in both, he intends to begin with. Four courses have been arranged for in Hebrew, and two in Greek. The first course in Hebrew comprises the study of Grammar and of Genesis i.—iii. The second includes the critical study of Genesis iv.—viii., and selected passages of 1 Samuel, Ruth, and Jonah

The third covers Exodus i.—xxiv., and includes questions in archæology and exegesis. The fourth aims at the thorough mastery of the prophets Haggai, Zechariah, and Malachi.

The books required for all the courses are Harper's *Introductory Hebrew Method and Manual* (D. Nutt, 6s.), and Harper's *Elements of Hebrew* (D. Nutt, 7s. 6d.).¹

In Greek, the first course comprises a knowledge of the Grammar and the study of John i.—iv. The text-book is Harper and Weidner's *Introductory New Testament Greek Method* (D. Nutt, 7s. 6d.). The second course includes the critical study of John v.—xxi., and the First Epistle of John.

Having chosen his course, the student will send his name and fee (21s. for each of Courses I. and II., and 25s. for each of the others) to Professor J. T. Marshall, M.A., Fallowfield, Manchester. His name will be enrolled, and he will receive the first sheet of printed questions, which will be his best guide to the nature of the study required. When he is in a position to answer these questions, he will send them to Professor Marshall. They will be corrected and explained by their proper examiner, and returned as speedily as possible, accompanied by another sheet of questions. There are forty such question sheets in each course.

Those are the main points, and will suffice for the present. With hearty recommendation, we refer our biblical students to Professor Marshall for his prospectus and advice.

¹ These volumes, it may be well to say here, are admirably suited for their purpose. They have been specially prepared with the Institute in view, and prepared, moreover, by a most competent hand. Besides the three named above, there is a fourth, *Elements of Hebrew Syntax*, 7s. 6d. Students should get Mr. David Nutt's catalogue; it will be sent free. The address is 270 Strand, London.

Professor Sayce and the "Higher Criticism."

BY THE REV. PROFESSOR S. R. DRIVER, D.D., OXFORD.

I AM sorry to have occasion to break a lance with my friend Professor Sayce, but the unjust light in which, in the last number of THE EXPOSITORY TIMES, he places, without distinction or discrimination, the representatives of the "Higher Criticism," obliges me to do so. The opening paragraph of his article on "The Fourteenth Chapter of Genesis" must, I am sure, leave upon every reader the impression that it is a conclusion unanimously held by modern critics, that the narrative contained in that chapter is altogether unhistorical. I desire to point out how far this conclusion is from being the general verdict of the "Higher Criticism," and to show that the "exaggerated scepticism," of which Professor Sayce speaks, is by no means shared, as the terms used by him would naturally be understood to imply, by all those who study the Old Testament upon critical lines.

It is true, I have had no occasion myself to express an opinion on the historical character of the narrative in Gen. xiv.: it did not fall within the plan of my *Introduction* to deal with the chapter otherwise than from a literary point of view; and I confined myself to saying (p. 14) that its [literary] character pointed to "its being taken from a special source" (*i.e.* from some source other than J, E, or P, of which the rest of the narrative of Genesis is composed). But let us hear some of those modern critics who have declared themselves explicitly on the subject. And firstly, Dillmann, whose methods throughout are those of the "Higher Criticism," but who certainly cannot be charged with ignoring or depreciating archaeological discovery, and whose *Commentary on the Hexateuch* is the completest, and the most ably written, which exists. In the third edition of his *Commentary on Genesis* (1886), Dillmann defends at some length the historical character of the narrative contained in Gen. xiv.: against the view that it is an imaginative picture, designed for the glorification of Abraham, he remarks, for instance (his note is too long to quote in full):—"That what is actually impossible is here narrated, is not yet proven. In particular, the four eastern kings, neither individually nor in this connection mentioned elsewhere, and their expedition towards the West, must have a historical basis. Two of

their names have only recently found their explanation and attestation in the Inscriptions; that Elam was once a power, even superior to Babylon, might have been conjectured from x. 22, but is now confirmed by the Inscriptions." Dillmann next proceeds to meet objections drawn from the intrinsic character of the narrative, after which he continues:—"Even for the figure of Melchizedek the narrator will have found a support in tradition, and nothing obliges us to suppose that it is a creation of his imagination." And in his notes on the chapter he refers expressly to the corroboration which the names Ellasar, Ariok, and Chedorlaomer have received from the Assyrian monuments. Naturally, it is no fault of Dillmann's that, writing in 1886, he did not strengthen his argument by a reference to the more positive data that were only brought to light some years subsequently; but in so far as the historical inferences, deduced by Professor Sayce from the Tel-el-Amarna tablets, are justified, instead of overthrowing Dillmann's criticism, they are, on the contrary, a remarkable confirmation of its sagacity, and a striking proof of the soundness of his judgment.

Dillmann, however, in adopting this position, does not stand alone among modern critics. Delitzsch, who also accepts in general the literary conclusions of the "Higher Criticism," in his *New Commentary on Genesis* (1887), maintains the historical character of the narrative in Gen. xiv., and quotes Assyriological authority in support of his opinion. Rud. Kittel, the author of an elaborate *Geschichte der Hebräer* (of which the second part, dealing with Judges-Kings, has just appeared), in which he subjects the biblical narrative to a minute literary analysis, and considers in detail the historical value of the different sources, devotes five pages (pp. 158-162) of his first part (1888) to a discussion of Gen. xiv., and defence of its general historical character: the name Ariok of Ellasar, he points out, exactly as is done by Professor Sayce, agrees with Eri-Aku of Larsa, Chedorlaomer is formed on the analogy of other old Elamite names occurring in the Inscriptions; Melchizedek is like the other old Canaanitish name, Adonizedek, king of Jerusalem, mentioned in Josh. x. 1; the supremacy of Elam agrees also with the testimony of the monuments. Of course,

Kittel, writing in 1888, could not, any more than Dillmann in 1886, make use of inscriptions which were not yet discovered; but his conclusion, from the materials at his disposal, was that the contents of Gen. xiv. were of a character that pointed to their being genuine historical reminiscences derived from remote antiquity. Graf Baudissin, another representative of the "Higher Criticism," in his *Geschichte des Alttestamentlichen Priesterthums* (1889), gives it likewise as his opinion (p. 67) that the account of the expedition of the kings from the East must rest upon an actual historical occurrence. Professor Francis Brown of New York, who is also in thorough harmony with the methods of modern criticism, in his volume entitled *Assyriology: Its Use and Abuse in Old Testament Study* (1885), writes (p. 51 f.):—"It was the fashion among a certain school of critics, not many years ago, to prove, and prove again, the unhistorical character of Gen. xiv.—the Elamite campaign into Canaan. Wise exegetes are not doing this now.¹ There is too much light out of the East." And to quote, in conclusion, two or three critics of an earlier date, Ewald, in his *History of Israel* (Eng. tr. i. pp. 52, 301, 307 f.); Diestel, in the *Jahrbücher für Deutsche Theologie*, 1869, p. 345; and Tuch, in his *Commentary on Genesis* (2nd ed., 1871, p. 247, etc.), all express their conviction that the same narrative is, in its substance, historical. Ewald even inferred, from the description in ver. 13 of Abram as "the Hebrew," that it was derived from some non-Israelitish source, a conclusion in which Dillmann and Kittel also agree, and which is supported, with fresh arguments, by Professor Sayce.

It would have been fairer, I venture to think, and more equitable, if Professor Sayce had limited the terms of his censure, and not brought upon the representatives of the "Higher Criticism" indiscriminately the odium of being indifferent to archæological discovery, and of indulging in an exaggerated historical scepticism. It may, indeed, be doubted whether any of the best modern critics are indifferent to archæology, or adopt conclusions which they do not believe to be reconcilable with the evidence of the monuments; but this is a question which I have no need here to consider. It is sufficient for my present purpose to have shown that there are modern critics of the highest autho-

riety and repute who have expressly argued against the conclusions which Professor Sayce attributes (apparently) to all critics without exception. I do not for a moment suppose that Professor Sayce's misrepresentation is intentional; but it is, I think, to be regretted that, before pronouncing judgment on the views taken by critics on Gen. xiv., he should have omitted to acquaint himself with what, at least, men such as Dillmann, Delitzsch, and Kittel have written upon it.

S. R. DRIVER.

P.S.—I may be allowed to take this opportunity of criticising one or two points of detail in Professor Sayce's paper:—1. The identification of *Ham* (הם), in Gen. xiv. 5, with *Ammon* (עמון) appears to me to be questionable. The regular name of the Ammonites in the Old Testament is not "Ammon" simply, but "the children of Ammon" (the only exceptions being the poetical passage, Ps. lxxiii. 8, and 1 Sam. xi. 11, where the LXX. and Pesh. express בני עמון בני עמון, in agreement with the uniform usage of Hebrew prose writers on other occasions); and their territory is correspondingly "the land of the children of Ammon" (ארץ בני עמון: see Deut. ii. 19, 37; Josh. xiii. 25; Judg. xi. 15; 2 Sam. x. 2, etc.); and even in the Assyrian inscriptions, to judge from Schrader, *KAT*², p. 141, l. 9 ff., cf. 194, l. 23, 257, l. 22, 288, l. 22, 355, l. 18, the name is similarly "the land of Ammon," or "the house of Ammon." It seems to me, therefore, difficult to think that "in the territory of Ammon" (which must evidently be here meant) could have been denoted by a Hebrew writer by an expression so alien to Hebrew usage as בְּהֶם (*ex hyp.*, the equivalent of בעמון). Had הם been the equivalent of עמון, the form used would surely have been בארץ בני הם. (It is an old conjecture of Tuch's (*ZDMG*. 1847, p. 167), that הם was the ancient name of the city known afterwards as "Rabbah" (2 Sam. xi. 1, xii. 27 *al.*), or, more precisely, as "Rabbah of the children of Ammon" (רַבַּת בְּנֵי עַמּוֹן: see Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ezek. xvi. 25). But this does not imply the verbal identity of הם with עמון.)

2. I do not understand what bearing the formula . . . ברוך "blessed be . . . of . . .," in Gen. xiv. 19, has on the date or authorship of the narrative in question. The formula occurs several times in the Old Testament (Judg. xvii. 2; 1 Sam. xv. 13, xxiii. 21; 2 Sam. ii. 5; Ruth ii. 20, iii. 10; Ps. cxv. 15); and, as there is nothing peculiar about it, it is one which it seems to me might have been used by a Hebrew writer of any age.

¹ Professor Brown does not state whom he has here in view; but the reference is probably to the second edition of Dillmann's *Commentary*, which appeared in 1882.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Editor of THE EXPOSITORY TIMES has liberty here to say that he has undertaken the editorship of a weekly journal, of which the name will be *The Sunday School*. A full statement of its aim, and of the important feature attached to it, named "The Sunday School College," has been issued, and it will be sent to any of the readers of THE EXPOSITORY TIMES, who send their name and address, and the name of the Church to which they belong, to the Editor, at Kinneff, Bervie, N.B.

The members of the Guild will now have accomplished some part of their work on either or both of the portions of Scripture chosen for study this session. We are now, therefore, prepared to receive the fruit of their study. As elsewhere indicated, the best of the papers received will be published in THE EXPOSITORY TIMES, and whichever volume the writers choose out of the list which is given, will at once be sent to them by the Publishers. It will now be in our power to set apart more space to the Guild, and we trust that many of the members will send short and pointed papers. Though it is impossible that more than a small fraction of them can be printed, and though, as we have no doubt whatever, the merits of some may be missed and others chosen in their stead, still the value of merely setting down one's thoughts clearly upon paper should be recognised as great enough to secure us a goodly list every

month. There are two things we should like to say in respect of the character of the papers that are sent. First, we greatly desire that they should be expository rather than critical; and secondly, that they seek truth more than originality—it is scarcely possible now to seek and find both. The writers' names must accompany their papers, but any request not to publish them will be observed.

Once more the Church Congress has come and gone. There were those who cried *Cui bono?* before it came, and there are those who cry *Cui bono?* still more loudly since it is past. But we do not share their pessimism. It may be that little actual contribution has been made to any of the subjects discussed, for they are always very numerous, and the time is strictly limited. But there is one thing the Congress always does, and it is a most useful, however humble, service. It tells us where we are.

The three subjects in this year's Congress that lie most directly in our way are the Basis of Authority in Religion, Christian Ethics, and the Permanent Value of the Old Testament for the Christian Church. And in each of these subjects one paper was read of so much ability and force and suggestiveness, that they alone redeem the Congress from all charge of barrenness or death. The first was by the Headmaster of Harrow

School, the Rev. J. E. C. Welldon, M.A.; the second by the Editor of the *Spectator*, Richard Holt Hutton; and the third by Professor Driver of Oxford. With Dr. Driver's concurrence, we publish the last-named paper in this month's issue.

Another volume has recently appeared on the perplexed problem of the origin and affinities of the Hittites—*The Race and the Language of the Hittites*, by Léon de Lantsheere (Brussels: Goemaere); and Professor Sayce reviews it in the *Academy*. His first sentence is: "This is one of the best books which have been written about the Hittites." And he adds: "Indeed, I do not know where else there is to be found so clear and comprehensive an account of what is known or conjectured up to the present moment concerning that interesting people of the ancient East."

Of the things which are "known," in contrast with the things which yet are only "conjectured," about the Hittites, Professor Sayce mentions their northern origin, and the early date of many of the monuments which they have left behind them. It is known also, he holds, that they were not a Semitic race, and did not speak a Semitic tongue. And, most significant of all, it is known that the authors of the Hittite monuments were really the same as the Hittites of the Old Testament, and of the Egyptian, Assyrian, and Vannic inscriptions.

But, while Professor Sayce is writing these things, M. Halévy, an archæologist and scholar of no mean reputation, is reading a paper at the Académie des Inscriptions upon two Semitic inscriptions, now in the Berlin Museum, which, in his opinion, overthrow these views of the Hittites. "The two inscriptions," says the *Academy*, "were found at Zinjirli, in Northern Syria. Though greatly worn and mutilated, M. Halévy has been able to read them. They are written in a dialect of Phœnician, closely resembling Hebrew, and but slightly influenced by Aramæan. They were

engraved by two kings of the country of Yadi, both styled Pannamu, who lived in the ninth and eighth centuries B.C. The former dedicates a statue to Hadad, the supreme god of the Hittites; the latter was restored to his grandfather's throne, as a vassal, by the Assyrian army, under Tiglath-Pileser III. According to M. Halévy, these inscriptions prove conclusively that the Hittites were a Semitic race. The hieroglyphs found in many parts of Asia Minor must, therefore, be of Anatolian, not of Syrian, origin; the few that have been found at Hamath and Aleppo being only the results of a temporary conquest."

So we must wait a little longer. This problem is not yet solved.

Readers of Wendt's *Teaching of Jesus* will note with satisfaction the author's distinct assertion of his belief in the divinity of our Lord. In a brief and sympathetic note in the *British Weekly*, in reference to the issue of the second volume of this work, the statement was hazarded: "The writer is certainly not a believer in the deity of Christ." This having come under his notice, Dr. Wendt, with characteristic promptitude, replied: "I have not attacked, but defended, the authenticity of those sayings in our Gospels where Jesus proclaims His nearest and unique relation to God. Certainly, I have not explained these sayings in the traditional sense of dogmatic Christology; for I sought to understand them historically, only according to their context, and to their connection with the whole of Jesus' views. But although Jesus Himself does not expressly use the term of His 'deity,' it would be incorrect and misleading to say that, according to my interpretation of His words, Jesus Himself was 'not a believer in His deity.' Indeed, His words, when justly interpreted, state His divine character, not in a smaller, but in a higher sense—not on a feeble, but on a firmer foundation, than the traditional Christian dogmatics.

"My own belief in Christ follows the authority of Jesus Himself; and I think my conception of His deity, as according to the just sense of His words, is not an incorrect one."

It would be a great gain, not for the history of Egypt only, but for the study of the Old Testament, if the dates of the ancient Egyptian dynasties could be fixed more certainly. The range of difference in the dates assigned by leading Egyptologists is at present enormous. Böckh, for example, gives the date of the reign of the first Pharaoh, Mena, as B.C. 5702, while Bunsen brings it down so low as B.C. 3623—a difference of 2079 years. It is, in Brugsch's words, as if one should hesitate whether to fix the date of the accession of Augustus at B.C. 207, or at A.D. 1872.

Is it possible that astronomy will, after all, be the means of resolving the difficulties, and ending the confusion? Mr. G. F. Hardy believes that it has done so already. He holds that the measurements which were carried out by Piazzi Smyth upon the Great Pyramid, compared with the more recent measurements of Dr. Flinders Petrie on the trenches and other outworks, conclusively prove an astronomical knowledge and an astronomical intention on the part of the pyramid builders. So close is the correspondence of these independent measurements that, he says, "it is quite out of the question to regard it as accidental."

This astronomical intention being granted then, the date of the great Fourth Dynasty—the Pyramid-building Dynasty—may be fixed very closely indeed. "The net result is that the three reigns of Senefru, Khuffu, and Kaffra may be definitely assigned to the century 3700–3600 B.C."

Now it is remarkable that these dates correspond most closely with those already given by perhaps the most distinguished Egyptologist living, Heinrich Brugsch-Bey. He places Senefru at the end of the Third instead of at the beginning of the Fourth Dynasty; but the date he gives him is 3766 B.C. And he ends the Fourth Dynasty in 3600. Following Brugsch's chronology then, we may accept it as something more than a probability that the date of the first historical king of Egypt is B.C. 4400.

Many attempts have been made to draw an intelligible meaning out of that obscure but interesting historical text, Numbers xxi. 14. The possible range of interpretation is well illustrated by the wide difference between the Authorised and Revised Versions. In the former it stands thus: "Wherefore it is said in the book of the wars of the Lord, What he did in the Red Sea, and in the brooks of Arnon;" while the latter gives us: "Wherefore it is said in the book of the Wars of the Lord,

Vaheb in Suphah,
And the valleys of Arnon"—

making the quotation part of a song or battle ode.

Quite recently, two new and notable efforts to find a satisfactory meaning have been made in the *Academy*. The first is by Mr. S. A. Binion. Catching a hint from the fact that the Septuagint gives "Zoob" for the otherwise utterly unknown word "Vaheb" of the Hebrew, Mr. Binion suggests a slightly different change. The LXX. read a Z for the V. That is all that was required to give them Zoob in the Greek for Vaheb in the Hebrew. He proposes to read an R for the V. Thus he gets Rahab instead of Vaheb. And he translates: "Wherefore it will be said in the book of the wars of the Lord, That which happened to Rahab in Supha, and that which has taken place at the brooks of Arnon." Now "Rahab" stands for Egypt; as in Isaiah xxx. 7, "For Egypt helpeth in vain, and to no purpose; therefore have I called her Rahab that sitteth still"—a clearer passage, by the way, than any that Mr. Binion gives for proof. And *Supha* he takes to signify the Red Sea (in Hebrew, *Yam Suph*). Hence the meaning of the quotation from the book of the wars of the Lord will be that in all future history of Israel the miracles at the Red Sea and at the brooks of Arnon will be recounted side by side as equally marvellous.

The other interpretation comes from Professor Sayce. To some critics the first and the happiest part of their task is the demolishing of their

predecessor's theory. Professor Sayce also begins that way. But he spends few words upon it: "Mr. Binion's conjecture is not likely to satisfy any one except its author." He then goes direct to "that impossible word" *Vahab*. He accepts the reading of the Septuagint, which merely changes the *V* into a *Z*, as we have seen. This gives in Hebrew "Zahab" (Greek, *Zoob*). And he translates: "Wherefore it is said in a book, The wars of Yahveh were at Zahab in Suphah, and at the brooks of Arnon." Now, we learn from Deut. i. 1 that Zahab was in Edom, not far from Suph or Suphah. And 1 Kings ix. 26 tells us that "the sea of Suph" was the Gulf of Aqaba. Consequently, one of the "wars of Yahveh" was in Edom, in the neighbourhood of the Yam Suph, or Gulf of Aqaba.

"The war of Yahveh in this part of Edom," adds Professor Sayce, "is unrecorded in the Old Testament. We should not have heard of it at all had it not been alluded to in 'a book' in connexion with the war against the Amorites at the brooks of Arnon, of which we have an account. But it may be possible to bring it into relation with a campaign made by Ramses III. of the Twentieth Egyptian Dynasty against 'the Shasu of Mount Seir.' A discovery I was fortunate enough to make last winter has shown that the Israelites had not as yet settled in what was afterwards the territory of Judah when Ramses III. overran Southern Palestine and captured its chief cities; and it is further remarkable that he alone of Egyptian Pharaohs—so far as we know—ventured to lead an army into the fastnesses of Mount Seir. It is, therefore, by no means improbable that 'the war of the Lord' referred to in the Book of Numbers was a war waged with the Egyptian king."

Under the title of "The New Ethical Movement in France," the Rev. Robert Latta, M.A., of St. Andrews, contributes an important article to the November issue of *Guild Life and Work*. Since

1830, he says, there have been two great literary movements in France—the Romantic and the Naturalistic. But now there is being born a third. "The Romantic movement may almost be said to have been lost in the Franco-German War, and out of the bitterness of defeat and humiliation there sprang the sad hopeless Naturalism that has reigned in France for twenty years, and is even yet, perhaps, dominant on the whole. It is essentially negative in all its ways, cynically careless about morality, and hopeless of spiritual progress, content to paint cleverly the darkest side of 'what is,' and laughing at the idea that anything 'ought to be.' But 'the generation born of the siege,' as a recent writer calls it, is awaking to hope and work, and seems likely to reject in scorn the weak despair of its fathers. Some of the most promising young writers of the day are protesting earnestly against the current views and methods, and their influence is evident even in the recent writings of the Naturalists themselves."

Of these younger writers, Mr. Latta specially names M. Paul Desjardins. Within the last few months, M. Desjardins has published a little volume under the title of "Present Duty" (*Le Devoir Present*. Paris: A. Colin et Cie). It has been much discussed in Paris. For, as Mr. Latta most truly says, "there has always been in France a very close connexion between literature and life. Lamartine, Chateaubriand, Victor Hugo were not mere writers. They were all more or less politicians—national prophets. Ideas among the French rapidly take form, and are expressed in public acts. Playwrights can rouse excitement as easily as politicians, and a new literary movement in the theatres may split the people into bitterly contending factions. A new way of writing poetry and novels very often brings with it a new attitude towards everything in life—a new morality as well as a new fashion in hats and coats. The idea takes possession of men, and is wrought out to its extremest practical consequences. Partly to this may be due the interest which, a year or

two ago, Paris felt in M. Paul Bourget's *Le Disciple*, a book in which, with wonderfully subtle analysis, there is written the story of a young man who applies literally and rigidly in practice the principles of a negative philosopher, and who, in consequence, is guilty of a dreadful crime. This quick interchange of ideas and practice gives to French literary movements a strong ethical interest."

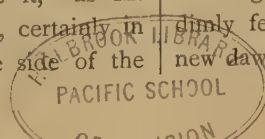
Now in this little work on "Present Duty," M. Desjardins says that the question which most sharply divides men at present is not a speculative question, or a question of religious doctrine, such as that of the divinity of Christ, but a question regarding the foundations of morality. "Are slavery to animal instincts, selfishness, lying, absolutely evil, or are they merely 'bad form'—things deprecated just now, perhaps, but which, when they have been made pretty and graceful, may after a time smile upon us, satisfy us, give us a type of life equivalent to that of the sages and the saints, since there is really nothing to show that the one is worth more than the other? Are justice and love certainly good, an absolute law and a safe haven; or are they probably illusions, possibly vanities? Have we a destiny, an ideal, a duty; or do we busy ourselves without a reason and without an aim for the amusement of some malicious demiurge, according to the absurd caprice of great Pan? That is the question which divides men."

So M. Desjardins puts it. One would venture to say that the answer must be near at hand. Not so in France. That is but one view. There is another. And between these two views there must be war to the teeth—"the strife of the Negatives with the Positives," as M. Edouard Rod expresses it, "of those whose tendency is destructive with those whose tendency is constructive." And meanwhile, by the count of heads in literary France, "the Noes have it," as M. Desjardins admits. If not in words, certainly in life, the majority is on the negative side of the

question; and it includes such names as Renan [surely one gone to the other side now, M. Desjardins?], Leconte de Lisle, Edmond Scherer, Zola, and Taine. And one has only to open one's eyes in Paris to see the extent to which a negative influence prevails. "The life of society, from the highest to the lowest, is one continuous pursuit of pleasant sensations. The various social ranks differ only according to the quality of the sensations they seek. The less educated are content with drinking and lust; the better educated are intellectual epicures and mystics. Even honourable men are degraded, almost unconsciously, by contact with the corruption that surrounds them."

Alongside of this, however, there is an intense sadness, a dreary feeling of weakness and of the vanity of things. People, says Mr. Latta, must inevitably come to see that the selfish, self-seeking way of life is a *cul-de-sac*, that there is "no road this way," and that if we would continue to live and move, we must turn back.

Surely "the night is far spent, the day is at hand." If these young and hopeful writers in France to-day would but go more fairly out into the open! But they fight against terrible odds when they stand by the mere idea of duty. They do not, it is true, reject religion; they even claim the sympathy and assistance of all men of religious profession and life. But they will have nothing to do with religious doctrine. Their one word is "Duty." It is a great word, certainly. But how much more powerful for good, how much more able to cleanse the stuffed bosom of France of that perilous stuff which weighs upon her heart to-day, if it were moved and inspired by faith in God! And it will be so. For France, like England, "is looking with interest and hope towards Africa, and to the far-off lands of gloom, realising that she has a work to do there, and dimly feeling that out of the darkest places the new dawn must come."



Professor Thomas Hill Green.

BY THE REV. PROFESSOR JAMES IVERACH, D.D., ABERDEEN.

I.

It is only by diligent study of his works, and by a comparison of them with the writings of other thinkers of our time, that we become aware of the unique greatness of Professor Green. At a time when the various physical and biological sciences have made so great an advance that they attached to them and to the study of them some of the brightest and keenest intellects of the age; when the methods and results of these sciences tended to make men forget the existence of facts which cannot be explained by physical or biological law, Professor Green was able to vindicate with unique power and success the necessity of metaphysics, and its claim to be the only synthetic method by which human knowledge can be unified. He knew the history of philosophy as few people did. He knew the various forms which the problem of knowledge had assumed from the time of Greek philosophy downward. He saw and could state with clearness the inevitable advance from one form of the problem to another until we arrive at the present state of the question. His Introductions to Hume have a dramatic sort of completeness about them. He starts with an account of Locke's problem and his method; shows how, from his conception of the problem, he was led to an inadequate and one-sided solution. He shows next how Locke's system was inevitably followed by Berkeley, and Berkeley gave rise to the system of Hume. The filiation of one system of philosophy to another was never shown so well, nor was the inevitable tendency of human thought to work out its logical results across the ages ever demonstrated so dramatically. In Green's hands every step in the process is brought to light, and every step is seen to be inevitable, and after Hume there is nothing further to be accomplished on that line. Hume has exhausted the possibilities of the problem of philosophy as it had been set by Locke. But British philosophy has not yet seen that Hume has spoken the last word on the old lines. We find, indeed, that many are still writing and still working on the old lines just as if Hume had not written, and had not shown that from the premises

assumed by Hume, Hume's conclusion must inevitably follow.

The first great service to philosophy which Green did was to set forth in clear terms the connection between Locke and Hume. He made it clear to all who would take the trouble to read, and who were competent to understand, that the problem of philosophy had to be stated anew. We must ask the question in another way if we are to obtain an answer. While Green shows that Hume brought philosophy to a deadlock, and his efforts were therefore so far a failure, yet the failure of the system which culminated in Hume was one "which brought out a new truth, and compelled a step forward in the progress of thought." Hume took a system of thought, consisting of what were then and are still commonplaces with educated Englishmen, and thought them out to their logical issues, with the consequence that thought itself was destroyed. One is almost sorry as he follows Green paragraph by paragraph, from Locke to Berkeley, and from Berkeley to Hume, to find the fabric which he had perhaps been brought up to respect torn asunder, and to find there how baseless are these notions which are still current amongst men. For the scheme of Locke is still dominant, and many men write as if they could continue to affirm Hume's premises and deny his conclusion. For example, here is a paragraph from one of the latest, and certainly one of the ablest, of recent writers on what he calls science, but is really metaphysics. Any student of philosophy will at once see that he assumes the premises of Hume. "To begin with, I receive certain impressions of size and shape and colour by means of my organs of sight, and these enable me to pronounce with very considerable certainty that the object is a black board made of wood and coated with paint even before I have touched or measured it. I *infer* that I shall find it hard and heavy, that I could if I pleased saw it up, and that I should find it to possess various other properties which I have learnt to *associate* with wood and paint" (Professor Karl Pearson, *Grammar of*

Science, p. 48). Professor Pearson thus describes consciousness: "Thus what we term consciousness is largely, if not wholly, due to the stock of stored sense-impressions, and to the manner in which these condition the messages given to the motor nerves when a sensory nerve has conveyed a message to the brain. The measure of consciousness will thus largely depend on (1) the extent and variety of past sense-impressions, or what might be termed the complexity and plasticity of the brain" (*Grammar of Science*, p. 48). Professor Pearson is simply a typical instance, one of many who write from the same point of view and to the same effect. He attempts to build up a consciousness from stored up sense-impressions, and he has not seen that the course of philosophy from Locke to Hume is a demonstration that he has attempted an impossible task. The existence of such thinkers as Professor Pearson shows what a needful task was undertaken by Professor Green when he set himself to write the Introductions to Hume.

Green has shown that experience is possible only when a thinking subject is presupposed. In truth this is the presupposition of Professor Pearson also. For in the passage quoted above, he says: "I receive certain impressions," "I have touched," "I infer," and really refers all his experience to the conscious self. It is difficult to suppose that he has really read Green and the various statements which Green repeats almost to weariness on this important point, and it is equally difficult to suppose that Professor Pearson can really mean by consciousness what he has appeared to say. How mere sense-impressions could store themselves up, and how by storing themselves up they could form a consciousness, is a hopeless puzzle. But in truth every statement he makes involves such references to the conscious self that he cannot even get the statement made except by such a reference. We may quote one extract from Professor Green. "It is evident that the ground on which we make this statement, that mere sensation from the matter of experience warrants us in making it, if at all, only as a statement in regard to the mental history of the individual. Even in this reference it can scarcely be accepted. There is no positive basis for it but the fact that, so far as memory goes, we always find ourselves manipulating some data of consciousness, themselves independent of any intellectual manipulation which we can remember applying to them. But on the strength

of this to assume that there are such data in the history of our experience, consisting of mere sensations, antecedently to any action of our intellect, is not really an intelligible inference from the fact stated. It is an abstraction which may be put into words, but to which no real meaning can be attached. For a sensation can only form an object of experience in being determined by an intelligent subject which distinguishes it from itself and contemplates it in relation to other sensations; so that to suppose a primary datum or matter of the individual's experience, wholly void of intellectual determination, is to suppose such experience to begin with what could not belong to or be an object of experience at all" (*Prolegomena to Ethics*, p. 47).

It is part of Professor Green's service to his generation to show that for experience you need a self to begin with, and that you cannot build up a self by sense-impressions, or by any manipulation or multiplication of them. His historical study of Hume and his predecessors had landed him in the very midst of current psychological controversies. Some, indeed, had apprehended the significance of Hume, and saw that they must make a new departure if philosophy were to continue. The Scottish philosophy had sought to go back to first principles and to turn the flank of Hume's movement, and with a creditable result; how creditable may be seen from the able work of Professor Seth on the Scottish philosophy. But on this significant section of the history of philosophy we may not dwell. Nor can we dwell on the German answer to Hume, except in so far as it relates to Professor Green. But Hume and his significance had been completely ignored by English psychologists, and particularly by those who approached the study of mind from the side of physiology and of physical and biological science. To Professor Green it seemed that "current English psychology ignored the metaphysical question raised by Hume." He had expressed this conviction in the Introduction, and he found that he was bound to make it good. He set himself to study the psychological works of Mr. Herbert Spencer and of Mr. George H. Lewes. These writers occupied the foremost place among their fellows, and Mr. Spencer, in particular, was held up as the man who had elaborated a system of philosophy of the highest importance. Evolutionists called him "our philosopher." It

was not enough for Professor Green to have shown that current systems of philosophy which ignored Hume were an anachronism. He felt bound to do so by a direct examination of them and a criticism of their contents. Hence his examination of the works of Spencer and of Lewes republished in the first volume of his collected works. The works of Spencer have called forth many criticisms. But, from his own point of view, there has been no attack so deadly or so triumphant as that made by Professor Green. He does prove that Mr. Spencer's psychology involves an anachronism, that his premises are not to be distinguished from those of Hume, and that his conclusion ought to be scepticism. Mr. Spencer had tried to explain knowledge from the independent action of object on subject, and yet he presupposes their mutual relation. Mr. Spencer had been constrained to make mind secondary and derivative, for in no other way could he bring mind under the general formula of evolution which his system endeavours to establish. He is compelled, therefore, to give a new meaning to consciousness, to make his "object" to be both in and out of consciousness, and to translate an aggregate of states of consciousness into an "unknowable reality beyond consciousness." In this way he has been able to construct such a view of the genesis of mind as made it wholly dependent on matter and motion. If Professor Green had done nothing else than set forth the incompetency of such a method of philosophising, he would have done incomparable service. He has done this with such conspicuous power that there is a hope of our getting rid in due time of the Spencerian psychology and its popular imitations. It is only a hope, however, for, like the Bourbons, this kind of philosophy learns nothing and forgets nothing. It has survived the criticism of history; it may for a time survive the criticism of Green. It may continue to build as if the foundations of it were not destroyed, but the true student of the history of thought will always know how much of an anachronism it is.

From Green we have also got a vivid and real account of the German answer to Hume. An English student can now really know Kant, and what Kant has done, better, we had almost said,

than a German student not acquainted with English can. From the works of Caird, Stirling, Adamson, Watson, and Wallace, to mention only the chief English expositors of Kant, we can know what was the problem of philosophy set to Kant, what his solution of it was, how far he had succeeded, and how far he did not succeed. We can appreciate the great historical position of Kant and his significance for psychology. Green's contribution to this great theme is a significant one. He has thought out the matter for himself, and his aim always is "to see in philosophy a progress in effort towards a fully-articulated of the world as rational." He says "the past history of philosophy is of interest as representing steps in this progress which have been already taken for us, and which, if we will make them our own, carry us so far on our way towards the freedom of perfect understanding; while to ignore them is not to return to the simplicity of a pre-philosophic age, but to condemn ourselves to grope in the maze of "cultivated opinion" itself, the confused result of those past systems of thought which we will not trouble ourselves to think out" (*Works*, vol. i. pp. 4, 5). His study of historical philosophical systems are of unique value, just because he set himself to make his own, and to think out every system in its given historical position and relations. Whether he deals with Locke, Berkeley, Hume, Kant, or Hegel, we always find him striving to look at the problem set to these great thinkers as it appeared to them. For them it was a real problem, and Green always tries to see the reality of it. There is, therefore, no more instructive writer on the history of philosophy. It is true that his mode of writing the history of philosophy has its inconveniences. For we have in it partly expositions of the theory he is dealing with, partly expositions of Green's own view, and partly criticisms of the one theory from the point of view of the other. The style, too, is sometimes far from lucid; it is too much weighed with thought to be perspicuous at a first reading, and the exposition is so entangled with criticism that one can hardly tell sometimes which is which. But the meaning is always there, and does disclose itself to patient study, and when we get it we always find it to be worth the toil.

Is the Revised Version a Failure?

I.

By the Rev. J. F. B. TINLING, B.A., Crouch End, London.

My impression is that the work has not taken any general hold of the Bible-reading public. I am a good deal away from home on mission, deputation, and other service, and I have not found the new version superseding the old in any considerable number of instances, either in the pulpit or in the home. I would not speak confidently, but I seem to meet with it less frequently than I did a few years ago.

As to my own opinion of its value, I will only venture to say of the Old Testament translation that I regard it as by far the more important and valuable part of the work, throwing much needed light upon some very dark passages, especially of Job and Isaiah, in which, however, I doubt if they added much to the splendid translation of the Swiss Professor Segond, which seems to have more acceptance among French Christians, especially ministers, than the Revised Version has with us.

Speaking generally, I think the changes in the New Testament are an improvement, though the work fails to combine increased verbal accuracy with English as worthy of Queen Victoria's reign as that of the Authorised Version was worthy of King James I.; and the reason of minute changes is not always apparent, and so seems a regrettable disturbance of hallowed forms of speech and previous associations.

I reckon it, however, a considerable service to have undone the strange and persistent fault of the earlier translators by which the same Greek word is translated variously in the same passage to the concealment more or less of the sense. Sometimes, however, the Revisers have fallen into the old error. I will take a few examples of what I reckon the merits and faults of the work from the Epistle to the Romans.

The great subject of the epistle being the Righteousness of God, "*a* righteousness" in chap. i. 17 seems a miserable beginning. True, there is no article; but, as Winer says, "the article is omitted before such words as, signifying objects of which there is but one in existence, are nearly

equivalent to proper names," and he cites ἀρετή and σωφροσύνη as examples. Besides, ὀργή without the article immediately follows, and is translated "*the* wrath," although to be consistent "*a* wrath!" is absurdly put in the margin.

As the idea of righteousness is expressed by the same root no less than fifty-two times in the first eight chapters of this epistle, the constant thought might have been made more evident if the word just or justified had not been substituted in chap. ii. 13, iii. 4, 20, 24, 26, 28, 30.

On the other hand, the identical translation of παρέδωκεν (suggesting successive stages of degradation), chap. i. 24, 26, 28; παραβάτης, ii. 25, 27; καταργέω, iii. 3, 31; ἐπιθυμέω, vii. 7, 8; and especially καυχώμεθα, indicating a progressive glorying which finds its climax in the appreciation of God Himself, chap. v. 2, 3, 11, is a distinct and helpful improvement.

In chap. iii. 11, "seeketh" allows nothing for the intensive prefix. We find this even removed from Heb. xi. 6, and yet left and emphasised in xii. 17 of the same epistle by the change of "carefully" to "diligently."

In Rom. v. 15, 16, χάρισμα, "*the free gift*" of the Authorised Version is left, though the word occurs fifteen times elsewhere, and is always rendered gift in the Authorised Version; while of the four instances occurring in Romans, only one has the word "free" prefixed by the Revised Version, and in any case the expression is redundant.

In chap. i. 20, "that they may be" is a harsh and, as the margin confesses, a needless alteration. I cannot but think a relation is intended and should be shown between τοὺς αἰῶνας (xi. 36) and τῷ αἰῶνι τούτῳ (xii. 2), showing the passing and exceptional character of "this present evil age," and corresponding with 1 Cor. ii. 6, 7, and 1 Pet. i. 18, 20 (πατροπαράδοτος and πρὸ καταβ. κόσμου).

One very slight point, not without significance, is the variation of "establish" (i. 12), and "stablish" (xvi. 21), where the exact recurrence of the word would remind, as the writer probably intended, that God only could do that of which He desired to be the instrument.

II.

By the Rev. D. C. TOVEY, M.A., Worplesdon Rectory, Guildford.

I do not see that the Revised Version can be considered to be a failure in any sense but one. The beauty of language has, in the New Testament Version, been sacrificed to increased accuracy. The Old Testament Revisers have been more careful, as far as my observation goes, in this respect.

Every one who is anxious to know the real meaning of the original ought to be infinitely obliged to the Revisers. In some places the true sequence of thought is revealed to many readers for the first time, *e.g.* "As my Father knoweth me, and I know the Father," etc., for which the *average* reader (I do not include the reader of the Greek Testament) had previously to seek in F. W. Robertson's sermon on the text. Those of us who *love* the English of 1611 and earlier, are sorry to miss certain idioms which *we* understand, but which are now either obsolete or rustic. Of the first an instance is, "Take no thought;" of the second, "I know nothing *by* myself."¹

Is it, or is it not, of importance that the world at large should know what is the true meaning of verses of the Psalms which are read in our churches daily, some of which, as they appear in the Prayer-Book Version are absolutely unmeaning? Is it, or is it not, important that we should see the force of St. Paul's argument, and really trace his train of thought, as in several passages of the Authorised Version we *cannot*? If the answer to these questions must be "yes," how can the Revised Version be accounted a failure?

III.

By Rev. A. C. G. RENDELL, Long Buckby Baptist Church.

Thank you much for the series of letters on the use of the Revised Version, which I find in THE EXPOSITORY TIMES for March. I think your efforts in that line will prove very interesting and, I hope, instructive.

¹ This may be mere *dilettantism* in the second case; in the first we have the significant lesson that there was a time when "*thought*," "*think*," in our English speech, meant "*anxious thought*."

As a reader interested in the matter, I have pleasure in acceding to your request on page 241. I use the Revised Version a little, both in the study and the pulpit. It may be execrably bad taste, but I certainly do not take kindly to the "paragraphic" method of printing. It is most difficult to find quickly any given passage, or even sometimes to light upon the beginning of the chapter. I know, of course, that the division into chapter and verse is a comparatively modern device, and that, in some instances, the divisions are absolutely senseless and misleading; but, notwithstanding all this, my affections practically lean towards this method in preference to the other. I do not know if there is a Revised Version printed in the same way as the Authorised Version, but my humble opinion is, that if there were such an edition its chances of superseding the Authorised Version would be doubled if not trebled. Like many others, I live in hopes of a not long-distant retranslation. And if an entire rearrangement of "chapters," at any rate, could be made at the same time on sounder and more sensible principles, I for one would be greatly delighted.

IV.

By the Rev. H. DARRELL S. SWEETAPPLE, M.A., St. James' Vicarage, Gloucester.

The experience I have had as to the value and use of the Revised Version has not led me to alter in any degree the opinion I formed about it at its first issue. I always considered it a very valuable production, coming from an assembly of our best and most accurate scholars, and that it was a right and fit thing that there should be such a translation amongst us bearing the stamp of authority, and containing, or professing to contain, the best and latest results of modern criticism on the New Testament. I think the production of such a book has tended to increase the confidence of those who are not scholars, but who are yet intelligent and thinking people, in the holy words of Scripture. As to its ever being read in public, or taking the place of the Authorised Version, this was a thing that one would have thought its most ardent admirers could not have hoped for it. Surely all men can see that it is a book for the study, and not for the church. "Let all things be done decently," says the apostle, and it is not decent to read such bad English in church. It

can, in fact, hardly be expected that Englishmen should patiently listen to what is confessedly not English at all. The translation which is most literally exact (and if the Revised Version is not this, it is nothing), and which is the greatest assistance to the scholar plodding away at his Greek Testament, or to the one who refers to it for a painfully accurate rendering of the Greek into his own tongue, is always the one which is least fitted for intelligent public reading. The attempt at extreme literalism, I have always considered, put the most effectual bar to its ever being accepted in the Church.

Besides this, the fearful wreck of grammar which the Version presents, and its dreadful vulgarity, would be simply intolerable to ears accustomed to the grand roll and rhythm and Saxon English of our magnificent Authorised Version. I believe the English people have quietly noted and estimated these things, and have placed the translation in its proper position, where I apprehend it will remain. For my own part, I consider the public generally have taken a just and right view of the matter. They appreciate the efforts scholars have made on their behalf, they are very glad to have the little shilling edition (a book whose appearance is certainly not calculated to kindle devotion) in their houses, but they utterly decline, and always will decline, to use it, except for reference. Books, like water, soon find their proper level. The Revised Version has found its place, a place which I believe it will long continue to occupy.

It is, sir, perhaps rather beside the point you have in view to remark that amongst many scholars there is a widespread dissatisfaction as to the principles on which the translation has been made. For instance, the critical value of the MSS. whose authority is implicitly followed has been seriously impeached, and many of us think successfully impeached. Secondly, the principle of always translating the same Greek word by the same English one appears to many an unsound principle, however reasonable it appears at first sight. It has been found impossible to carry it out consistently, and often, where it has been done, nonsense has been the result. A word in Greek, as in English, does not always bear one fixed and definite meaning, and it is not always possible to find an English equivalent which exactly, and in every way, covers the Greek. This being the case, it may well be that the true sense is better expressed

by the employment of different, instead of similar, words. And thirdly, persons who are not very learned, and who cannot fathom the inscrutable depths of learned minds, are sometimes perplexed at some phenomena they meet with. They marvel and smile at the funny word "basketfuls" in St. Mark vi. 43, and wonder why it is so much better a translation of *κοφίνους πλήρεις* or even of *κοφίνων πληρώματα*, than the "baskets full of the fragments" of the old Authorised Version. And as for the treatment of the tenses, they often find it irritating and confounding to the last degree.

V.

By the Rev. GEORGE S. BARRETT, B.A.,
Norwich.

In my judgment the Revised Version has never yet had full justice done to it by the Churches of this country. The faults of the version, its defects in rhythm, its too minute scrupulosities of scholarship, its occasional textual deficiencies, and the unfortunate rule that in some cases has relegated to the margin both the better text and the better translation, have all been abundantly pointed out by its critics; but, on the other hand, the real nature and merits of the version have not been adequately acknowledged. For my own part, I can truly say that constant use of the Revised Version has only deepened my sense of its worth as a faithful translation of the Scriptures of the Old and New Testaments.

The wonderful accuracy of the translation as a whole, the conscientiousness and thoroughness with which the work has been done, the large number of passages, especially in the prophetic portion of the Old Testament, which, for the first time, are made intelligible to the English reader, the new and unexpected light that a careful comparison of the Revised Version with the Authorised Version will often cast on many a familiar passage, all this and much else we owe to the Revised Version and to the men who, at large sacrifice of time and of strength, consecrated their learning to the sacred purpose of giving to the English-speaking nations of the world a faithful translation of the Word of God. Whether the Revised Version will ever become a popular version of the Scriptures may be doubted; of its value to the minister, the student, and to all who love Bible study there can, I imagine, be no doubt.

VI.

By the Rev. GEORGE DUNCAN, D.D., Hornsey
Rise Baptist Church, London.

I always use the revised edition of the Bible in the class-room, at family worship, and in my private study of the Word; occasionally do I read it from the pulpit, but I always give its rendering of my texts. The more and the more closely I examine it, the better I like it. It quite grows on me, and is my close and much-prized companion. I venture to think that those who have most real need of it will value the work most highly. Many of its excellences lie on the surface; but hid away, as it were, from the mere casual reader, are gains of the first importance to Bible students. To the full extent of my influence do I urge my friends to read and to "search" the revised rendering of the Scriptures.

VII.

By the Rev. D. HOLLAND STUBBS, Penwortham
Vicarage, Preston.

I always use the Revised Version in private, in the preparation of my sermons. The first thing I do, after selecting a subject and text, is immediately to turn to the Revised Version to see whether the newer translation throws additional light upon the text, or upsets any preconceived thoughts upon the subject. Several times have I had certain thoughts based upon the wording of the Authorised Version completely upset by the new light shed by the Revised Version. When discussing the two editions, I always refer to the 28th chapter of Job in the Authorised Version, and ask what it means verse by verse. It is astonishing what a variety of answers I get. Many can make nothing of some of the verses. But upon turning to the Revised Version the matter is as clear as possible. As a description of mining operations, I think this chapter exceedingly fine; it might almost have been written as a description of them in the present day. It is the same with other portions of the book.

As far as the failure of the Revised Version is concerned (and by that I take it to mean its not having come into general use), I consider all the blame lies with the bishops. Had they sanctioned its use in Church, at the discretion of the clergy, hundreds would have read the lessons from it in

preference to the Authorised Version. I shall be exceedingly glad when that day comes.

You are doing a good work, and just at the right time in bringing the subject before both clergy and laity.

VIII.

By Rev. CHAS. WHITAKER, B.A., Natland
Parsonage, Kendal.

In reply to your inquiry, I cannot do less than acknowledge my indebtedness to the Revised Version of the New Testament, in regard to correct text and translation. But this has entirely to do with reference to the fifty or sixty men, who have read with me for Holy Orders, and to its critical value.

Even in this respect, however, I think it gives scarcely due weight to ancient versions, older than any MSS., and it certainly appears to me to give undue authority to two uncials above the others.

With regard to its *public* use, I am strongly of opinion that it is unsuitable. Many of the alterations are for the worse, as regards good English, and are pedantic. I prefer much the English of King James' Version.

Its *critical* value I acknowledge with limitations; its popular use I deprecate.

I could wish it were possible to revise it, and thus to make it acceptable for public use. You will have so many criticisms that I forbear to write further. The Old Testament seems to me to be more free from the criticisms which I have made on the New Testament revision. It is undoubtedly a great improvement, both for public and private use.

IX.

By Rev. J. HART, The Manse, Aberlady.

I have used the Revised Version regularly in public worship, and in my Bible class, since shortly after its publication, and, I think, with advantage. In preaching, and especially in lecturing, and in the Bible class, where some members retain and read from the Authorised, the difference in the versions forms a subject of continual interest and instruction, and leads to the searching of the Scriptures.

I am aware that some public teachers complain of a want of rhythm or roll in the sentences of the Revised Version. It seems to me, however, that in such a book, sense is far more important

than sound; and there can be no doubt that, notwithstanding some defects, the Revised Version puts the mere English reader more nearly on a footing of equality with the Greek scholar, for the understanding of the Holy Scriptures.

X.

By the Rev. E. P. BOYS-SMITH, M.A., Hordle Vicarage, Lyminster.

In the fortunes of the Revised Version I am greatly interested. Since its publication I have habitually used it myself, employing the version of 1611 only for reading the appointed lectures in Church; for other purposes, in public and in private, I have used the Revised Version.

My experience certainly does not lead me to regard it as a "failure." No doubt it has not overcome the inertia of popular prejudice, backed as this is by the power of long prescription. This was hardly to be anticipated within some ten years. But I believe it to be steadily winning its way among the more intelligent and younger Bible-readers, and to be exerting an influence, silent, but not unimportant, already. The generation which had reached or passed middle-life at the time of the publication of the Revised Version has not shown it much favour (on the whole), and a large circle of Bible students, who use it in private, refrain from using it in public on account of this elder generation,—whether through considerateness or through timidity; but that, as this generation is replaced by its successor, the Revised Version will receive wider and heartier recognition, there are, I think, many signs to show. My own experience goes to prove that those who try it become increasingly unwilling to lay it aside and rely upon the older version.

Three steps might be taken which would each go no small way in promoting the general acceptance of the Revised Version.

1. To authorise it concurrently with the established version for use in the Church liturgy.

2. To publish it at less cost (in type of legible size); the present prices making it difficult to procure copies for use in schools, Bible classes, etc., where many have to be used.

3. To publish editions with (good) marginal references; the absence of which constitutes in the eyes of a considerable number a serious practical defect.

XI.

By Rev. G. E. FFRENCH, B.A., Taunton.

In the January number you ask, "What is the experience of preachers, teachers, private students?" For myself, a plain curate, I may say that in private reading I invariably use the Revised Version (*i.e.* when not reading the original, or as a help to it), but in preaching and teaching the Authorised Version, the Revised Version being so little known to the laity, especially the poorer classes.

Will you allow me to suggest that part of the blame for the comparatively slow progress of the Revised Version ought to be laid at the door of the publishers? Why is it not brought out in the same style as the Authorised Version, and at the same price? The beautiful miniature Bible recently brought out by the Oxford Press is the Authorised Version. Why is it not the Revised Version?

XII.

By Rev. G. H. SING, M.A., St. John's Vicarage, Derby.

The question whether the Revised Version is a "failure" depends entirely upon the object with which we suppose it to have been drawn up. And I imagine that there is very great diversity of opinion as to what that object really was. If the object was to place in the hands of the English public and the English Church a version which should win its way into favour, and finally become authorised, so as to replace the present version, then undoubtedly the Revised Version is a failure. It has been introduced into very few Churches, and that only by vicars whose successors are likely enough to replace it by the Authorised Version; and I have not heard of any case in which it has been adopted by any responsible body of people as the standard version of the Scriptures.

On the other hand, if it be regarded as simply a commentary upon the Authorised Version, as an aid to study, or, again, as an experiment towards the production of a version better than the Authorised—from any of these points of view it may be regarded as a partial success. The principle maintained by the Revisers of representing, wherever practicable, the same Greek word by the same English equivalent, though fatal to rhythm, and sometimes even to sense, is of value to the student who does not know Greek. The large

number of obvious improvements in translation have made it nearly indispensable to the thoughtful Englishman who wishes to understand his Bible; and the practice which obtains in many schools of making use, side by side, of the two versions, has stimulated study of the words of the Bible among the young.

But, on the whole, it is probable that the main value of the Revised Version is negative. The ordinary Englishman, excluding the small minority of students and teachers, does not want two Bibles, and until the Authorised Version is authoritatively replaced by a version which will give general satisfaction he will prefer the familiar words, phrases, rhythms, and blunders of that to which he has been used. The Revised Version has shown us what the Church and the people do

not want; they will be content to have errors corrected, but they want the changes reduced to the minimum of the absolutely necessary. But beyond the demonstration of this tendency in the Church, and the various helps which it has given to students, I do not see how the Revised Version can be called a success.

XIII.

By Rev. T. T. SHERLOCK, B.A., Congregational Church, Smethwick.

In reply to your request as to the use of the Revised Version, I have to say that I used it in public worship from the day it appeared. I never found any strong objection to its use. I find it in most pulpits. I believe its use is spreading.

The Moral and Devotional Value of the Old Testament.

By THE REV. S. R. DRIVER, D.D., REGIUS PROFESSOR OF HEBREW IN THE UNIVERSITY OF OXFORD, AND CANON OF CHRIST CHURCH.

THE subject on which I have been invited to read—viz. the moral and devotional value of the Old Testament to the Christian Church—is one, I need hardly say, which it is impossible to treat with any approach to completeness in the limited space of twenty minutes. All that I can do is to illustrate briefly some of its more salient aspects, conscious all the time that I am leaving much unsaid, and fortunate in the thought that those who follow me will have an opportunity of supplying my omissions. Without in any degree derogating from the absolute ideal of life and conduct presented in the New Testament, I shall endeavour to show, in the time at my disposal, that the Old Testament possesses distinctive characteristics of its own, which must ever secure for it a paramount position and influence in the Church.

In the first place then, and generally, the Old Testament has a value peculiar to itself, from the fact that the truths which it inculcates are set forth with great variety of external form, and with superlative grace of imagery and diction. These features, though it is true they are but external ones, must not be underrated in our estimate of the Old Testament as a whole. The preacher, not less than the poet or the orator, makes it his

aim to impress, by a choice and appropriate literary style, those whom he addresses; and had the truths which the Bible enunciates been presented in an unformed, uncultured literary garb, without the melody of rhythm and diction which actually accompanies them, we may be sure that its influence upon mankind would have been very much less than it has been. The variety of form, and the literary excellence, displayed in the Old Testament, are both surprising. There is history and biography, both penetrated more or less visibly by ethical and religious ideas; there is the oratory of Deuteronomy and the Prophets, the aim of which is to enforce more directly the same truths; there is poetry of varied types—lyrical, elegiac, and even, in a rudimentary form, dramatic—in which the emotions, fired by religious ardour, or suffused (Song of Songs) by a warm moral glow, find deep and pure expression. And each of these literary forms possesses, all but uniformly, that peculiar charm and grace of style, which entitles it to be ranked as “classical.” History, oratory, poetry, each is of a type which, in its kind, cannot be surpassed. The bright and picturesque narrative of the historical books, the grand and impressive oratory of the Prophets, the delicacy and lightness

of the Hebrew lyric, vie alternately with one another in fascinating the reader, and compelling his admiration and regard.

But it is time to turn from the form of the literature of the Old Testament to its substance. And here it must at the outset be observed that the provinces of morality and religion are in the Old Testament so closely associated that it is difficult to separate absolutely its moral and devotional aspects, and to treat them independently; moral duties are, for instance, often inculcated or exemplified in a manner which directly stimulates the devotional impulses; but, as far as possible, I will deal with the two aspects of my subject successively.

I.

1. The Old Testament is of permanent value on account of the clearness and emphasis with which it insists on the primary moral duties, obligatory upon man as man; and not only on what may be termed the more private or individual virtues, but also on the great domestic and civic virtues, upon which the happiness of the family, and the welfare of the community, alike depend. Truthfulness, honesty, sincerity, justice, humanity, philanthropy, generosity, disinterestedness, neighbourly regard, sympathy with the unfortunate or the oppressed, the refusal to injure another by word or deed, cleanness of hands, purity of thought and action, elevation of motive, singleness of purpose,—these, and such as these, are the virtues which, as we know, have ever evoked the moral admiration of mankind, and they are the virtues which, again and again, in eloquent and burning words, are commended and inculcated in the pages of the Old Testament. And corresponding to this high appreciation of moral qualities there is its correlative, a hatred of wrong-doing, and a profound sense of sin, which is stamped, if possible, yet more conspicuously upon the literature of ancient Israel. I wish I had time to quote illustrations; but after all they would be superfluous; for those who hear me will, I am sure, be conscious already of familiar echoes sounding in their ears, and substantiating what I have said. I will only observe that such teaching is to be found in all parts of the Old Testament.

2. The Old Testament affords examples of faith and conduct, of character and principle, in many varied circumstances of life, which we may in

different ways adopt as our models, and strive to emulate. It is not, of course, pretended that the characters of the Old Testament are devoid of flaws or blameless. Some are limited by the moral and spiritual conditions of the age in which they lived, others exhibit personal shortcomings peculiar to themselves; but these faults are generally discoverable as such by the light of the principles laid down in the Old Testament itself, and none ought to be mistaken for virtues by members of the Christian Church, who alone, on the present occasion, come into consideration.

3. The Old Testament is of permanent value on account of the great ideals of human life and society which it holds out before the eyes of its readers. I allude in particular to those ideal pictures of a renovated human nature, and transformed social state, which the prophets loved to delineate—the pictures of human nature, freed from the imperfections and corruptions which actually beset it, inspired by an innate devotion to God and right, and ruled, not by law as a command dictated from without, but by moral impulses, springing up instinctively within the breast; the pictures of human society, no longer harassed by the strife of opposing interests and parties, or honey-combed by oppressions and abuses, but held together by the bonds of love and friendship, each eager to advance his neighbour's welfare, and the nations of the earth united in a federation of peace, under the suzerainty of the God of Israel. These ideals have, alas, not yet been realised so completely as the prophets anticipated. The passions and wilfulness of human nature have proved in too many cases obstacles insuperable even by the influences of Christianity; but progress, we may trust, has been made; and meanwhile these ideals remain, the wonder and delight of the ages—to kindle our aspirations, to brace our efforts, to point out to us the goal which human endeavour should exert itself to realise, and which human society may one day hope to attain.

4. The Old Testament must always share with the New Testament the position of forming a standard of pure and spiritual religion, in contradistinction to all formalism, or abstract systems. The parts of the Old Testament which might lend themselves, and in the later period of Jewish history did lend themselves, to exaggeration or perversion, in the direction of outward ceremonialism, are just those which were abrogated by the

coming of Christ; and for those who do not live under the Levitical dispensation, the danger from this source has consequently passed away. The more directly moral and spiritual parts of the Old Testament display still the freshness and the power which they possessed when they were first written. The pure moral perceptions of the prophets, the unadulterated spiritual intuitions of the psalmists, must ever form a standard of faith and action, recalling men, when in peril of being led astray, to trust in the external rites of religion, or to forget the true nature of spiritual service, to a sense of the real demands which God makes of His worshippers, and of the character and conduct in which He truly delights.

II.

I turn to consider the value of the Old Testament for devotional purposes. And here our thoughts move naturally, in the first instance, towards the Book of Psalms, in which the ripest fruits of Israel's spiritual experience are gathered together, and the religious affections find their richest and completest expression. It is difficult within the compass of a few words to characterise the Psalter with any adequacy. In the Psalter the religious affections manifest themselves without restraint, and the soul is displayed in converse with God, disclosing to Him, in sweet and melodious accents, its manifold emotions, its hopes and its fears, its desires and its aspirations. In the Psalms we hear the voice of penitence and contrition, of resignation and trust, of confidence and faith, of yearning for God's presence and the spiritual privilege of communion with Him, of reverential joy and jubilation, of thanksgiving and exultation, of confession and supplication, of adoration and praise; we hear meditations on the great attributes of the Creator, on His hand as seen in nature or in history, on the problems of human life, and on the pathos of human existence; and we hear all these varied notes uttered with a depth, an intensity, and a purity, which stand unparalleled in religious literature, and which the poets and hymn-writers of subsequent ages have been content to look up to as to an unapproachable model. Love and trust and faith, and such like sacred affections, are set before us in the Book of Psalms not as commanded or enjoined as a duty from without, but as exercised, as the practical response offered by the believing

soul to the claims laid upon it by its Maker, as the spontaneous outcome of the heart stirred by god-like emotions. The historical critic may question, and question justly, whether the Psalms are so largely as is commonly supposed a product of the earlier period of Israel's history: he will not question the justice of Dean Church's judgment when, in his well-known essay on the Psalms, he claims that they lift us into an atmosphere of religious thought and feeling which is the highest that man has ever reached, and that for their faith in the unseen, their perception of the character of God, and the manifold forms in which their affections expand and unfold themselves towards Him, their authors stand above the religious poets of every other age or clime, and enjoy a pre-eminence from which they can never be dethroned. As a devotional manual, as a manual displaying the soul in closest and yet freest and most manifold converse with God, the Book of Psalms must retain permanently in the Church the unique, unapproachable position which it has ever held.

Although, however, the devotional spirit finds its highest as well as its most familiar expression in the Psalter, it is by no means confined to this part of the Old Testament. As I remarked before, there are many parts of the Old Testament—for instance, the descriptions by the prophets of the marvellous attributes of the Deity, His glory, and majesty, and mighty acts—which, though not directly designed for devotional purposes, nevertheless arouse the emotions of adoration and wonder, and stir the devotional instincts. Thus the Book of Job, especially if read with the aid of a sympathetic commentary, such as that of Professor A. B. Davidson (in the *Cambridge Bible for Schools*), will be found to contain, side by side with outbursts of defiant boldness, passages of supreme poetic delicacy, and instinct with devotional feeling, the sense of God's omnipresence and vastness, the moral significance of suffering, the pathetic yearning of the patriarch's soul to hear the voice of the Creator calling him again to His fellowship after the long period of seeming estrangement. The exilic chapters of the Book of Isaiah also contain frequent passages of the highest devotional suggestiveness and beauty. There are besides numerous ideas, corresponding to different aspects of the devotional temper, which are presented with unique clearness and emphasis in the Old Testament. Consider, for instance, the warmth

with which, in Deuteronomy, the love of God is insisted on as the primary motive of human action; how, in the same book (nine times), and in writings influenced by it, the devotion of the whole being to God is expressed by the significant phrase, to search after, to serve, or to love Him, "with *all* the heart and with *all* the soul;" how, also in the same book, the injunction is reiterated, to "rejoice before God" (viz., at a sacrificial meal), with a grateful and generous heart; how, in other books—for time compels me to speak generally—the fear of God, the observance of the ways, the commandments, the precepts of God, the resolution to obey Him and hearken to His voice, the desire to seek and to find Him, the determination to do His pleasure and to know Him, the privilege of the righteous to have access to God and to call upon Him at all times (Job xiii. 16, xxvii. 10; Ps. v. 7 ["can" or "do," not "will"]), the blessedness of rejoicing, and even of delighting, in Him (Isa. lxii. 10, etc.; Isa. lviii. 14; Job. xxii. 26, xxvii. 10; Ps. xxxvii. 4), the joyousness of His service, the grateful sense of His protection or of His regard, are again and again expressed, and dwelt upon with an ardour which is never satisfied, with an enthusiasm which is unrestrained, with a devotion which knows no bounds. And it is, too, the high merit of the devotion of the Old Testament that it is always a manly devotion; in contrast to the tone of some modern writers, who have sought unwisely to surpass their models, the sentiment is never effeminate, the pathos never exaggerated or morbid. It is no small achievement, it may be observed in passing, to have framed what may almost be termed a complete devotional nomenclature, which formulates tersely and forcibly the great duties and offices of a spiritual religion, and which, moreover, with surprising elasticity, lends itself readily to adoption by another language. This, however, is what the religious teachers of ancient Israel have achieved. The illustrations

which I have taken are but a few of the many devotional ideas with which the pages of the Old Testament abound, and which from the freshness, the force, and the reality with which they are there set forth, must ensure for it undying vitality, and ever prevent it from becoming obsolete or devoid of worth.

If, then, in conclusion, I were to sum up briefly the grounds on which the moral and devotional value of the Old Testament seems to me to be permanently assured, I should say that these were partly its fine literary form, partly the great variety of mode and occasion by which the creed and practice of its best men are exemplified, partly the intensity of spirit by which its teaching is penetrated and sustained. As a purely literary work, the Old Testament combines the rare merits of including passages of high moral and spiritual worth, at once attractive and intelligible to the simplest capacities, and of being written in a style which must ever command the respect and appreciation of the most cultured. Then, secondly, the truths which it contains are not presented in an abstract garb, as a collection of moral or religious maxims, to be apprehended merely by the intellect; they are presented under every variety of circumstance and form, as part of the actual life and practice and belief of men representing a nation through the entire course of its chequered history. And they are presented, lastly, with a spirituality of motive, an intensity of conviction, a warmth and inwardness of feeling, and a singleness of aim, which cannot but impress deeply every reader, and evoke corresponding impulses in his own breast. Upon these grounds it seems to me that so long as human nature continues, endowed intellectually as it now is, the Old Testament must remain an ever-fresh fountain-head of living truth, able to invigorate and restore, to purify and refine, to ennoble and enrich, the moral and spiritual being of man.

The Gifts of the Evil One.

A SERMON TO BOYS.

By H. H. ALMOND, M.A., LL.D., HEADMASTER OF LORETTO SCHOOL.

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."—GEN. iv. 6, 7.

THAT part of the Bible which contains the history of the world before the Flood has been the source of much difficulty. Some people may think that you are too young to be told of this, and that you should take everything for granted till you are grown up. Now I think otherwise. Even if reserve on such a subject were not contrary to our implied mutual contract to be above-board in everything, it would, as usual, be false policy in the end. For what happens when a young man first finds out that things which he had been brought up to regard as part of his religion will not bear the strain of honest inquiry? Why, that the very foundations of his faith are disturbed. He finds that he has anchored on treacherous ground; and then, perhaps, when compelled to shift his moorings, he drifts away from belief in religion altogether. But if you are left in doubt as to how much is literal fact, and how much is the language of parable or poetry, some of you may ask, "Then are we not to look upon this part of the Bible as inspired?" Why, it simply palpitates with inspiration. The stories contained in it are, in many respects, like our Lord's parables. They may or may not give an account of things which actually happened, but their purpose is not to teach us matters of fact, but spiritual truth. The marked distinction of occupation between Cain and Abel is, *e.g.*, not at all like real life in primitive times; but yet their story is as true for all time as that of the prodigal son. Let us study it from this point of view.

There are two brothers,—Abel, a keeper of sheep; Cain, a tiller of the ground. With the universal instinct of human nature, whether civilised or savage, they are both conscious of a Presence from which there is no escape—of a Being who has paramount claims upon them and theirs. Each offers of his best. And here the resemblance ends. For if Abel's offering was accepted by God, Cain's was not. This has nothing to do with the nature of the offering, whether it was sheep or corn. God would have accepted corn from Abel, and refused flocks from Cain. For Cain is told,

"If thou doest well," or rather, "if thou dost sacrifice aright, shall thy offering not be accepted?"—*i.e.*, "it is not the *thing* you sacrifice, not your manner of worship, which is wrong, but your heart, your conduct—*that* is what God cares for." People sometimes talk about purity of worship as if it were connected with the presence or absence of some particular forms. But the only purity of worship which I can find in the Bible is that of a soul athirst for God and seeking earnestly for His truth. The light of a more perfect revelation shows us that the blood of bulls and of goats cannot take away sin, yet God accepts Abel's free-will offering of love, while He rejects the tax which fear or superstition extorts from Cain.

For in the true sense of the word he cannot sacrifice, just as the king in "Hamlet" cannot pray—

"My words fly up, my thoughts remain below;
Words without thoughts never to heaven go."

"But if not well, sin lieth at the door." The metaphor is not that of a crouching wild beast eager to burst in and devour when the door is opened. This is clear from the words which follow, "Unto thee shall be his desire, and thou shalt rule over him." They express the truth which underlies all the fables of witchcraft and the hideous rites of devil-worship, as well as the weird legend which appears in some form or other in the literature of most countries, of Faust and Mephistopheles. "Sin lieth at the door," a fawning friend, a cunning flatterer, and, if you let him in and accept his devotion, a steady, powerful, and serviceable ally.

Let us follow this out in the sequel of the story. "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." The Evil One has so far served Cain well. And not only in this primitive murder has he exhilarated the assassin's heart with passion, and smoothed his path with opportunity. How well Shakespeare knew this! His Gloucesters and

Lady Macbeths are hurried with a supernatural joy and ease down the slope of crime; and then, by the red-handed murderer, is heard the voice of God in the guilty conscience, which we call remorse, giving, as it were, a last chance to the soul of freeing itself from the tightening grip of sin.

The verses which follow in the sacred story seem to me to present, in the form of a dramatic dialogue, the tumultuous struggle which this voice rouses within the heart of Cain. "Where is Abel thy brother?" How vain is the criminal's ready lie, "I know not"! How poor a shield for a haunted murderer is the brazen creed of selfishness! "Am I my brother's keeper?" All his defences break down; the voice of his brother's blood crieth from the ground; he hears himself sentenced to wander over the earth a fugitive and a vagabond, yet never free from a ghastly presence, never safe from human vengeance. In vain shall be the labours of his hand; the earth shall not yield her strength to his fitful efforts, palsied by fear of overhanging doom. His punishment is greater than he can bear; from God's face shall he be hid. Like King Richard on the night before the fatal field of Bosworth, he seems to have a confused horror of his own solitary and inevitable presence with himself—

"Is there a murderer here? No. Yes, I am.
Then fly. What, from myself? Great reason why:
Lest I revenge. What, myself upon myself?
Alack, I love myself. Wherefore? for any good
That I myself have done unto myself?
Oh no! Alas, I rather hate myself
For hateful deeds committed by myself!
I am a villain. Yet I lie: I am not.
Fool, of thyself speak well: fool, do not flatter.
My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain."

What then? Are the forebodings of Cain realised in Genesis? No, they are not. He is secured from outward danger. The Lord sets a mark upon him that no one may slay him. Like many of his spiritual descendants he leads henceforth a charmed life. He is set free from inward agony. He "went forth from the presence of the Lord." The Divine Spirit, which will not always strive with man, ceases to be heard. Conscience, with her "thousand several tongues," tortures him no more. Here the human and the divine tragedy part company. Shakespeare would fail to satisfy our dramatic instinct with the horrors of that

haunted night, unless, shrieking for "a horse" in vain, the murderer was slain before our eyes. But the Bible is under no such necessity. It teaches us a deeper lesson. Cain lives and thrives. The flattering fiend, now master of the fortress of his soul, soothes him with a false peace, braces him with fresh hopes and bright ambition. He builds a city, and is the founder of a great family. And so he passes out of our sight.

I have tried to represent to you the story of Cain as the life drama of a soul which surrenders itself to the fascination of the powers of darkness; but the divine harmony of Scripture will be more clearly seen if we compare the history of his family with that of the children of Seth.

It at once strikes us that nearly the same names occur in both lists. This can scarcely be a coincidence, and is one of many proofs that the inspired author of the narrative did not intend it to be taken as one of literal fact.

But their characters, so far as they are given, are entirely different. Three of Seth's descendants are eminently good men. Enoch walked "with God, and was not: for God took him"; Lamech called his son Noah a "comfort," because he was in trouble, and believed that God would bring comfort out of it; while Noah was a preacher of righteousness, and the instrument by whom God preserved mankind. But the desire of the Evil One continues to be unto the children of Cain. He serves them well, as he had served their forefather. By his dark aid they become a prosperous and mighty race. They fill the earth with violence. They eat, they drink, they marry and are given in marriage; and it repents God that He hath made man upon the earth, because the thoughts of his heart are only evil continually.

The line of Cain culminates in another Lamech, who is pictured to us a despot glorying in the impunity of wanton bloodshed. "Have I slain a young man to my hurt?" (for this seems to be the right interpretation of his words): "if Cain hath been avenged sevenfold, surely Lamech seventy and sevenfold." There is no such thing, he boasts, as right and wrong. Power is for the unscrupulous. Conscience is a delusion. God is a phantom; and judgment is a scare. This Lamech is described as having three sons; Jubal, the father of such as dwell in tents and have cattle; Jubal, the father of all such as handle the harp and organ; and Tubal-cain, an instructor of

every artificer in brass and iron. Now all this can scarcely be *intended* literally. We are surely not meant to understand that three sons of the same man suddenly discovered the use of cattle, musical instruments, and the mechanical arts. And further, according to the story, Jabal, Jubal, and Tubal-cain leave no descendants, but they and their works perish in the Flood. What, then, does the writer mean? Surely this. The godless empire of the violent Lamech gives birth to the three things which the world has always held and still holds to be the essential marks of national prosperity—wealth, art, and mechanical appliances. And it is worthy of note that the names of Lamech's wives and daughters—which mean beauty, ornament, and grace—also point to a refined and luxurious society.

All these things has the Evil One given abundantly to those who will bow down and serve him. He presided unseen at the banquets of Belshazzar. He ministered to the lusts and the ambition of the tyrants of imperial Rome, and even now he throws his bribes broadcast among men flushed with the triumphant hurry of our material progress, till they talk more and more glibly of the infinite future in store for civilisation, and mock the God of heaven with the predicted sneer, "Where is the promise of His coming?" But to the eye of the seer of Genesis, while the sun is shining with undimmed splendour upon Lamech's empire, there is a vision on the horizon of

"Ragged rims of thunder brooding low
With shadow-streaks of rain."

The storm bursts, the waters rise, and all the pride and pomp of man are sunk beneath the flood.

And here we are certainly on historical ground. The tradition of every nation bears witness that one at least of the great early civilisations was destroyed by a flood of waters, and from the point of view of an eye-witness there is nothing to cavil at in the flood of Genesis. But to engage in pitiful quibbles about the depth of the waters, or the capacity of the ark, is utterly to mistake the purpose and nature of the sacred writings. To what extent the author may have used old traditions in illustrating the truths which God's Spirit inspired him to teach, we cannot tell; but the connected story of Cain, of Lamech, and of the Deluge remains a true and awful analysis of the workings of the Spirit of Evil in the heart of man.

It tells us how, like our blessed Lord, he also

takes upon him the form of a servant, and ministers to the children of his kingdom the peace and the glory which are in his gift—the peace of the soul which has stifled conscience, the glory of the brilliant and earth-subduing crowd which has forgotten God.

But as surely as there is a God in heaven who sits upon a throne of justice, the tarrying day of vengeance will come. To more than one nation, for aught we know, it may have come in the form of a watery deluge; to the cities of the plain it came in that of volcanic fire; to the Canaanites by the commissioned hosts of the chosen people; to the Roman Empire by successive waves of barbarian inroad; to the sneering oppressors and debauchees of France in the eighteenth century by the Reign of Terror. And how shall it come in the future to every man and every nation who have not righteousness as their shield and bulwark, God only knows.

Now turn back to the beginning of this story, for that is what most concerns you. I am going to touch upon what may seem small things, but they are things more important to you than the affairs of empires. An illustration may serve to make my meaning clearer. When you are near what is called the watershed of a country, you cannot tell at a glance of which of two mighty streams the little thread of water at your feet will soon become a part. It seems so quiet that you can see no motion; but if you stir it up, the drift, though slight, is perceptible; and you know that if you followed it, the thread of water would become part of a little trickling rill, the rill of a burn, the burn of a river, the river of an ocean. Regard your boyish life as such a thread, with no apparent drift towards good or evil. But which way do the little grains of sand move when something happens to stir them up? Now leave metaphors and face realities, small in themselves, but fraught to you with results of eternal moment.

Take your school-work. Do you ever use any unfair helps? Do you ever, by word or by silence, pretend that a piece of work is wholly your own when it is not? Do you ever plead want of time or want of power when you know that your excuse is not true? And do you ever gain by this? Mark that point. Do you *gain* exemption from punishment or reproof? Do you *gain* a better chance of a remove, a mark or two against a rival, a better report, undeserved praise at home?

Again, take your social life. You fall out about some small matter with a companion. Are you perfectly fair about this? Do you ever go to other people and colour the case on your own side, so as to bring discredit and unpopularity on him, and get a better position and a better character for yourselves at his expense? Do you gain by this? Undoubtedly, so far as the attainment of your immediate object is concerned, you do gain by it.

Again, take your games—take the grandest of all your games. All games involve danger; and you will admit, when you think about it, that football, more than other games, has a special danger of its own. I don't mean physical danger. Any risk of this sort which exists is far more than made up for by the strength and vitality which it imparts to the limbs and nerves—by the courage and decision and unselfishness which it fosters in the character. But does it not, I ask you—for I must use plain English—involve a temptation to cheat and to tell lies; and do not people gain by so doing? For what is wilfully breaking the rules to gain an unfair advantage? Is it not, in plain English, cheating? Or what is asserting that a ball belongs to your own side, or that it had or had not crossed a certain line, when you were not in a position to see what happened—or by the strength of your words, or the vehemence of your tone, indicating a greater degree of certainty than you really feel? Is not this, in plain English, telling lies? And you know that people *gain* by doing these things; and that upon the whole the side which plays with a prudent amount of unfairness, and which is most unscrupulous in assertion, has a better chance of winning.

Well, can you doubt your duty as Christian boys? Would it not be better to lose every match you play than to sear your consciences by departing one hair's-breadth from truth and honesty?

Take this matter to heart. Apply the same principle to other cases. Think what happens in every case when you *gain* by tampering with sin. His desire (for remember, to you, like Cain, sin is *personal*) has been unto you: he has suffered you so far to rule over him, he has done you a petty service, earnest of greater ones to come. And for this you will have to pay with interest—let us hope, in the coin of repentance and painful amendment, that you may not, like Cain, be overwhelmed by the bankruptcy of spiritual ruin.

Look forward to your future lives. You may find yourself in company where you will be tempted to adopt a light or slighting tone about principles which in your heart you reverence; to smile at the indecent jest, often veiled in subtle innuendoes; perhaps to move your lips assentingly to the chorus of some vile song; or, perhaps, to eat and drink more than you ought on special occasions of festivity; or to dally in dangerous nearness to the pit of vice. You will gain by all this—of course you will. You will gain the reputation of good-fellowship. You will make what are called friends. You will probably increase your popularity by the agreeable ease of manner which results from a habit of acquiescence, and is tarnished by a habit of resistance and protest.

Or again, later on, when you are engaged in business, you may be told that certain dishonest practices—different in different businesses, but there are some in all—are common and profitable. So they are. And you will certainly make money faster by being cleverly and conventionally dishonest than by swimming against the stream.

It is needless to multiply instances. Under all circumstances of life you will have opportunities of *gaining* by doing things which you know to be wrong. And what I wish to impress upon you all to-day is, that such gains are the service-money with which the Evil One pays his recruits; and remember that he never gives his coin for nothing. If he can, he will lead you on, as he led on Cain, from sin to sin. If he can, he will deaden conscience, and throw your souls into that fatal mortification which can feel no pain.

Time fails me to show how, for the glittering bribes of worldly power and material possessions, nations sell their souls to him as did the children of Cain. I often tell you that I wish you would care for and study public questions more than you do—that now, in the days of your boyhood, you would prepare yourselves to be loving and useful citizens of our glorious empire. But whenever you do come to think about and take part in such questions, remember that it is the lesson of all history, that neither ships nor soldiers, nor piles of gold, nor marvels of mechanical invention can save a corrupt and unrighteous nation from a doom as terrible and as certain as the Flood.

To dwell only upon these mournful topics would be very unlike the Bible. It tells us, indeed, that

at the door of our souls there is a foe who would wear the "brows of grace," and enter as a friend, a foe who has robbed us all of the paradise of innocence; and who offers in return, if we will but sell our souls to him, as Cain and Lamech did, his doomed enchanted paradises of lust, or gain, or ease, or glory. But the Bible also tells us of a voice speaking to us from within our souls, and asking us all, as it asked Cain before he made his fatal bargain, "If thou doest well, shall thy offering not be accepted?" and offering us all the help of an ally who is stronger than the foe. Christians, indeed, have no cause for a failing heart in the great struggle; for the victory which our Leader won at Calvary and the Sepulchre has been proclaimed along the lines of wavering battle, and has nerved the arm of every true-hearted combatant with the certainty of triumph.

But if any of you in this chapel, at any period of your lives, shall ever for a time lose your hold on the blessedness of this certainty, take heart from the example of Abel, who raised his rude altar and offered of his best to God, and was accepted, though he had not received the promises. And

if the deepest feelings of your hearts shall ever find a true expression in the poet's words—

"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope through darkness up to God,
I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope,"—

surely He who accepted Abel will not reject you. There is indeed only one way—that way is Christ. But on this way you may tread, though, like Abel, you know Him not. He may reward you, even in this life, with the blessing of a fuller light and a clearer knowledge. But if not, He will not cast you off while you are seeking after God. Few comparatively of those who, in the language of our text, sacrifice aright, may have come near that perfect knowledge of the things of Christ which none can absolutely attain; but "ten thousand times ten thousand" is the number of His "ransomed saints"; unmeasured by the narrow lines of creed and system is the "roll of His elect."

Ryle's "Canon of the Old Testament."¹

BY THE REV. J. A. SELBIE, M.A., BIRSAV.

THIS work fills up a distinct gap in English theological literature. We have been hitherto without a standard work, up to date, dealing with the canon of the Old Testament. There are valuable references to the subject in Driver's *Introduction*; the question is elaborately discussed in Robertson Smith's *Old Testament in the Jewish Church*; but Professor Ryle's book is unique in selecting the history of the canon for its exclusive subject. Moreover, in the judgment of competent critics this work has not been rendered superfluous to the English reader even by the recent translation of Buhl's *Canon*. The standpoint and the conclusions of our author are revealed in the motto: "*Canon non uno, quod dicunt, actu ab hominibus, sed paulatim a Deo, animorum temporumque rectore,*

productus est." The history of the canon of the Old Testament, as is succinctly stated in the Preface, is "the history of no sudden creation or instantaneous acquisition, but of a slow development in the human recognition of the divine message, which was conveyed through the varied writings of the old covenant. The measure of the completeness of the canon had scarcely been reached when 'the fulness of the time' came. The close of the Hebrew canon brings us to the threshold of the Christian Church." This conclusion is diametrically opposed to the traditional view as represented by Josephus, whose position, as defined by Dr. Robertson Smith, was that "each new book was written by a man of acknowledged authority, and simply added to the collection as a new page would be added to the royal annals of an eastern kingdom." It is an easy task for Professor Ryle to show that known facts preclude the truth of such a hypothesis. As to the part

¹ *The Canon of the Old Testament. An Essay on the Gradual Growth and Formation of the Hebrew Canon of Scripture.* By Herbert Edward Ryle, B.D. Macmillan & Co. 1892.

popularly ascribed to Ezra in connection with the formal closing of the canon, it is not going too far to say that there is really no evidence worthy of the name to support his claims. Jewish legends so late as to be wholly untrustworthy, popular assumption, uncritical speculation—all these, reinforced by human indolence, have combined hitherto to maintain a position which the first breath of independent inquiry scatters to the winds. The Jews' would seem to have acted upon the principle of ascribing almost everything to Ezra which *even they* found it impossible to ascribe to Moses. Hence arose the tradition, which passed over into the Christian Church, and found wide acceptance for many centuries, that Ezra rewrote by inspiration the whole of the books of the Old Testament, which had been destroyed by the Chaldeans. *Excursus A* of Professor Ryle's book, which discusses these Jewish traditions, supplies material for reflection. We see how utterly uncritical was the age when these notions originated, and with what unquestioning faith the writers of each succeeding age received them from their predecessors. At length, however, this monstrous notion about Ezra was discredited, and the rôle he had played was assumed by "the Men of the Great Synagogue." Now it is more than doubtful whether such an institution ever existed, and it is only fair to say that whatever functions Jewish tradition of the third century attributed to its members, we never find it claimed for them any part in the completing of the canon. That expansion of the legend was reserved for a Jewish contemporary of Luther, Elias Levita, who, in the year 1538, published his *Massoreth Hammasoreth*, in which he contends that the work of collecting and editing the Scriptures of the Old Testament was performed by the "Men of the Great Synagogue." It is upon foundations no more substantial than these that the traditional view rests. This is coming nowadays to be more generally known, and there are tokens that the phantoms conjured up by mediæval Judaism will cease ere long to haunt the walks of canonical research. In the absence of external evidence as to the steps by which the canon was formed, we are thrown back upon the evidence of the books themselves. "Scripture must tell its own tale." And let it not be imagined that an inquiry of this kind is hazardously subjective, and can lead only to doubtful conclusions. Critics of all schools are now approaching agreement on all

the main positions. Professor Davidson has remarked in the *Expositor* for July how Buhl and Ryle, working quite independently of one another, have deduced results that are virtually identical. Is this not a presumption in favour of the general trustworthiness of their conclusions?

In proceeding to the constructive part of his work, Professor Ryle gives us an excellent chapter on the "Preparations for a Canon." Several principles must be noted here which are frequently overlooked. For instance, we must not identify the time when a book was composed with the time when it was received into the canon; nor are we to forget that the present form of a book may have behind it a long history, its main elements may have existed and been well known centuries before its final redaction. Professor Ryle also reminds us that in the canonical books of the Old Testament we have not an *anthology* of Jewish literature, but a selection made for *religious* purposes, and hence swayed by the religious contents of the books. Our author recognises three stages in the history of the component elements of the Hebrew Scriptures. These are the *elemental* stage, or that of the formation of the literary antecedents of the books of the Old Testament; the *medial* stage, or that of their redaction to their present literary form; and the *final* stage, that of their selection for the position of honour and sanctity in the national canon of Holy Scripture. Amongst the instances of collections of writings that existed prior to the beginnings of the canon, Professor Ryle specifies Songs, Laws, History, and Prophecy. Of *Songs*, we have mention in the references to the "Wars of Jahveh" and the "Book of Jashar." As to *Laws*, the Pentateuch in its present form presupposes many previous codes of greater or less extent. A comparison of the Decalogue of Ex. xx. with that of Deut. v. would seem to point to the existence of an earlier and shorter form of the "Ten Words." Then the "Book of the Covenant" (Ex. xx. 20–xxiii. 33) and the "Law of Holiness" (Lev. xvii.–xxvi.) evidently occupied an independent position of their own before their incorporation into the Pentateuch. The same holds good of the Deuteronomic legislation, and even of the Priestly Laws, which, though of late date in their present form, must have been based on previously existing collections. The existence of *Historical* works is pointed to in the mention of the official scribe or "recorder," whose work is perhaps seen in the

skeleton of the Books of Kings. Under this head we include the two writers of the Pentateuch, the Jahvist (J) and the Elohist (E), whose separate works were probably welded into one (JE) by the middle of the eighth century B.C. *Prophecy* meets us at a comparatively early stage in Israel's history. Originally the utterances of the Prophets were committed to memory; it is not till the time of Amos and Hosea that we meet with written prophecy, and even these written prophecies, although they circulated in certain quarters, were for a long time far from attaining to the position of canonical Scriptures.

The beginning of the canon took place, according to Professor Ryle, when "the Book of the Law" was found by Hilkiah in the reign of Josiah (621 B.C.). This was the first book that received general veneration, and that was accepted as authoritative by all classes, king, priests, and people. Its distinguishing feature was its *popular* character, it was not the priests' but the people's book. It is almost needless to say that Professor Ryle repudiates emphatically the notion of forgery or bad faith on the part of Hilkiah and his fellow-reformers. The book, which must have been substantially identical with the legislative part of our Deuteronomy, was probably composed late in the reign of Hezekiah, or early in that of Manasseh, and having disappeared during the reactionary period of the latter's reign, was *bonâ fide* discovered in the Temple in the reign of Josiah. The work was in a sense new, yet the substance of it was old. The legislation was for the most part of ancient date, but this was specially adapted to the times by the homiletic setting which it received. The book produced an immense sensation on its discovery, and its language continued for long to colour the style of Hebrew writers. This is specially marked in the case of Jeremiah and the author of the Books of Kings, the latter of whom finds in Deuteronomy the standard whereby to judge and to interpret the history of Israel. In spite of the reformation of Josiah, it appears, however, that this "Book of the Law" failed to gain the *lasting* veneration of the people before the Exile. Several causes prevented its reaching that position it ultimately gained. So long as the living voice of prophecy continued to make itself heard, many would attach more authority to this than to a written book. Moreover, as long as the Deuteronomic law-book stood alone, its readers would be conscious of

serious defects. It required to be supplemented on the side of history and even of legislation. Hence Ryle concludes that during the Exile this book received its definitely historical setting (Deut. i.-iv. and xxxii.-xxxiv.); that the Book of Joshua was added to it, and that about the same time a redaction of the whole Jahvist-Elohist compilation was prefixed to the Deuteronomic laws. The institution of the synagogue would help the reception of this work into public favour. Our Pentateuch was completed when the Priestly Laws were compiled, many of which had been in force for long, but with which only the priestly families had hitherto been conversant. "The Law of Holiness" probably assumed its present form not long before Ezekiel, who shows an acquaintance with it. The Priestly Laws proper belong to a later period, and were not recognised as possessing co-ordinate authority with Deuteronomy so early as the return from the Exile (536 B.C.). Deuteronomy was for a considerable time the only "People's Bible." The full Priestly Law was not popularly known in Jerusalem till the year 444 B.C., when it was promulgated by Ezra, practically in the form under which it has come down to us. It is possible that some time elapsed before it attained to such veneration as to prevent alterations or minor attempts at textual revision. Ryle fixes upon the year 432 B.C. (the probable date of the Samaritan schism) as the *terminus ad quem* for the conclusion of the first Hebrew canon of Scripture, which he proves conclusively to have consisted simply of the Torah (*i.e.* the Pentateuch).

But this collection of sacred literature was manifestly incomplete. It did not contain the works of those men who had done so much to make Israel's history—the *Prophets*. "Without prophecy the law was a body without a soul." Hence the writings called *Nebhiim*, or "Prophets," came gradually to be set apart as canonical Scripture, although they probably never attained to the same dignity as the "Law." The history of the process is very obscure. Joshua, Judges, Samuel, Kings, compiled during the Exile, are entitled "Prophets," and doubtless gained acceptance because of the prophetic spirit and principles which underlie them all. As to the Prophets, more strictly so-called, the collection of their works may have begun in the time of Nehemiah, but their complete recognition as Scripture will scarcely have come till a century later. The *terminus a quo* is about 300,

the *terminus ad quem* 200 B.C. With canonical acceptance, "the Prophets" attained also to liturgical use, the *Haphtarah* or Lesson from the Prophets being now added to the *Parashah* or Lesson from the Law. Thus was concluded the second stage whereby the canon now contained "the Law and the Prophets."

The Prologue to Ecclesiasticus (132 B.C.) refers to other writings besides the Law and the Prophets, but not in terms that justify us in concluding that its author knew the third group, the *K^e thubhim* or "Writings" in a completed form. The collecting of the works that form the third canon was probably begun during the Maccabean period. Of the writings that had escaped destruction by Antiochus, those would be selected which had exerted the greatest influence on the spirit of devout Jews during the national rising and the humiliations that preceded it. *The Psalter* was the first to attain to canonical recognition. In part, at least, this had been long in use as the service-book of the Temple singers, but now it was finally revised and invested with canonical authority as the hymn-book of Israel (160 B.C.). At or about the same time were added Proverbs, Job, Ruth, Lamentations, Ezra, and Nehemiah, and very possibly Daniel. The "Antilegomena" (Ecclesiastes, Song of Solomon, Esther) and Chronicles obtained far more tardy admission. Professor Ryle, as the result of a searching investigation, concludes that the third canon was *practically* closed, with its present contents, about 105 B.C., although its contents were not *officially* determined till the Synod of Jamnia, about 100 A.D. Since the beginning of the second century the only modifications that have taken place have been in the order of the books of the Hagiographa (the present order is due to mediæval Jews), and the subdivision as late as the sixteenth

century of the Books of Samuel, Kings, Chronicles, Ezra and Nehemiah. Professor Ryle contends strongly that no apocryphal works ever found a place in the Hebrew canon; Ecclesiasticus and 1st Maccabees alone enjoying such favour as perhaps to lead to an attempt in some quarters to gain for them a place in the canon, an attempt, however, which was quite without success. The handling of this question and of the relation of the Septuagint to the Hebrew canon furnish almost the only instances in the book where we should venture to question some of Professor Ryle's conclusions, and to suggest that he is unduly conservative. Few additional materials for the history of the canon are supplied by the Talmud and by early Christian writers. The position of one book, Esther, long remained doubtful. It is even omitted in the list of canonical Scriptures given by Melito of Sardis so late as 170 A.D. The closing chapter on "The Arrangement of the Books" finds confirmation of the results that have been reached, in the tripartite division "The Law," "the Prophets," and "the Writings," and in the fact that the arrangement of the "Prophets" and the "Writings" is neither chronological nor according to subject matter, a fact which is explained only when we recognise the *gradual expansion* of the canon.

Such are the main positions of this work, whose appearance is so opportune. Finally, we may remark that the style and tone of Professor Ryle leave nothing to be desired. The reader's interest is never allowed to flag, and we feel that we are in the hands of one whose scholarship it would be presumption to praise, whose critical research is conducted in a reverent and cautious spirit, and whose conclusions give us a higher conception of the wisdom of Him who spake to the fathers "by divers portions and in divers manners."

Our Debt to German Theology.

BY REV. PROFESSOR J. S. BANKS, HEADINGLEY COLLEGE.

III.

WE have spoken of the favourable change which has come over German theology; and something should be said of the leader in a religious revival, which was as wonderful in its kind as the one under the Wesleys in England. Schleiermacher,

who died in 1834, gave the deathblow to the dreary, sapless Rationalism which was almost universal in Germany before his day. He did this, not by any direct refutation, not by systematic teaching or vindication of orthodox doctrine, for

he was not a systematic thinker, and he was himself far enough from orthodoxy, but by showing in effect that there are more things in religion than Rationalism dreams of. His genius runs over with new ideas and new points of view, which others have turned to account. In some respects, he was not unlike our Coleridge; in others, Maurice. Every theologian since has shown signs of his influence. Orthodox writers, like Dorner and Martensen, are constantly referring to him, and are deeply imbued with his spirit. He showed others the way which he failed to follow up. Like another Moses, he led the hosts of God to the border of the Promised Land without entering it himself. In truth, his teaching is full of conflicting elements. If now he speaks like a pantheist or Arian or Sabellian, at another time he uses language about Christ as the Ideal Man and the Redeemer of men, which involves much more than he himself held, and which leads directly to the immemorial faith of the Church. One of his earliest works, *Discourses on Religion*, contains, in outline, the whole of his teaching. Here appears his peculiar theory that feeling is the central element in religion, intellect being quite subordinate. He would thus attach little importance to definite creeds and uniform belief. All that reason has to do is to evolve the utterances of the Christian consciousness or Christian experience. The question naturally arises, Who is to represent this consciousness, and to speak for it? His early Moravian training makes itself felt here as well as in his glowing language about the life and character of Christ. "Religion is primarily a feeling, a sentiment, an intuition; it is the sense of the Infinite. To seek and find the Infinite in all that lives and moves, in all that becomes and changes: this is to be religious."¹ While denying the miraculous conception and the personal pre-existence of Christ, he asserts, strenuously, that His moral and religious elevation above all other men was a miracle. "He is the ideal type of man. What exists in each man, only in the state of idea, was realised by Him, in His person. Schleiermacher cannot give a direct proof of this fact, but he shows that the contrary hypothesis is inadmissible. The life and even the existence of the Christian Church would otherwise remain an enigma."²

And as Redeemer, He imparts the same moral character to us. So he calls Christ "Divine." No less term will suffice to describe His unique person and work. No wonder that some think that Schleiermacher was more orthodox in heart than head. We are reminded of the dying words of De Wette, another leader of a very free school of thought: "This I know, that there is salvation in no other name than that of Jesus Christ the crucified, and that mankind has nothing more precious than the Divine Humanity realised in Him and the kingdom of God planted by Him." To name the disciples of Schleiermacher would be to name many leaders of different and even opposing schools during the last fifty years.

But if Schleiermacher gave the signal for the battle against Christian unbelief, those who fought the battle to a victorious issue were men of a far more positive faith, men like Hengstenberg, Neander, Ullmann, Tholuck, Harless, Müller, Ebrard, and a host besides. Hengstenberg, who may almost be called a German Pusey, was a great leader, and his voluminous works, the chief of which have appeared in English, are not altogether obsolete. Tholuck, Ullmann, Dorner, Olshausen, Keil, Philippi are also known in English. Olshausen's volumes on the New Testament are still of considerable value, combining both scholarship and devoutness. The Keil and Delitzsch series on the Old Testament is not yet superseded as a whole. It is no slight merit of such works that they deal with the original text. Too many of our best English commentaries take the Authorised Version as their guide, which they then proceed to correct at every step, a troublesome and irritating course. Philippi's *Commentary on the Romans* deserves, I venture to think, greater favour than it has received in this country. Intensely theological, as every great commentary on that epistle must be, it discusses the line of apostolic teaching with marvellous patience and thoroughness. The Reformation theology is ever kept in view. To those to whom Greek and Latin references are no difficulty, the work will never cease to be a treasure. Dorner has been singularly fortunate in the favour he enjoys with British students. His great works have all been translated,—his work on *Christology*, *System of Christian Doctrine*, *History of Protestant Theology*, and *Christian Ethics*, each one an *opus magnum*. For originality and massive strength, Dorner is

¹ Lichtenberger, *German Theology in the Nineteenth Century*, p. 67.

² *Ibid.* p. 153.

unsurpassed. His discussions of each topic in the *System*—the Trinity, Creation, Revelation, Sin, Christology, Atonement—are exhaustive treatises. Each doctrine is viewed under three aspects—Biblical, which is treated briefly, Ecclesiastical, and then Dogmatic, where the author reasons out his own position in masterly style. If Dorner is not easy to read, the translators must bear part of the blame.

It may be alleged that the influence of the negative school of criticism is a heavy set-off to the gain of our intercourse with Germany. I am too

little acquainted with the works of this school in detail to be able to pronounce an opinion on them; but it may be safely said that the last word will not belong to those who take extreme positions. No one questions the great ability and learning of scholars like Hilgenfeld, Holtzmann, Weizsäcker, Lipsius, Schürer, etc. On the other hand, orthodox scholars are not slow to recognise the rights of criticism, or to accept established conclusions. Witness Delitzsch, Riehm, Von Orelli, Strack, Kostermann, Weiss, perhaps even Dillmann.

The Old Testament in the Light of the Literature of Assyria and Babylonia.

By THEO. G. PINCHES, BRITISH MUSEUM.

GENESIS ii. 4, 5.

*These are the generations of the heaven and of the earth . . . And no plant of the field was yet in the earth, and no herb of the field had yet sprung up.*¹

The negative clauses of the non-Semitic account of the creation may be regarded as corresponding roughly with the above. They are as follows:—

1. The glorious house, the house of the gods, in a glorious place had not been made;
2. A plant had not been brought forth, a tree had not been created;
3. A brick had not been laid, a beam had not been shaped;
4. A house had not been built, a city had not been constructed;
5. A city had not been made, a foundation² had not been made glorious;
6. Niffer had not been built, Ê-kura had not been constructed;
7. Erech had not been built, Ê-ana had not been constructed;
8. The Abyss had not been made, Êridu had not been constructed;
9. (As for) the glorious house, the house of the gods, its seat had not been made—
10. The whole of the lands were sea.

The “positive clauses” corresponding with the above, which describe the creation of the things mentioned, is mutilated. The text runs, however, as follows:—

31. Lord Merodach on the sea-shore raised a bank.
32. . . . at first he made not;
33. . . . he caused to be.
34. [He caused the plant to be brought forth], he made the tree;
35. . . . he made in its place.
36. [He laid the brick], he made the beams;
37. [He constructed the house], he built the city;
38. [He built the city], he made the foundation glorious;
39. [He built the city Niffer], he built Ê-kura the temple;
40. [He built the city Erech, he built Ê-a]na the temple.

The text is here broken away, but it probably went on to describe the creation of the other great cities of Babylonia, with special reference, probably, to Borsippa and its renowned temple-tower called Ê-zida, to which the incantation on the reverse of the tablet refers.

In the first of the two extracts given above, the “glorious house of the gods,” in lines 1 and 9, may be regarded as corresponding with the heavens, where most of the gods of the Babylonians were

¹ So the R.V.

² Or, “habitation” (*nammaššû*). See vol. iii. p. 410.

regarded as having their abode; though it is not impossible that the "glorious house of the gods" may have indicated the earth as well as the heavens—the former as the floor, the latter as its domed vault or roof, beset at night with stars, evidences of the "glorious place" beyond,—“the land of the silver sky.” Next in order, as in Genesis, plants and trees are mentioned. The remainder, which speaks of the building or the creation of the dwellings of men, with special reference to the cities Niffer and Erech, their temples Ê-kura and Ê-ana, and the Abyss (*abzu* or *apsû*, see vol. iii. p. 166), differs from the biblical account.

The portion which refers to the creation or building of Niffer, Erech, and their temples, is apparently intended to bring into prominence the antiquity of the foundation of these renowned cities and fanes of ancient Babylonia, and to emphasise their divine origin.

GENESIS ii. 8.

A garden eastward, in Eden.

Though there is a mention of "gardens" in the Semitic story of the creation, there is a certain amount of doubt whether the Paradise of our first parents is meant or not. The words containing the reference occur in a portion of the account of the fight between Bel and the Dragon (Merodach and Kirbis-tiamtu),¹ and are as follows:—

8. [Let him be endowed with speech], let him enjoy himself in the gardens,
9. [Let him eat the *ašnan*], let him cut the cluster.²

133. He has been endowed with speech,³ [he has enjoyed himself] in the gardens,
134. He has eaten the *ašnan*, he has cut off [the cluster].

The possibility that the "gardens" mentioned in the above extract correspond to the "garden . . . in Eden" of Genesis, is increased by the mention of some one eating the fruit called *ašnan*, and enjoying himself in them (*ina kirêti lišbû*, "let him be satisfied in the gardens"). Nevertheless,

¹ See vol. iii. p. 267.

² In the original: *libtiķu kuruna*, the former word from *batāķu* (Heb. תבא); the latter the accusative of *kurunu*, a word generally translated "wine," but which could apparently also be used for "bunch of grapes" (see below).

³ This I take to be the meaning of the words *lišannu iškunu*, literally, "he has made tongue."

it would probably be best to suspend judgment thereon until the series giving the Babylonian account of the creation is more complete.

The usual word for "garden," "orchard," or "plantation" in Assyrian is *kirû* (plural, *kirêti*, as above). There is another word, *gannati*, = Heb. גן, but this seems rather to designate a kitchen-garden. A better comparison, however, would probably be the Akkadian *gana*, which is rendered by the Assyrian *ganû* (not *ginû*, as the printed text has), and *êklu*, "field." If this comparison be correct, גן, "garden," like עֵדֶן, "Eden," would appear to be of Akkadian origin. The incomplete state of the Semitic-Babylonian account does not allow us to see whether Eden was mentioned in it or not; but Professor Fried. Delitzsch has pointed out that the word is far from rare in Assyro-Babylonian literature, and he compares, very justly, the Akkadian *edina*, borrowed by the Babylonians under the form of *edinu*, the meaning of which is "plain" or "desert." *Edina* or *edinu* is not found by itself as a geographical name, but as it occurs as part of such a name, it may be regarded as one. The text containing this is rather important, and reads as follows:—

Sipar, . . . D.S. ⁴	"Sippara.
Sipar-edina, D.S.	Sippara of Eden.
Sipar-uldua, D.S.	Sippara-uldua.
Sipar-Utu, . D.S.	Sippara of the sun-god."

The above occurs on a fragment of a bilingual list acquired by the Rev. Dr. Hayes Ward in the East in 1884–85.

GENESIS ii. 9.

The tree of life . . . and the tree of knowledge.

Whether the *ašnan*—"the glorious *ašnan*" (*ašnan êlliti*), as it is called in one place—be the tree of life or not is very uncertain; we can only say that it was a divine seed-bearing tree, written, in Akkadian 𒌶𒌵 *še-tir*—*še* meaning "seed," and *tir* "vegetation"; the last, with the prefix 𒌶, being the usual Akkadian group for "forest." The Akkadian pronunciation, however, seems not to have been *še-tir*, but *ezinu*, which may be in some way connected with *ašnan*.

The lines in which the reference to this plant or tree occurs I have quoted above, and the "cluster" (for such, apparently, is the meaning of the word *kuruna* in this place) would seem to be the fruit

⁴ I.e. "Determinative suffix," showing that what precedes is the name of a place.

growing on it. *Kuruna* (the accusative of *kurunu*) is one of the words translating the group *kaš-tin* or *geš-tin*, "drink of life," i.e. "wine"; or, with the prefix denoting a tree (see line 40 above), "tree of the drink of life," i.e. "vine." Other meanings of the group *geštin* or *kaštin* (also pronounced *kurun* in Akkadian) are *šikaru*, "strong drink," Heb. שִׁכָּר; *sibu* (probably the same); *karanu*, "wine" (the same root as *kurunu*); and *damu*, "blood."

If, therefore, the divine *ašnan* be the "tree of life," it is probably a kind of glorified vine that is meant.

Besides the *ašnan*, however, there was another tree of divine origin, which is described in the following lines from an Akkadian text:—

"Eridu is the shady vine, growing in a glorious place,¹

Its form bright marble-stone, set in the Abyss;

The path of Aê perfects fertility in Eridu;

Its seat is the place of the eye of the land,

Its shore is the bed of Nammû.

In its glorious house the forest-shade extends, and no man enters its midst.²

[It is the abode of] the peerless mother of heaven;³

[In its midst is] the god . . . , the god Tammuz


. each side."

The statement given by the above, that Eridu was a vine, is confirmed by the ideograph (*Nun ki*) with which the name is written. It shows the figure of a tree or trailing plant, with three branches on each side, at right angles with the stem, and a longer cross-piece at the bottom to represent the ground.⁴ The identification of the ideograph, which is undoubtedly correct, was first proposed by Professor Hommel. This vine seems to have been regarded as being in the likeness of bright marble or crystal, and it grew in the Abyss. By the Abyss is meant the underworld, beneath the waters, where dwelt the Aê or Aos or Oannes, god of the sea, of rivers and streams, and of deep wisdom. From the god Aê, as Berosus states, the Babylonians regarded all knowledge as having come, and he describes him, much as he is shown on the sculptures, as being of human and of fish-like form, dwelling on land during the day, and

¹ The Assyrian translation has: "Eridu, the dark vine, grew; it was made in a glorious place."

² The Assyrian translation has: "At its glorious house, which is like a forest, its shadow is set, no one enters its midst."

³ Or, "of Anu."

⁴ The ideograph, turned the right way up, and with the wedges restored again to lines, has the following form: 

returning to the deep at night. The seat or site of Eridu is described as "the place of the eye of the land," i.e. the centre, as it were, of the earth, and its shore was "the bed of Nammû" (*mâalu ša Nammû*), or the river-god. It was the path of Aê, god of rivers and of wisdom (to whom even Merodach went for advice), which flowed along its banks, and filled Eridu with fruitfulness, the fruitfulness of the fulness of knowledge; and it is the unattainableness of the fulness of knowledge, apparently, which is indicated in the line which says that no man entered the midst of the forest-shade of this divine city. Eridu, "the shady vine," was the dwelling of Aê, his consort Damkina, their sons and daughters, and many attendants and servants, four of whom seem to have been partly in the form of oxen (compare Berosus: "bulls also were bred there with the heads of men"), similar to the winged bulls which adorned the palaces of Assyria and Babylonia. Besides these, Eridu had also other inhabitants—its "glorious chiefs," Enkum and Nenkum, and an incantor who raised "the wise sayings of Eridu." As the abode of the god of wisdom, it was the place where all the incantations used by the Babylonians and Assyrians were regarded as having their origin, and Merodach, who was a "merciful god" (*ilu riminû*), and who is called also "son of Eridu," is frequently represented as going to ask the advice of Aê, dwelling in the Abyss, on behalf of his suffering worshippers in Babylonia and Assyria.

Eridu is a corruption of the Akkadian *guruduga*, "the good city," and it had an earthly counterpart, now represented by the site known as Abu-shahreïn, on the left bank of the Euphrates (Delitzsch, *Paradies*, p. 228). Fertility was, therefore, brought also to the earthly Eridu by "the pathway of Aê." Though situated at some distance from Sipar or Sippara, it is not impossible that it was regarded as lying in the same tract as the Sipar-edina, or Sippara of Eden, mentioned above.⁵

Though we have found the earthly paradise and the tree of knowledge, and, perhaps, also the tree of life, there are difficulties in the way of the identification of the biblical Eden with the Babylonian Edinu. Whether the likenesses outweigh the dissimilarities sufficiently to enable us to say that they are the same notwithstanding, the reader must judge.

⁵ Cf. Sayce, *Hibbert Lectures for 1887*, p. 238, where also the learned author compares the vine of Eridu with the famous Yggdrasil of Norse mythology.

The Panoply of God.

EPHESIANS VI. 11-17.

BY THE REV. ROBERT SCOTT, M.A., WILSON COLLEGE, BOMBAY.

THE Epistle to the Ephesians ends with a picture of the Christian as a soldier, and with an exhortation to him to stand firm, in possession of the field, until the day of warfare is overpast. The enemy is the devil with his hosts. His methods are stratagems, fiery darts, and continuous close wrestling. The Christian is able to withstand and to vanquish (1) by the might of the Lord, (2) with the panoply of God, and (3) with prayer and watchfulness in the Spirit. Let us consider the panoply.

It is presented in two parts: what is to be "put on"—the close-fitting armour; and what is to be "taken up"—the defensive weapons of the encounter. As the wrestle is an inward struggle objectified, so, too, the armour consists of elements of faith or character or wisdom thus figuratively externalised. The first part—the girdle, the breastplate, and the sandals—corresponds to character or conduct; the second—the helmet, the shield, and the sword—to faith or religion. Together they express the constituent elements of the new man which after God is created in *righteousness* and *holiness* of truth.

The girdle is truth, the breastplate righteousness, and the sandal or military boot "the preparation of the gospel of peace." The exact determination of the meaning of these words will be aided by reference to the thought of the epistle and to the passages in Isaiah (especially chap. lix.) on which, as in the Septuagint translation, our description is largely based. Note then the connection of this spiritual warfare with the antagonism repeatedly expressed of the spheres of light and darkness. We find it in Rom. xiii. 12, 14, where the exhortation is to "put on the armour of light," and again to "put on the Lord Jesus Christ" (cf. 1 Thess. v. 5-8; 1 Pet. ii. 9-11). So here the enemies are conceived as "world-rulers of this darkness," and in the preceding chapter *light* is the most prominent idea. And the "fruit of the light is in all goodness and righteousness and truth." This seems to imply that the terms are strictly ethical, and this view is confirmed by the association with Isa. lix. Further, the correspondence of "goodness" with "the preparation of the gospel of peace" is illustrated by the contrast there drawn of feet running to evil and hasting to shed blood with the way of peace and of judgment. And although the idea here is of *standing*, that is to say, of firmness of foot, it may be compared with the many exhortations in chaps. iv. and v. regarding life as a "walk." Walk (the Apostle has been saying) not as the Gentiles, but as children of the

light, and as wise; walk in love, walk worthily of your calling, in lowliness and forbearance, in unity and peace. The sandals thus represent the gospel of peace on its manward side—the side of reconciliation, kindness, amity, readiness to aid, between man and man. Over the breast is righteousness—the general requirement of moral law, the seal of a pure heart and a good conscience, of an unstained and impregnable spirit. In the shining cuirass we may see the outward effulgence of the inward strength and glory of the soul. Last or first is truth, the girdle which completes and fastens and secures the clothing—loose garments which, ungirt, would prove an impediment in the fight. For truth is the virtue of virtues, which secures the reality and rectitude of all others. The shades of meaning expressed by ἀλήθεια are many; sincerity, genuineness, veracity, and the Christian ideal in general. These will all be found in this epistle, and in Isaiah (xi. 5) it is (in the same usage as here) coupled with righteousness, to give full expression to the quality of sustained testimony to the will and purposes and promises of God.

Let us pass to the second division. "Take up the whole armour of God;" and, in particular, take up the shield of faith, receive the helmet of salvation, receive the sword of the Spirit. The shield of faith over and above the breastplate of righteousness. This is the second and outer wall of defence thrown round the citadel of the soul; religion superadded to morality. Faith meets the "fire-tipped darts" of reproach and scorn and hatred and calamity and loss; meets and extinguishes their power. The helmet of salvation—of true impenetrable steel—guarding the head, which in the ancient idea is the home not of the brain but of the *life*, is the gift of the King, the badge of the service, the glorious mark of the Christian soldier, the earthly counterpart of the heavenly crown of life. Last is "the sword of the Spirit, which is the word of God." The Spirit handling the word is the Divine breath going forth in action. Our spirits possessed by the Divine Spirit are able to apprehend and use the written word as a ready weapon or treasury of weapons in the fight. The sword in this spiritual warfare is, contrary to the commentators, used only in defence, as in the great Temptation. The *word* takes its character from that living Word which is powerful and sharper than any two-edged sword. The three portions then of this upper or outer armour are faith, the grace of God, and spiritual knowledge.

Requests and Replies.

Is the translation of Job xix. 25, 26, of the R.V., generally accepted as correct? Does it mean that Job looked beyond death for his vindication?—J. J. S.

I do not venture to express an opinion as to whether the translation of Job xix. 25, 26, in the R.V., is "generally accepted as correct." It is, perhaps, more to the purpose to say that the Revisers' rendering is not in accord with those of such authorities as Ewald, Delitzsch, Dillmann, and Davidson. The renderings adopted by these scholars leave no occasion for the second of the questions before me, making it quite clear that these verses do imply that Job "looked beyond death for his vindication." But a reader of the R.V. may well be perplexed. He is left in doubt by the vague, ambiguous phrases "at the last" (ver. 25), and "Yet from my flesh" (ver. 26). The former of these expressions is given without any alternative rendering, without anything to suggest that the term with which the Revisers were dealing was capable of another interpretation. Yet it is a word which they have elsewhere repeatedly treated as an adjective, giving it the meaning of "later" or "following." So in the previous chapter (xviii. 20), the plural of the word is rendered: "they that come after;" cf. also Ps. xlviii. 13: "the generation *following*." Let the word be so taken here, and it is found to describe aptly Job's Redeemer—his Goël—as one who, because He "liveth," will endure, and will follow on upon the earthly scene when the patriarch himself has been laid in the dust. We might render with Ewald: "a successor will arise upon the dust." The thought then is this: Job himself is about to pass away; his self-defence must cease, and the words he has uttered may be forgotten, finding no such permanent record as he has desired for them (xix. 23, 24); nevertheless his cause will be maintained, and his righteousness will yet be vindicated upon earth by a Goël who does *not* die, and who will not fail to avenge the man who has suffered wrong. So far Job's assurance that he will not want for one to vindicate him before men after he himself has gone from them. But does his expectation end there? Is this the only satisfaction for which he

looks—that his good name and his memory will be cleared from unjust aspersions? What about himself, when he has passed "from out our bourne of time and place"? We look to ver. 26 for our answer, and so looking can hardly be in doubt as to which of the possible translations of the expression commencing the second clause of the verse we should accept. In itself it is ambiguous; but in this connection the only available rendering is: "And without my flesh," or, "And apart from my flesh." All the commentators cited above are agreed as to this point. All agree in taking the preposition employed in its privative sense—the sense which in the R.V. is relegated to the margin. Renan also renders: "Privé de ma chair," but understands Job to mean no more than that he will yet have a vision of God this side the grave, though he may have to wait for it till he is worn to a mere skeleton ("Quand il sera réduit à l'état de squelette"). But this can hardly be right. Job cannot be thinking here of a prospective wasting of his bodily frame, for he has long before (vii. 15) spoken of himself as being reduced to nothing but *bones*. But he may well speak of what shall befall him when his present connection with the body has ceased. The progress of his thought has been in this direction. In chap. xiv. 14 f. he has contemplated the blessed possibility that God may seek His servant even after death—an ample compensation, in the patriarch's view, for any strain of endurance. That which in chap. xiv. is to him but a "golden guess," has become to him, in chap. xix., a glorious certainty. Stripped of skin and flesh—"absent from the body"—he will see God! On earth his Goël will appear *for* him—in the unseen world his God will appear *to* him!

One or two other points in the R.V. rendering of these verses which invite criticism, must be left. I may, perhaps, add, for the benefit of those to whom the larger commentaries are not available, that an admirable treatment of the whole passage (xix. 23-27) is to be found in the Appendix to Dr. A. B. Davidson's volume on Job in the *Cambridge Bible for Schools*.

GEO. P. GOULD.

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IN your *September* number, under "Requests and Replies," appeared the query, "In what sense is the expression 'Jehovah of Hosts' now understood by Old Testament scholars?" The reply of Prebendary Bassett is interesting and suggestive; but can it be fairly said that his view of the meaning of the title is generally accepted by "Old Testament scholars"? Perhaps the author of the query and some other readers will not find the following additional particulars superfluous.

The earliest writers to use the expression are Amos and Hosea. (Is not 1 Samuel, to which Mr. Bassett refers, later in its present form than the work of these prophets?) The full form of the phrase is יהוה אלהי הצבאות (Jahveh, God of the Hosts), *the Hosts* being simply *the armies of Israel*. The title came down, no doubt, from an age when war and battle were the order of the day, and when the favourite conception of Jehovah was that of the tutelary deity of Israel, "the Lord mighty in battle." This seems preferable to the explanation which finds in the "Hosts" a reference to the "host of heaven" (*i.e.* the heavenly bodies), or to the angels. May we not find a confirmation of our view in the language of Jeremiah (xxxviii. 17 and xlv. 7), "The Lord, the God of Hosts, the *God of Israel*"? Isaiah

introduced the abbreviated form יהוה צבאות (Jahveh of Hosts), which he employs very frequently, and which was adopted by all his successors except Ezekiel. Isaiah, like Jeremiah, uses language which favours our interpretation (*e.g.* in chap. i. 24, "The Lord of Hosts, *the Mighty One of Israel*." It is quite probable that when the phrase "Jahveh Ts'bhaoth" became stereotyped by use, its original warlike significance receded into the background, *Ts'bhaoth* acquired the force of an appositional epithet, and possibly some of the writers of the Old Testament found in "Jehovah-Hosts" the wealth of meaning which Mr. Bassett discovers. To illustrate how *Ts'bhaoth* might become a proper name in apposition with *Jahveh*, Reuss adduces an instructive parallel in the New Testament use of the phrase *Jesus Christ*. "Christ" had originally the fixed special sense, borrowed from the theology of Judaism, of the "Messiah," or "Anointed One;" but presently out of "Jesus *the* Christ" came the phrase "Jesus Christ," and at length "Christ" alone became a proper name, and holds this position in the language of all Christian nations.

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Contributions and Comments.

Note on John ii. 19.

λύσατε τὸν ναὸν τούτου.

THE word used by Christ, if we may still suppose Him to have spoken some Semitic dialect, was probably *haykal*, which is the name of the Temple in Hebrew and also in the Aramaic dialects. In these languages the word is used, it would seem, only for a temple or palace; but in Arabic the corresponding form is employed in many other connections, and one of its commonest meanings is "body," or "bodily frame," *compages corporis*. Thus Fakhruddin ur-Razi, in his commentary on Sura iii. 52, "God created him (Adam) of earth; then said to him, Be; and he was," quotes an explanation according to which the word "created" here refers to the bodily frame, the words "said to him, Be," to the infusion of life, and then adds (1st edition, vol. ii. p. 176), "since this *haykal* (or 'bodily frame') was about to become Adam, he is

called Adam by anticipation." El-Bayḍāwī, commenting on Sura iii. 164 (ed. Fleischer, vol. i. p. 185), says: "This verse proves that man is not the *haykal* (or 'bodily frame') perceived by the senses." The same word is used by him, in his theological treatise called *Tawālī ul-Anwār*, in reference to the resurrection of the body (bk. iii. c. ii. qu. 2). "As for this *haykal* (or 'bodily frame'), which changes, being sometimes fat, sometimes lean, that will not be raised." In Shahrastānī's *Milāl wa-nihāl* (p. 224), the name *haykal* is given to the heavenly *bodies*, such as Saturn, Mars, etc., which, we are told, stand to the spirits that control them in the relation of *bodies*.

If, then, Christ had spoken the language of these writers, it would have been certain that His words meant "destroy this body," and that any other interpretation would have been a misunderstanding. Perhaps it may be suggested that in the language which He did speak, the word *haykal* had this

sense, and that this saying, although misrepresented and perhaps misunderstood, was not intended as a riddle.

The possibility of this explanation depends much on the question whether *haykal* is an original Arabic word or not. In the first case we should suppose it to have belonged to the original stock of the Semitic languages, and that the Arabic dialect had preserved usages of the word of which the other dialects showed only this isolated trace. In the latter case the Arabic cannot be used for illustration at all; for the word *haykal*, when borrowed, will have meant "temple," and have developed the meaning "body" in Arabic-speaking countries.

The word occurs in some of the earliest monuments of Arabic literature (Imru 'ul-Qais, ed. de Slane, p. 32; *Mu'allaga*, ver. 52; *Hamāsa*, p. 29) in the sense of "a big horse." In another early poet, in the sense of "a Christian Church." Some of the native commentators suppose the latter to be the original meaning of the word, and that it is metaphorically applied to animals "of large build"; whence Fränkel in his work on Aramaic loan-words in Arabic suggests that it is borrowed from the Aramaic. I think we may grant (as Dozy in his *Supplément* seems to do) that in the sense of Church the word is a loan-word, but hold that in its other senses it is original. The idea common to these would seem to be "solid," "massive," and the Latin *moles* would correspond with it, both in that general idea and in its special application to the "inert mass" of the body.

There is nothing unnatural in metaphors taken from building being applied to the human body: an Arabic poet sings—

"He that gave youth to him who laments his youth is the same as gives him age; how then can he help himself, when He that built him demolishes him?"

But I think the recorded saying of Christ would be more intelligible if the word rendered "temple" actually meant "body."

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To whom was the so-called Epistle to the Ephesians actually addressed?

THIS is a question that has never been satisfactorily decided. The oldest MSS., while exhibiting, like all the later MSS., the title *πρὸς Ἐφεσίους*, do not

contain in the address the words *ἐν Ἐφέσῳ*. The most ancient authorities, as Origen, Basil, and Jerome, seem to be also unacquainted with reliable MSS. containing the words. What is a difficulty to us was equally a difficulty to them. It is, moreover, highly improbable that St. Paul could have written to the Ephesian Church, where he had laboured so long, in the manner implied throughout this letter; see i. 15, 16, iii. 2, and iv. 21. The writer plainly contemplates a larger circle of Christian people than those to whom he had *personally* ministered. And the absence of individual salutations and messages confirms the general impression of the letter. Yet the letter must have borne some address. If we omit the words *ἐν Ἐφέσῳ*, it has none. In the circumstances, all other aids utterly failing to yield a solution, there is, I think, room for conjecture. I propose to read as follows: *τοῖς ἁγίοις τοῖς Ἰωνσι*, instead of *τοῖς ἁγίοις τοῖς οὐδοῖς*, "to the saints, the Ionians," instead of "to the saints that are." Ionia, between Æolis and Doris, was the ancient name of a populous region, of which Ephesus was the capital. Along with its islands, it included some dozen cities, of which four or five are mentioned in the New Testament. The name had ceased to have political significance in Roman times; but the name itself, Ionia, occurs as late as Josephus, and Ionia and Ionians are the ordinary and the only designation in earlier writers. The conjecture deserves consideration. The change is of the very slightest: the variation, alike to the ear, and, in uncial writing, to the eye, being extremely small, a very small inadvertence by either is capable of giving rise to the received reading *τοῖς οὐδοῖς*, which has created all the difficulty. I submit that the proposed reading solves all the difficulties—in text and in the character of the letter.

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Questions on the Logos in St. Luke, chap. i. ver. 2.

I SHOULD like to invite some competent judgment on St. Luke's intention in the use of the term *Logos* in the introduction to his Gospel. Nearly all the commentators take this word impersonally in this place, as do both the Old Version and the Revision, as referring to the *message* of redemption,

in accordance with Luke's general custom elsewhere. But is there not something deserving attention to be said in favour of the higher reference here to the *Messenger*, the personal Word, as in the introduction to the fourth Gospel?

1. The phrase *eye-witnesses and ministers* carries a strong reference to personality in the object, *seen with men's own eyes, and waited upon*. Men are not *eye-witnesses* (αὐτόπται) of an abstract word, but of some living Person who bears the name of the Logos; nor are they *attendants* upon an abstract "word," but upon some living Personage who bears the name of THE LOGOS, for in this place the definite article seems emphatic.

2. Is there not reason to believe that the name of the Logos of God, as applied to the Incarnate Life, was in use among the apostles and apostolic men very early in the history of the gospel, and much earlier than the date of the fourth Gospel or of the Apocalypse? It seems impossible, with the works of Philo in our hands, to think that the Logos of St. John was a late device of the first Christian age for denoting the divine nature of the Son of God. Philo lived into the apostolic age. And his works are already very full of the Jewish belief in some mediating *Theos*, who brought the revelations of the Supreme God to men. In his work on the *Messiah*, Dr. Pye Smith has collected these into an accessible form in his second volume; whence it appears that the learned Jews already spoke of "that Incorporeal Person who shares the Divine image. For Him the Father of the universe has caused to spring up, as His Eldest Son, whom He also names the First Begotten, and who when begotten, forms species of beings, looking at the Father's archetypal models" (Pye Smith, vol. i. 551). In this connection, also, Philo distinguishes between 'Ο Θεός and Θεός (as St. Paul does in Phil. ii. 6, 9), and affirms that this "Eldest Son" is "the Angel of Jehovah," "for my name is in Him" (Ex. xxiii. 21).

The late George Stanley Faber, in his *Horæ Mosaicæ*, vol. ii., written almost in the pre-scientific age, collected much evidence to the same effect as to the best Jewish belief of the Alexandrian school.

But (3) Apollos, being a "learned" Jew of Alexandria, could not be ignorant of this common application of the appellation of the Logos to the incarnate mediating Deity; and if he be, as so many suppose, the author of the Epistle to the

Hebrews, the use of the term Logos in chap. iv. 12, in connection with which so much language of personality is there employed, receives vivid illustration.

Now the question I propose is this: Was not the personality of the Apostle Paul a common centre, during his later ministry, around which gathered freely Alexandrian and Syrian and Greek elements, both as to men and as to speech? And if this must be conceded, is it not somewhat more than probable that Luke and Apollos, as companions of St. Paul, were well known to each other, and that the Alexandrian Christianised use of this divine title of the Logos, as applied to the Son of God, may have found a place in St. Luke's preface to his Gospel? His words will then be taken in their natural sense, indicating that he was writing, not from the impulse of an original inspiration, but as the result of acquaintance with those who, "from the beginning, were *personal eye-witnesses of, and attendants on, THE LOGOS*." After this preface he then falls back upon some records of the early portion of the history of the Incarnation, in true Palestinian and Hebraistic style.

I shall gladly submit to better judgments, if the Editor will kindly set these considerations before his readers.

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Notes on Siegfried and Stade's New Hebrew Lexicon.

IV.

AMOS iii. 12. The closing words of this verse are represented in the A.V. by "and in Damascus in a couch." The R.V. prefers "and on the silken cushions of a bed," but appends the marginal note, "According to some ancient versions and MSS., in Damascus on a bed." The article on the word דַּמָּשֶׁק states that it is usually understood to mean "damask" [the "silken cushions" of our R.V.], but that it is probably wrongly pointed, and דַּמָּשֶׁק (Damascus) should be restored. Hoffmann's article in the third volume of Stade's *Zeitschrift* is then specified as deserving study.

In briefly discussing these authorities we must

at once allow that the R.V.'s marginal note is not unduly strong: LXX., Targ., Pesh., and Vulg. all saw the town-name Damascus here; and many Hebrew codices have דַּמֶּשֶׂק or דְּמֶשֶׂק. Hoffmann's arguments, too, are worthy of serious attention. He maintains that if "the damask," etc., had been in the prophet's mind the order of the words would have been reversed, so as to give בַּעֲרֵשׁ דַּמֶּשֶׂק; that after בִּפְנֵי פֶתַח מִטָּה the ב could properly be omitted before עֲרֵשׁ, or rather before the פֶּתַח which is to be supplied in thought as בָּאוּ has to be before הַגִּלְגָל in iv. 4; and that, as the owners of palaces in Ashdod and Egypt are summoned for witnesses in ver. 9, so here the Samaritans and Damascenes of similar rank. We get thus a fresh division of the sentences: "Thus saith Jehovah, 'As the shepherd rescues from the mouth of the lion two shanks or a tip of an ear; so shall the sons of Israel be rescued.' Ye who sit in Samaria in the corner of a bed and in Damascus in [the corner of] a couch, hear ye," etc. In favour of this mode of pointing and understanding the word it has also been urged by others, that we have no evidence proving the word "damask" to have been used so early as the time of Amos, and that the Arabic words for Damascus (دمشق) and damask (دمسقي), are not related to each other.

On the other hand, it is difficult to believe that the pointing דַּמֶּשֶׂק does not represent a genuinely ancient Massoretic tradition, and it is easy to see how, under the influence of parallelism, the usual דַּמֶּשֶׂק might be substituted in many MSS. It is somewhat of a strain to acknowledge that the magnates who are being implicitly reproached with luxury in the very language which summons them, are yet called on to proclaim the approaching destruction of everything which ministers to luxury. And our ignorance as to whether "damask" was the name of a fabric in those days is but a weak argument, especially when it is remembered that Damascus at an early date acquired a reputation for weaving (Ezek. xxvii. 11):¹ as in other instances, the town would readily lend its name to the staple manufacture.

¹ Its reputation is still maintained. Doughty, *Arabia Deserta*, i. 206, speaks of the returning Haj being met by merchants from Damascus, who open "their bales in the tents and set out . . . precious carpets (like gardens of fresh colours, and soft as the opening meadows), fairings for great sheykhs! and clothing-stuffs for the poor Bedew."

Two or three considerations are to be mentioned which turn the scale in favour of Hoffmann's view. First, there is the conformity with Amos's usage, obtained by beginning a fresh clause with a participial structure (see ii. 7, v. 7, vi. 3, 4, 5, 6, 13, viii. 14). Secondly, a much more perfect parallelism with the preceding clause is thus secured. And, thirdly, the declaration with which the verse opens is relieved of an unnaturally heavy concluding clause.

Amos v. 26. — In the A.V. this verse is rendered, "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god which ye made to yourselves." In the R.V.: "Yea, ye have borne Siccuth your king and Chiun your images, the star of your god," etc. Martin Luther's German version is, "Ihr truget den Siccuth, euren König, und Chiun, euer Bild, den Stern eurer Gotter." By the side of these translations it will not be amiss to put one which will serve as a representative of the view which now finds most favour: "Therefore ye shall take up Sakkuth, your king, and Kaivân your star-god; even your images, which ye have made unto yourselves" (Cheyne, *Jeremiah*, p. 72).

What light does the new Lexicon throw upon the two words which the R.V. gives as Siccuth and Chiun? Under סַכּוּת we read: "*n. pr.* Am. v. 26† name of an Assyrian god worshipped by the Israelites, LXX. τὴν σικκὴν. Attempts at explanation: Schr., *KAT.* 442; Fr. Del., *Par.* 215 f.; G. Hoffmann in *ZAT.* iii. 112 f." The point to be noted is that, in the judgment of our lexicographers, any one who wishes to investigate the grounds on which 'ס is believed to have been the name of a deity will find all that he needs in certain pages of Schrader's great work on the *Cuneiform Inscriptions*, Delitzsch's *Where was Paradise situated?* and an article in Stade's *Zeitschrift*. And herein we see one of the most valuable features of the work—its usefulness as an index of researches and discussions. Not that this indexing is a novelty. But the information here given is up to date, in so far as German treatises are concerned. And it is almost, although not always quite, ample. The student who turns to Schrader may perhaps be disappointed at finding that whilst in the *Cuneiform Inscriptions*, etc., he gives but one page to this verse, he there refers to some nine pages on the subject which appeared in the *Studien u. Kritiken*, 1874. But one is disposed to think that

he will have a juster ground of complaint in the omission of all reference to Rösch's interesting critique of Schrader, *Studien u. Kritiken*, 1884, p. 198. Let us, however, consider what conclusions an impartial student is likely to draw from a comparison of the authorities which have been recommended to him. He will be very likely to reject Schrader's attempted identification of Sakkuth and Kaiwân. Ingenious as is the reasoning by which it is attempted to show that Sakkuth, Adar, Saturn, Moloch, Kaiwân, Sandan, Hercules, are but various names of one deity, it is invalidated, as regards the Israelitish idolatry, by the unmistakable distinction which Amos draws (את כפנת and את בִּינָה), as well as by the plu. form צִלְמִיכֶם. Schrader has shown that Kaiwân is an Assyrian name for Saturn. What remains is to determine which god of the Pantheon is designated Sakkuth. The decision is not easy. On the one hand stands the syllabary which makes Sakkuth and Adar equivalent. On the other hand, Saturn and Adar seem to be names belonging to the same deity, which would require the identification we have rejected. Delitzsch regards Sakkuth as a secondary name of Merodach. Some support for this view is to be found in the obscure words כפנת בנות, 2 Kings xvii. 30. The Massoretes made it plain that they did not understand these words as meaning "tents of the daughters," by pointing בנות, not בְּנוֹת. The LXX. Σαχθ Beith indicates that the text before these translators was not precisely the same as our MT., differing, no doubt, in that the form was בנת, without any *mater lectionis*; it is well known that Zir-banit¹ was the consort of Merodach; it is not unlikely that her name in its shortened form, Banit, is here placed beside her husband's, the true reading being כפנת ובנת. The context entitles us to assert unhesitatingly that 'ס is the name of a god, and, if so, of the god whom Amos calls Sakkuth; if the

other word be read Banit, Sakkuth will be Merodach.

One or two additional remarks must be made. First, it is impossible to feel otherwise than regretful that the English Revisers have not spelled the word Sakkuth, the admittedly correct way. Luther was quite right in following the MT. But the Assyriologists have given us the correct vocalisation. Secondly, the English, as well of R.V. as of A.V., reads so unsatisfactorily as to prove the necessity of the transposition of words exemplified in Canon Cheyne's rendering. And it is to be remembered that the LXX. has τὸ ἄστρον τοῦ Θεοῦ ἡμῶν Παίφάν, and that the two Hebrew words אֱלֹהֵיכֶם and צִלְמִיכֶם might be easily mistaken for each other, צ and א, as any palæographical table proves, being not dissimilar, and מ and ה being frequently confounded. Thirdly, the article on בִּינָה needs no discussion, but is to be appended for the sake of completeness: "Probably a false pointing for בִּינָה (*sic*), Assy. Kaiwân = Saturn. Schrader, *KAT.* 442 f. Lag. *Arm. Stud.* 136."

With these notes we take our leave of the new Lexicon—at any rate for the present. They will have sufficiently indicated the kind of help which it affords, and the class of students to whom it will be useful. A few errors might be pointed out²; some of the conclusions arrived at will be strongly challenged. Non-Germans will not unfairly complain that good work done outside the Fatherland has escaped recognition. But the conclusions which are so concisely set forth have been formed after investigation by thoroughly competent scholars, and none of them can be unceremoniously set aside. And as a catalogue of references all Hebraists who read German will find this Lexicon of high value.

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¹ The name means "bestower of posterity," its two elements being identical with the Hebrew בִּנְיָה and זֶרַע.

² E.g. The omission of Joel iv. 6 from what purports to be an exhaustive list of the passages in which בִּינָה occurs.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xvi. 26.

"For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (R.V.).

EXPOSITION.

"*If he shall gain the whole world.*"—One of the false Messianic notions was that the Christ should gain the whole world, *i.e.* the Roman Empire. This was the very temptation presented to our Lord Himself, "the kingdoms of the world and the glory of them." What is the value of universal dominion, of the whole power of Cæsar, compared with life?—CARR.

"*And forfeit his life.*"—The word here translated "soul" in the Authorised Version ($\psi\upsilon\chi\acute{\eta}$, *psychê*) is translated "life" in the preceding verse, and should be so rendered here.—ABBOTT. In Greek the word had a wide range of meaning; it was life in all its extent, from the mere vegetative existence to the highest intellectual life. Christianity has yet further extended the conception, by adding to the word the meaning of the spiritual life of the soul in union with Christ.—CARR. Thus it has the double meaning of "soul" and "life" in the New Testament. But here life in the higher sense is meant, not soul in distinction from body.—SCHAFF AND RIDDLE.

The contrast is not between gaining this world and losing the next; nor exactly between acquiring material and sacrificing spiritual interests; but between gaining that which is external to oneself and losing one's own character and life in the process. Luke gives it more clearly: "For what is a man advantaged if he gain the whole world and lose himself, or be cast away?"—ABBOTT.

"*What shall a man give in exchange for his life?*"—"In exchange," literally, *as a ransom price*. The price which the earthly-minded gives for the world is his "life," in the highest sense. But after having laid that down as the price, what has he as a *counter price* (that is the exact sense of the Greek word) to buy the life back again?—SCHAFF AND RIDDLE.

The second clause is not a repetition of the first; it enforces the argument by a consideration of the irreparable loss when the life of the soul is lost. When a man's life has been spent, what can he give as a ransom or price to get its return? All other loss can be repaired; a lost life can never be regained.—ABBOTT.

There is something unspeakably impressive in this method of suggesting the importance of eternal interests, by supposing the very life or soul itself to be lost to the possessor and an effort made to buy it back, and then propounding the question, Where is the equivalent?—ALEXANDER.

Note that the appeal is here made to a reasonable regard to personal advantage, and that in the very act of urging to crucify self. So little did Christ think, as some people do, that the desire to save one's soul is selfishness.—MACLAREN.

METHOD OF TREATMENT.

THE WORTH OF THE SOUL.

By the late Rev. W. Maturin, D.D.

In the text a case is put for the decision of our own judgment. Two objects are placed before us, and we are called upon to pronounce on their comparative value and choose accordingly. These are the world and the soul. It is assumed that we may have either; it is certain that we cannot have both. Which, then, is the more valuable?

I. The first is "the whole world." Now, some would be content with a part of the world; if they had its pleasures they would leave its honours to others. It is found, however, that no one ever receives the part he desires, so as to be satisfied with it. So it is no argument to say that no one would ever gain the whole world. It is conceivable; and that he should gain—so as to be content with—even a part of it is no more than conceivable.

Let us conceive, then, that a man gains the whole world. Then

1. He gains unbounded *power*. Men speak of "universal empire"; it is but a sounding name.

The greatest army of the ancient world was checked by a few hundred men; the hosts of a modern spoiler were swept away by the winter snowdrifts. But the power of which we speak would be beyond the wildest dreams of ambition. It would be in sober earnest a universal empire.

2. He commands the whole world's *wealth*. He who in the wantonness of an insane prodigality expended the revenue of an entire province on a single supper, made a display of wealth which might fairly be called exhaustless. Yet it sinks into insignificance when compared with what is suggested here.

3. He gains command of all the *pleasures* this world can yield. All quarters of the globe would minister to his enjoyment. Whatever and whoever in all the earth could serve the pleasures of the senses or of the mind he could summon around him.

He could not enjoy all these things? Certainly not. The story is told of an Egyptian king that, having had the announcement made to him by an oracle that he had only a year to live, he caused the palace and grounds to be lit up every night as if it were day, and so doubled the time he had on earth. But the historian forgets that the Egyptian king had to spend these nights that were turned into day in sleep! No; he cannot enjoy it all. But we may conceive it.

The question then is: What should it profit him if he thus gains the whole world, and loses his own life?

II. This is the other object—the soul or life. At once the question answers itself, and our own souls echo the answer. Not in our hours of utmost levity and carelessness can we smother the consciousness of the priceless value of the soul, or the vastness of the career that is before it. We know that the day will come when all the power, riches, honour, pleasure of the world will have ended for ever; and when that day comes the soul will be still in its prime.

If then we should be losers were we to gain the whole world and lose our own souls, let us take this plain lesson with us. Do not lose it for *less*.

THOUGHTS AND ILLUSTRATIONS.

A TRAVELLER who crosses the Alps by night sees only a foot or two before him; and he is as little alive to the extraordinary scene through which he is passing, to the beauties

which encompass, and to the risks which beset his path, as if he were walking quietly along the turnpike-road from London to Cambridge. But as the early dawn breaks upon him, he becomes aware of those mountain pinnacles which tower above him till they hide their snow-capped summits in the very clouds of heaven; he sees the precipice which yawns at his very feet; he becomes conscious of dangers of which he had previously no idea; and he is grateful to the morning light which certainly has discovered to him a vision of unsuspected beauty, and which probably has saved him from an untimely death. And what is the question of our blessed Lord in the text, but the very light of Heaven itself, bringing out into sharp relief the real conditions of our personal existence!—H. P. LIDDON.

WHEN the steamer *London* was lost some years ago on the English coast, among the many sad tales told in connection with the shipwreck, I recollect reading of one, in some respects the saddest of all. When the condition of the ship was hopeless, one of the passengers had gone down to his cabin, which was already under water, and had with some difficulty found his trunk, which he had carried up to the deck. The captain, who was standing by, waiting in silence for the inevitable catastrophe, shook his head as he saw what the poor man had done. He had saved his trunk; his life would be gone in a moment.—W. MATURIN.

WE know the force and majesty of the thoughts of Pascal. The realms of space and the worlds in them are full of grandeur in his philosophy; but there is one thing compared with which all this vast material universe is nothing. "All the bodies, the stars, the firmament, the earth and all its kingdoms, are not worth one soul; for that soul knows both itself and them, and they know nothing."—J. B. MOZLEY.

YOU may be as ignorant and as rude in your life as a Hottentot, and as poor as Lazarus, and yet have gained the world and lost your life. For this is not merely a question of the things which you acquire by your exchange, it is a question of the law under which you put yourself, of the moral quality of the end which you seek.—M. R. VINCENT.

AN aged Christian once asked a young man who was just entering business and laying out his plans for life, "What are you going to do? You are about to settle in business, I understand." "Yes." "And what do you intend then?" "I shall marry." "And what then?" "I hope to make a fortune." "And what then?" "I shall enter public life." "And what then?" "I hope that I may make a family reputation." "And what then?" "Well, I suppose I shall grow old and die." "And what then?" The young man was silent. He had never looked so far ahead.—H. P. LIDDON.

SUPPOSE you should buy a beautiful flask of some precious cordial, with the understanding that there was a secret leak in the flask which you could not find nor stop, and through which the precious liquid was slowly trickling away. Would

you not be deemed a fool? Yet you buy the world with this certainty.—M. R. VINCENT.

DIVES is the very man who can answer the question in our text. Tell us, thou who hast had experience of two worlds, what hast thou profited?—D. MOORE.

“WHAT shall it profit?” He condescends with amazing love to the language of man’s self-interest. He appeals to the business-like instinct of those whose every energy is devoted to gaining a livelihood, or to making a fortune; and I am bold enough to say, that Christ seems to address Himself with pointed emphasis to the peculiar temper and instinct of us—the English people. “What shall it profit?” It is a question which comes home to a race like ourselves, who are described in an unfriendly phrase, yet with sub-

stantial accuracy, as “a nation of shopkeepers.”—H. P. LIDDON.

WHEN Goethe said that “earnestness is life,” his genius discerned one of the watchwords of the opening nineteenth century, even if his heart did not prompt the utterance. We cannot be earnest merely because we admire the quality of earnestness. We can only be earnest if we have a conviction—an object. Now, I can conceive nothing more calculated to make a man thoroughly earnest about religion than daily repetition to himself, daily reflection upon the words of our Lord Jesus Christ in the text. I would venture to advise every single person to ask each morning and each evening for one month this question: “What shall it profit me if I shall gain the whole world, and lose my own soul?”—H. P. LIDDON.

The International Lessons.

I.

Acts xiv. 8–22.

WORK AMONG THE GENTILES.

1. “Steadfastly beholding him.” The expression is a favourite one with St. Luke when speaking of St. Paul. Does it mean that the apostle had some defect of vision, and had to strain his eyes to see?

2. “In the speech of Lycaonia” (ver. 11), which Paul and Barnabas did not understand. Thus it is clear that the Pentecostal gift did not secure the knowledge of foreign languages.

3. “Which was before their city”—whose temple was at the city gate. Jupiter was their guardian god.

THE lesson before us to-day is full of incident, and so will easily secure the attention of the children. Its divisions are these—

1. *The Cure of the Cripple.*—As there would be very few Jews in Lystra, there could have been no synagogue, and so Paul would take his stand in the most frequented place, and begin to preach the gospel. That was just the place for a cripple beggar to be. As Paul preached, the cripple heard. He heard and he listened. He listened ever more eagerly, till the apostle saw that this Gentile had something of the faith of that other of whom our Lord said, “O woman, great is thy faith; be it unto thee even as thou wilt.” The first gift was bodily healing; but it was given because of faith, and the same faith no doubt secured the health and life of the spirit. Shall we not think of this cripple as one of the “disciples” who stood round the apostle when the people had stoned him till they thought him dead?

2. *The arrested Sacrifice.*—The cure of the cripple had been instantaneous, and it had been complete. The people could not overlook it, and they had no inclination to do so. They even regarded it as the mighty power of God; for these rude Lycaonians agreed, with the cultured Pharisee, that “no man can do these miracles except God be with him.” And they proceeded to offer sacrifice. But it must not be. Jesus did not refuse Nicodemus’s homage, nor Thomas’s plainer “My Lord and my God.” But Paul and Barnabas do everything in the name of Another. “Why do ye look so earnestly on us, as though by our own power or holiness we had made this man to walk?”

3. *The Sermon.*—St. Luke does not report any of the sermons which the cripple heard. But this was now an unusual occasion, and to some extent an unusual sermon, and he gives a short abstract of it. What are its points? (1) There is one God, and all other “gods” are idols dumb. (2) He is the Maker of all things, and He made them for a witness. “The heavens declare the glory of God,” and we must answer for it if we deny the evidence which they furnish. (3) This witness was “in times past” the clearest of all; but it is not so now.

4. *The Stoning and the Resurrection.*—The people were fickle, and the Jews from Antioch and Iconium were clever and cunning. They persuaded the people, not that the miracle had never been performed,—that was beyond them,—but that it was done by the power of the devil, no doubt. And then these Jews took the leading hand in stoning St. Paul, for stoning was a Jewish mode of punishment. They dragged him out and left him

for dead. Was he dead? We cannot tell for certain. But some do read it as if he were, and that his rising was a resurrection from the dead. It was a resurrection in any case. For at the least he was on the brink of the grave, and yet he got up and walked into the city as if he never had been hurt.

ILLUSTRATIONS.—A Christian Hindoo was dying, and his heathen comrades came around him and tried to comfort him by reading some of the pages of their theology; but he waved his hand, as much as to say, "I don't want to hear it." Then they called in a heathen priest, and he said, "If you will only recite the *Numtra* it will deliver you from hell." He waved his hand, as much as to say, "I don't want to hear that." Then they said, "Call on Juggernaut." He shook his head, as much as to say, "I can't do that." Then they thought perhaps he was too weary to speak, and they said, "Now, if you can't say 'Juggernaut,' think of that god." He shook his head again, as much as to say, "No, no, no." Then they bent down to his pillow, and they said, "In what will you trust?" His face lighted up with the very glories of the celestial sphere as he cried out, rallying all his dying energies, "Jesus!"

Roberts tells us that "when the gods are taken out in procession in India, their necks are adorned with garlands, with which the priests also are decorated. On all festive occasions men and women wear their sweet-scented garlands, and the smell of some of them is so strong as to be offensive to an Englishman. Does a man of rank offer to adorn you with a garland? it is a sign of his respect, and must not be refused. In the latter part of 1832 I visited the celebrated pagoda of Rami-seram, the temple of Ramar. As soon as I arrived within a short distance of the gates, a number of dancing-girls, priests, and others came to meet us with garlands. They first did me the honour of putting one around my neck, and then presented others for Mrs. Roberts and the children."

When the French ambassador visited the illustrious Bacon in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him: "You are like the angels of whom we hear and read much, but have not the pleasure of seeing them." The reply was the sentiment of a philosopher, and language not unworthy of a Christian: "If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

II.

Acts xv. 12-29.

THE APOSTOLIC COUNCIL.

1. "Simeon" (ver. 24). This is St. James's very Jewish way of expressing St. Peter's name.

2. "As it is written" (ver. 16). The quotation is from Amos; but it is taken from the Greek (LXX.) version, not from the Hebrew, and it does not follow even the Greek version quite closely.

3. "Known unto God are all His works from the beginning of the world" (ver. 18). That is to say, this was God's

purpose from the very beginning, though He has only now brought it into action.

4. "For Moses of old time," etc. (ver. 21). The connection of this verse is not clear. Perhaps St. James means to say that since the Jewish law is preached and practised everywhere, it is necessary to lay these restrictions on the Gentiles, so that the Jews who thus know the law may not be scandalised.

THIS lesson differs greatly from the last. It contains very little incident or action; and the subject of it is one which has long since ceased to be of practical interest.

1. Let us first speak of the meeting. Paul and Barnabas have returned from their first missionary journey and gone up to Jerusalem. There is joy over their success. But the joy is mixed with doubt and hesitation. For the Jewish Christians are not sure that it was right of them to preach the gospel to Gentiles, and accept them without circumcision into the Church. Some are quite sure it was *not* right. So a council is called. The apostles and elders are there, and James the brother of our Lord presides. Then Paul and Barnabas tell their story, and there are other speeches, and then James sums up and gives the final decision.

2. St. James's decision. The apostles have won. The Jewish opponents are silenced. St. James, who is emphatically the apostle of the circumcision, decides that the Gentiles shall be accepted into the Christian Church without circumcision. And a letter is sent to the disciples at Antioch with that good news.

3. There were restrictions, however. The Gentiles must abstain from meat offered to idols, from blood, from things strangled, and from fornication. The first three were necessary for the sake of their Jewish brethren; the last is binding always. And how necessary the last injunction was, they know who read the Greek and Roman historians. Fornication was even reckoned a religious duty in many places; in very few was it counted much of a sin. But it was a heinous sin in the sight of God. And it witnesses to the truth of the revelation which was given to the Jews, that they of all the nations on the face of the earth did abstain from fornication.

ILLUSTRATIONS.—Mr. M'Laren and Mr. Gustart were both ministers of the Tolbooth Church, Edinburgh. When Mr. M'Laren was dying, Mr. Gustart paid him a visit, and put the question to him, "What are you doing, brother?" His answer was, "I'll tell you what I am doing, brother. I am gathering together all my prayers, all my sermons, all my good deeds, all my ill deeds; and I am going to throw them all overboard, and swim to glory on the plank of free grace."

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was

about to return, some of her playmates endeavoured to dissuade her. They said, "Why do you go back to New Zealand, you are accustomed to England now? You love its shady lanes and clover-fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I *would* go if I had to swim there!"

When Paulinus, the Christian missionary, asked our Anglo-Saxon fathers to embrace his faith, an old warrior rose up in the national assembly, and argued thus before the king: "On some dark night, O king, when the storm was abroad, and rain and snow were falling without, when thou and thy captains were seated by the warm fire in the lighted hall, thou mayest have seen a sparrow flying in from the darkness and flitting across the hall, and passing out into the darkness again. Even so, O king, appears to me the life of men upon the earth. We come out of the darkness, we shoot across the lighted hall of life, and then go out into the darkness again. If this new doctrine can tell us aught of this darkness, and of the soul of man which passes into it, let it be received with joy."

III.

Luke ii. 8-20.

THE BIRTH OF CHRIST.

1. "This shall be a sign unto you: ye shall find the babe" (ver. 12). The Authorised Version is singularly unfortunate here. "This shall be *the* sign unto you: ye shall find *a* babe"—that is the correct rendering; and how great the difference!

2. "On earth peace" (ver. 14). Not peace such as the world gives. "Peace I leave with you, *My* peace I give unto you; not as the world gives, give I unto you." It was said when He was on the way to Gethsemane and Calvary.

1. THE keynote of this Christmas lesson is joy, "Good tidings of great joy" is the strong and striking announcement made to the shepherds. And it was more striking than we now understand or can conceive. About this time the world was very sorrowful. Men—even the best men—were losing all faith in God, in such a God as they knew; and, as a consequence, they were losing all trust in their fellow-men. Some rushed into pleasure to drown sorrow, and the *games* which had

become so passionate and absorbing a pursuit of the Roman populace were one of the saddest spectacles the world has ever seen. Some rushed into early death by debauchery; some chose the gate of suicide. The world was full of sorrow.

2. But what was this gospel of great joy? It was that a Babe had been born. "This shall be the sign unto you: ye shall find a babe." The shepherds could not easily be persuaded that the world, which had become so weary, would experience this great joy. They required a sign. What sign showest thou? they seemed in their hearts to ask the angel. His answer is unexpected enough. "This shall be the sign unto you: ye shall find a babe."

3. Thus from the very first preaching of the gospel—for this is the earliest gospel sermon—faith has been needed to accept it. How easy for the shepherds to scoff! "A babe!" they say. "You spoke of a Saviour; you named Him Christ the Lord, and now you tell us to find a babe!" But they took the angel's word for it, that this Babe was Christ the Lord. Their faith sent them to the manger to see. Their faith saved them.

4. "Saviour—Lord;" in these two words the gospel lies. One points to sin, the other points to surrender of heart. Both are needed to a full gospel—to any gospel at all.

ILLUSTRATIONS.—When the messengers of the Pope told Cincinnatus of his elevation to the office of a dictator, they found him at his plough; and when his term of office had expired, he returned to that humble occupation. So, if you expect visits from angels, they will most likely come while in the discharge of everyday duties; attention to daily duties cannot but command the highest blessings.

Gibbon, writing of Timour, a great conqueror of the East, refers to the millions of victims he sacrificed to the establishment of peace and order. What a contrast to the work of Christ! He, to restore peace to a disordered universe, sacrificed no life but His own; and the results are so grand and glorious, that each soul affected by them may well invoke blessings on His gentle sway.

In the Polar regions, towards the time at which the long-absent sun is to reappear, the inhabitants climb the loftiest hills; and when the first beams of the welcome sun are seen, they hasten with delight to tell their neighbours, exclaiming, "Behold the sun! behold the sun!" Shall not we imitate them and the shepherds by telling others of Jesus?

At the Literary Table.

THE BOOKS OF THE MONTH.

THROUGH CHRIST TO GOD. BY JOSEPH AGAR BEET, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xx, 373.) This important book has reached us too late for notice this month. It must be dealt with in our next.

HORÆ EVANGELICÆ. BY THE REV. T. R. BIRKS, M.A. (*Bell*. 8vo, pp. 401. 10s. 6d.) "The hypotheses," to quote Professor Salmon for a moment, "which have been used to account for the close agreement of the Synoptic Evangelists in so much common matter are threefold. (1) The evangelists copied one from another, the work of him whom we may place first having been known to the second, and these two to the third. (2) The evangelists made use of one or more written documents which have now perished. (3) The common source was not written but oral, the very words in which apostles had first told the story of the Saviour's works having been faithfully preserved by the memory of different disciples."

Canon Birks held the first of these three hypotheses. His son and editor states his position with admirable clearness and brevity thus: "The principal points maintained are, first, that the order of the evangelists is that of our present Bibles—St. Matthew, St. Mark, St. Luke, St. John. Secondly, that each writer wrote with a reference to those that had preceded him. Thirdly, that from a careful examination of the Chronology of the Acts, approximate dates may be assigned to the several authors. And fourthly, that each writer had a special class of hearers in view, a special purpose in his composition, a special aspect of the One Life to bring into new prominence."

Canon Birks' position is not popular to-day, as his editor rightly notes. But that is no evidence that it will not be popular to-morrow. So fairly is English scholarship divided between the oral and the documentary hypotheses, and yet so irreconcilable are these two theories, that a place may any day be sought for a third, and it may easily be predicted that that can only be some modification of the late Canon Birks' view. We have already emphatically approved of the publication of the work.

EXPOSÉ DE THÉOLOGIE SYSTÉMATIQUE. PAR A. GRETILLAT. (Neuchâtel: *Attinger Frères*. 8vo, 4 vols. 1885-1892.) The last volume of Professor Gretillat's *Systematic Theology* has been issued, and a copy has reached us for review. The whole work consists of four volumes. This is the second in order of method, though the last in execution. It covers the two subjects of Apologetics and Canonicity. To say that it is the least interesting and even the least satisfactory, is not so much to disparage this volume as to exalt the other three. The subject here does not offer itself so unreservedly to Professor Gretillat's special method of exposition, nor does Professor Gretillat himself seem to find the same delight in it. His theology is that which we now recognise by the name of "Biblical." He cleaves close to the written Word. Moreover, he finds one great idea carried through the written Word, an idea that is the very spirit which informs the body of the Scripture. That idea is Salvation. Manifestly, therefore, Professor Gretillat's love—the love of his heart and soul, and strength and mind—is given to the first part of the fourth volume, which deals with Soteriology.

Professor Gretillat's book is worthy to stand beside the works of his great friend and colleague, Professor Godet. French Protestantism has not given us so strong and true a book in this department of study within the present generation, at the least.

DRYBURGH EDITION OF THE WAVERLEY NOVELS. VOL. I. WAVERLEY. (*A. & C. Black*. 8vo, pp. 498. 5s.) The great feature of this new edition is, of course, the illustrations. Each volume has been put into the hands of a capable artist who will produce a series of about ten full-page illustrations. But the difficulty must be very great. For who has ever succeeded with any of our greatest classics? Who has illustrated Bunyan, though Bunyan seems to lend himself so readily to effective illustration? The illustrations here are well conceived and well engraved. But, after all, the volume itself is the best of it. The volume is, indeed, most attractive, of handsome size, beautifully printed on excellent paper, and a very triumph of the binder's art.

CHRISTIAN THEOLOGY AND MODERN THEORIES. BY REV. JOHN EVANS, B.A. (*Elliot Stock*. Crown 8vo, pp. 375. 6s.) It is quite probable that Mr. Evans' work will meet the apologetic wants of not a few among us, for these wants are exceedingly varied, and he writes with knowledge and with reverence. But he absolutely refuses to join himself to any school or party. He has no faith in the ways of the "Higher Criticism," and yet he himself criticises the story of the Fall, for example, into unhistorical allegory. His aim is to recommend the truth of the Bible to the reason of reasonable men. He sometimes reverses the process. He commends the reason of men to the Bible, and begs it to modify itself accordingly. But that was, of course, inevitable. The risk he ran was so great that the marvel is he has been so successful, that he has hurt so little and helped so much. No doubt his reverence and his knowledge have saved him. These we again name and freely accord.

REVELATION BY CHARACTER. BY ROBERT TUCK, M.A. (*Elliot Stock*. Crown 8vo, pp. 300. 5s.) "The leading idea in these studies is that every man has his own marked individuality, and his precise mission to his generation in that individuality." And Mr. Tuck adopts a simple and effective way of expressing that individuality. He chooses a single adjective for every one of his Scripture characters, and then writes out the idea which that adjective embodies. Thus, we have Righteous Abel; Patient Noah; and so forth. The device is neither profound nor far-reaching, but it may be helpful so far as it goes. We can conceive that a useful task to set children to would be to furnish them with a list of the leading men and women in the Bible, and bid them find one adjective which best described them. You should have to keep Mr. Tuck's work out of their reach, however, else the game were spoiled.

THE ANTIQUITY OF MAN. BY F. H. CAPRON. (*Elliot Stock*. 8vo, pp. 98. 5s.) Mr. Capron is not really investigating the antiquity of man. "Primitive man" would surely have described his purpose better. He is answering Mr. Samuel Laing's recent book, *Modern Science and Modern Thought*, and the point in question is the nature of primitive man. Was he a savage and a cannibal, or was he an inoffensive gardener? He

answers well, and even easily. For the war with evolution, which ought never to have begun, is now really at an end.

SOME AUSTRALIAN SERMONS. BY JOHN W. OWEN, B.A. (*Elliot Stock*. 8vo, pp. 217. 3s. 6d.) Some months ago we welcomed a volume on the First Epistle of St. Peter, sent by Mr. Owen from the far Antipodes. This volume of sermons now follows hard after it, and we welcome it also. There is earnestness in all their utterance, and it is marvelously free from dogmatism—just such a combination, as the true scholar, whose title of learner remains with him, and he alone, can give us.

THE PLACE OF MUSIC IN PUBLIC WORSHIP. BY H. C. SHUTTLEWORTH, M.A. (*Elliot Stock*. Foolscap 8vo, pp. 80. 2s.) Music in public worship—it is always coming to the front, and it never seems to come. Long ago it ought to have been a burning question among us, but lesser, feeblar questions burst suddenly into a flame instead of it. Professor Shuttleworth writes with the knowledge and the reticence of long thought and experience. Let us commend the little book. You may not agree with all of it; not even, it may be, with much of it; but you will learn many things from it, and be the better of what you learn.

PLEAS AND CLAIMS FOR CHRIST. BY THE REV. H. S. HOLLAND, M.A. (*Longmans*. Crown 8vo, pp. 323. 7s. 6d.) It is coming to be recognised, with ever less reluctance, that Canon Holland is the real as well as the official successor of the late Canon Liddon. We do not look for his sermons yet as if they were indispensable to our daily life. We even criticise their too great originality and individuality, as if they were not spiritual food as Liddon's were, but only seasoning to our food. Nevertheless, we recognise the power and the stimulus, and we never fail to give an unmistakably good reception to each new volume as it appears. This is the most powerful and the most stimulating volume that Canon Holland has yet given us.

ESSAYS AND ADDRESSES. BY H. P. LIDDON, D.D., LL.D., D.C.L. (*Longmans*. Crown 8vo, pp. 212. 5s.) Two are on Buddhism, two on St. Paul, and three on Dante—seven in all. They are neither better nor worse than was

looked for. Liddon was a preacher, first of all—no one in his day and in his place excelled him as a preacher. But there have been greater essayists, and there are greater essayists among us still. So the most moving of these papers are the two on St. Paul.

THE SCHISM BETWEEN THE ORIENTAL AND WESTERN CHURCHES. BY THE REV. G. B. HOWARD, B.A. (*Longmans*. Crown 8vo, pp. 118. 3s. 6d.) The acceptance by the Western Church of the statement that the Spirit proceeds from the Son as well as from the Father, known as "the *Filioque* Clause," caused the separation between the Eastern and Western branches of the Christian Church. Mr. Howard believes that the statement, if not erroneous, is unnecessary. He writes in the interest of Catholic unity. But his book is specially valuable as a historical monograph on this subject, the fruit of patient scholarship.

THE EARLY NARRATIVES OF GENESIS. BY HERBERT EDWARD RYLE, B.D. (*Macmillan*. Crown 8vo, pp. 138. 3s.) The diligent readers of THE EXPOSITORY TIMES have already read this "Brief Introduction to the Study of Genesis," i.-xi. Yet they will not be the last to welcome it now in its new dress—that familiar blue binding which Messrs. Macmillan have made so popular.

WORDS OF COUNSEL. BY THE RIGHT REV. C. W. SANDFORD, D.D. (*Macmillan*. Crown 8vo, pp. 266. 6s.) There is a great variety of topic in these twenty-eight sermons by the Bishop of Gibraltar, and no less variety of treatment. Perhaps the variety of the place of their delivery is the cause of it all. For scarcely two have been preached from one pulpit; and their pulpits are far apart as Whitehall and Samaria. Some men would have preached the same sermon in most of these far-separated pulpits. But Dr. Sandford has an earnest message to deliver, and you can see it assumes new forms with new faces, and he will be all things to all men, that by any means he may gain some.

THEOLOGICAL ESSAYS. BY FREDERICK DENISON MAURICE, M.A. (*Macmillan*. Crown 8vo, pp. 416. 3s. 6d.) So Messrs. Macmillan have resolved to let us have the whole of Maurice's

theological works in this form. These essays need no estimate at this time of the day. Of controversy and criticism they have had their share; now we may accept them with quiet thankfulness, though we are not ignorant of their shortcomings.

PREACHERS OF THE AGE: CHRIST IS ALL. BY H. C. G. MOULE, M.A. PLAIN WORDS ON GREAT THEMES. BY J. OSWALD DYKES, M.A. (*Low*. Crown 8vo, pp. 238, 211. 3s. 6d. each.) Three things are good in all the volumes of this series, the binding, the portrait, and the bibliography. The binding is distinctly attractive, a matter which no Englishman pretends to despise; the portrait is quite beyond the average of book illustrations; and the bibliography is a most useful and welcome feature. Every writer supplies a complete list of his own publications, whether in print or out of print.

The two volumes before us are worthy of their place in the series. Principal Moule is not at his very best, Principal Dykes is. But whether at their best or not, we know now that neither of these preachers is capable of putting forth literature that we may afford to neglect. Both have a distinct message to their generation, and in these volumes we have a characteristic expression of it from both.

HADES AND BEYOND. BY DAVID WARD-LAW SCOTT. (*James Clarke & Co.* Crown 8vo, pp. 491.) Mr. Scott holds by universal restoration, and this book is written to prove it. He believes in universal restoration with all his heart, and to the fullest extent, covering in its scope the devil and all his angels. His method is a cunning one—the word is used in no evil sense, for if the thing he would commend is true, why should he not commend it through the attraction of a fictitious narrative?

"For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors."

The risk, however, is the greater—and recent popular novels have shown us that it is really very great indeed—that what is not truth may thus enter in at lowly doors. But we may acquit Mr. Scott, for he is most sincere in his belief, and his fiction has not the fascination of *John Ward* or *Robert Elsmere*.

GLORIA PATRI. BY JAMES MORRIS WHITON, Ph.D. (*Clarke & Co.* Crown 8vo, pp. 162. 5s.) "Never," says Mr. Whiton, "were there keener or stronger thinkers than the Greek theologians of the fourth century, who first formulated Trinitarian thought in the creed of Nicæa. And yet the Latins of the ninth century gave an extension to the Trinitarianism of the fourth century which has been accepted by all the Western Churches. Why is it unlikely that the nineteenth century may also give the old line a new extension?" Simply because the nineteenth century is too nearly done. We know no other reason. It is even manifest on every hand that we are to have that great doctrine passed through the fire again; some say it will be the fiercest theological controversy that the sons of men have ever fought. But it cannot come till its time. When it comes, Mr. Whiton believes that for the first time in history the laity will take their share in it. So he writes for laymen here. He writes not for laymen who are perplexed, but for laymen who have no interest in the doctrine of the Trinity; and he writes so that he may win them over to take an interest and feel the responsibility that lies upon them. Many will question the wisdom of his words. But few will question the honesty of his aim or the wisdom of it. And none will deny that he accomplishes the thing he undertakes. It is impossible that an intelligent layman could fail to be interested in the conversations recorded in this work.

BOOK BY BOOK. (*Isbister.* Post 8vo, pp. 566. 7s. 6d.) Under this commendably brief title, Messrs. Isbister have republished the series of articles which were written as Introductions to the books of Scripture in Virtue's *New Illustrated Bible*. Was it wise to republish them? They are by Professors Robertson, Davidson, Dods, the Bishop of Worcester, the Dean of Gloucester, and many more not less honoured scholars; for we have named but a few of the first. Introductions by these men cannot fail to be worth having. And who will not desire to have them in this most convenient shape in place of Virtue's handsome but most unhandy volumes? Let students be well assured that there are no better introductions to be had outside the Encyclopædias.

STIRRING THE EAGLE'S NEST. BY THEODORE L. CUYLER, D.D. (*Nisbet.* Crown

8vo, pp. 317. 6s.) Dr. Cuyler is one of the best-known and certainly one of the best-loved of American preachers. His genius is more than an American genius. Like the Bible he seems to be translatable into every language. These sermons have nothing but the gospel in them. They are penetrated with a remembrance of the "old, old story"; they never venture, they probably would scorn, to pass into matters of doubtful disputation. Yet they are quick with the life of to-day. 'Tis a good man out of the good treasure of his heart bringing forth good things.

THE BIBLICAL ILLUSTRATOR. II. TIMOTHY, TITUS, PHILEMON. BY REV. JOSEPH S. EXELL, M.A. (*Nisbet.* 8vo, pp. 692. 7s. 6d.) Bulk almost beyond belief, quality beyond all praise. Though the last must be nearly come, there is no sign of a falling away.

FROM ABRAHAM TO DAVID. BY HENRY A. HARPER. (*Percival.* Foolscape 8vo, pp. 235. 2s. 6d.) The Bible story is told by a student of the Bible and the land and the people — by a *littérateur* and an artist. It is a most delightful little book to read, and the graphic, realistic illustrations are a distinct aid to the reading.

EVANGELISTIC WORK. BY ARTHUR. T. PIERSON, D.D. (*Passmore & Alabaster.* Crown 8vo, pp. 241. 2s. 6d.) Without irreverence, Dr. Pierson may say of "evangelistic work" that he speaks that he does know, and testifies that he has seen. The book is its own witness to the hot fire of experience through which this preacher of righteousness has passed in his evangelistic work. It is manifestly not made to order, but wrought upon the anvil of his own failure and success. Yet, no doubt, he is a reader; missionary lore is at his finger ends, and he freely and appropriately calls in the experience of others to confirm his own.

HOW GOD INSPIRED THE BIBLE. BY J. PATERSON SMYTH, LL.B., B.D. (Dublin: *Eason & Son.* Crown 8vo, pp. 222. 2s. 6d.) This is not an original contribution to the doctrine of Inspiration, and it is not meant to be. Mr. Smyth writes with fulness of knowledge, and in a graceful, self-effacing style, and he undoubtedly accomplishes the very thing he sets himself to do. That thing is the allaying of needless alarm in the breasts of

unscholarly but earnest men and women. There is abundant room for the book at present: it will surely work much good.

PERIODICALS AND PAMPHLETS.

Messrs. Cassell are steadily advancing with their new issue of Ellicott's *New Testament Commentary*. Part IX. (7d.) has arrived this month. Following it, here is Part I. (6d.) of the *New Technical Educator*, accompanied with a large coloured plate from the President's fresco in South Kensington; and Part I. (6d., a marvellous sixpenny-worth) of *Chums*, the new boys' paper.

Principal Falding of Bradford United College has issued his address, delivered at the opening of the present session, under the title, *The Christian Ministry and Modern Thought* (Bradford: Brear & Co.); and Dr. Moore has published an address, delivered at the annual meeting of the Christian Association, under the title, *Baptismal Regeneration* (Christian Commonwealth Co.) Both are notable.—*The Four Gospels and the One Saviour* is the name of a New Year's Address, quite off the usual lines, which the Rev. D. Jamison, B.A., Newtownhamilton, has written. It is most instructive (Belfast, 12 May Street).

In reference to the review in THE EXPOSITORY TIMES for November of Mr. Harrison's *The Church in Relation to Sceptics*, the author points out that he had in his mind clergymen who wished to learn how to deal with sceptics, and not infidels themselves. This should not have been forgotten. But it is a pleasure to have another opportunity of recommending the book.

AMONG RECENT SERMONS.

II.

THE notes on Bishop Lightfoot's sermons have gone further than was anticipated. They may possibly form a separate article in our next.

And now, leaving "sets" for a moment, a word of welcome must be given to Mr. Welldon's new volume of Harrow sermons. They take their title, *The Fire upon the Altar* (Percival & Co. Crown 8vo, 7s. 6d.), from the text of the first sermon: "The fire shall ever be burning upon the altar; it shall never go out" (Lev. vi. 13). Sermons to boys are supposed to be a species by themselves.

If it is true that the best buyers of sermons are preachers, boys' sermons have probably a smaller sale than most; for few preachers think that they have boys to preach to. They have children and they have adults; but how many preachers have realised that between these two there is a class more intelligent than children, more impressionable than men? "Sermons to boys" may some day be found as serviceable as sermons to men and women. And then they will be found most readable. It is always a practical, straightforward speech that the headmasters use. Sometimes the charge has been brought against them that they preached morality merely. It cannot be justly made against the headmaster of Harrow. Theology in the shape of dogma there is little or none. But the precept for the daily life is ever built upon Scripture teaching, very often upon the direct word and work of our Lord Himself.

Three volumes by the late Rev. Aubrey L. Moore, M.A., and issued by the same publishers, were missed in our monthly survey, and must now be mentioned here. They are—

1. *Some Aspects of Sin.* Crown 8vo, 3s. 6d. 1891.
2. *The Message of the Gospel.* Crown 8vo, 3s. 6d. 1891.
3. *From Advent to Advent.* Crown 8vo, 6s. 1891.

The first volume consists of three courses of Lent sermons; the second of addresses to candidates for ordination, together with some Oxford University sermons; and the third contains twenty-four sermons preached at the Chapel Royal, Whitehall. Aubrey Moore's introduction to not a few English readers was through his essay on "The Christian Doctrine of God" in *Lux Mundi*. Most unexpectedly, to Aubrey Moore and to others, it was a stormy, violent introduction, making some fast friends perhaps, but also many unforgiving enemies. True Christian earnestness, the sense of responsibility, was vehemently denied the writers; even their scholarship was held in question. But the author of "The Christian Doctrine of God," at least, had both these things. How absorbing his sense of the responsibility he owed to the great Taskmaker, every word of these deeply interesting sermons reveals. They differ much in respect of immediate occasion; they agree most closely in ultimate aim and urgency.

"Few persons," said the late Ernest Renan, "have the *right* to disbelieve in Christianity." In an interesting volume of *Sermons preached in the East* (Elliot Stock. Crown 8vo, 1890), Dr. C. H. Butcher, Chaplain of All Saints, Cairo, abundantly proves the truth of the saying out of his varied experience of disbelief. The volume is largely apologetic. But it is apologetic of the simplest kind. And much of it consists in giving hearers the right, not to disbelieve, but to accept and cherish the gospel. He tells the by no means incredible story of the man who, seeing the mummy of the Pharaoh of the Exodus in the Boulac Museum, straightway became a disbeliever in Christianity because he had understood that that Pharaoh was drowned in the Red Sea. And to such like "Agnostics" he tells the quiet truth that first enlightens the understanding, and then claims the allegiance of the heart.

Progressive Religion is the name which has been given to a posthumous volume of sermons by Dr. William Bathgate. (Maclehose. Crown 8vo. 6s.) And no doubt religion may be progressive, as the author claims, and even must be so, if it would remain a living thing at all. The point is, however, that the theology, not the religion, of these sermons was once held to be "forward" far beyond the ruling theology of the day in Scotland. It may be conceded that it is so no longer; and also that Dr. Bathgate did something to work the change.

When it is really worth while to collect and print and bind a volume of sermons, it is generally possible to find some special mark of excellence in them. But the brightest and the best have no individual trait, no single excellence that can be looked at separately, and commended above the rest. For sermons, of all the works of man, should be whole and sound in every part. And there are such sermons. We should dare once more to name Alexander Maclaren's and John Ker's. We should name now also Joseph Leckie's. The volumes are two—

1. *Sermons preached at Ibrox.* Crown 8vo, 6s. 1885.
2. *Life and Religion.* Crown 8vo, 6s. 1891.

The publisher is Mr. Maclehose of Glasgow.

We must soon gather together the most notable volumes of sermons to children. They are not numerous. It is even one of the most unoccupied tracts of literary land, few having dared to test

their ability to take it in. There, however, Mr. Reid Howatt's volumes must find a place. And at present we shall do no more than name the latest—*The Children's Pulpit*. (Nisbet. Crown 8vo, 6s. 1891.)

Why have Bersier's sermons never found a translator and a publisher in England? There have been promises, but no fulfilment beyond this volume, *Twelve Sermons by the late Eugene Bersier, D.D.*, which Mrs. Alexander Waugh has translated, and Messrs. Nisbet have issued. (Crown 8vo, 6s. 1891.) For the mere sake of making known the Beecher of Protestant France, we should have a worthy edition of his sermons. These are good enough, and may serve to give a taste before the full banquet appears. But there are others at least as eloquent and as full of fresh suggestion and inspiration as these.

During 1889 eleven sermons by distinguished evangelical preachers were published in the *Record*, and Messrs. Nisbet have since reprinted and published them in one volume, under the title of *The Church and Her Doctrine* (Crown 8vo, 6s. 1891). The title shows that the subjects are not very closely related. Each author speaks of that which he knows, however, from the Bishop of Sydney on the Trinity to Principal Wace on the Church. The volume has the significance, it has very little of the defect, of a party manifesto.

FORTHCOMING BOOKS.

It is a pleasure to hear that Dr. Newman Smyth's *Christian Ethics* is having an excellent sale in this country. The next volume of the International Theological Library will be Dr. Bruce's *Apologetics*. Some six chapters of the book were delivered by Dr. Bruce at the "Mansfield College Summer School," and had a most enthusiastic reception. The correspondent of one of the papers remarked that if Dr. Francis Brown was the hero of the first week, Dr. Bruce's apologetic lectures were unanimously voted the event of the second week. And again, it was agreed on all hands that they were distinctly and triumphantly conservative.

The Jewish Publication Society of America has now resolved, it is understood, to produce a new translation of the Old Testament, and has appointed a committee of Jewish scholars to carry out the undertaking.

Dr. John Kennedy's *Self-Revelation of Jesus Christ*, an apologetic on lines that never get out of fashion, is announced by Messrs. Isbister to appear immediately in a cheaper form.

Dr. Schaff has nearly completed his *History of the Church*. The seventh (American) volume is expected within the month. It will deal with the Swiss Reformation.

Canon Driver's new volume of sermons, which Messrs. Methuen will publish immediately, is intended by the author as a theological complement to his *Introduction to the Literature of the Old Testament*, "dealing with aspects of the Old Testament which there could only be noticed incidentally." Besides the sermons, it will contain the paper on the "Moral and Devotional Value of the Old Testament" given in this issue.

To the beautiful cabinet edition of the late Dean Church's works, we hope soon to see another volume added. Mrs. Church is preparing a selection of the Dean's letters. It will also contain a short biography, from her own pen as we understand.

A new book by Dr. George Matheson may be looked for before the end of the year. Its title will be, *The Distinctive Messages of the Old Religions*, a title at once attractive and thoroughly characteristic. Messrs. Blackwood will be the publishers.

The same publishers are about to issue the Cunningham Lectures for the present year by the Rev. Charles G. M'Crie, Ayr. The subject is *The Public Worship of Presbyterian Scotland*, a subject of special interest in Scotland just at this moment.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. That promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of Orelli for 6s., and of Delitzsch for 12s., postage

paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is a short article in *The Evangelical Magazine* for December, by the Rev. P. W. Darnton, B.A., which clearly brings out the force of a verse in Proverbs which has been scarcely hit by the Revisers, as it was entirely missed in the Authorised Version. The verse is Prov. xviii. 24. The Authorised Version has it thus: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." The Revised Version gives the first clause: "He that maketh many friends doeth it to his own destruction"—a very different meaning, certainly. The Revisers point out in their margin that the Hebrew of "He that maketh many friends" is simply "A man of friends"; and they further note that the word translated "friend" in the second clause of the verse is a different Hebrew word from that with the same rendering in the first, and they suggest for this second word "lover" instead of "friend."

Mr. Darnton's translation is this: "The man who has many acquaintances shall perish; but there is a friend that sticketh closer than a brother." The word in the first clause of the verse signifies, he says, a mere acquaintance, a casual companion; and the writer evidently means that there is danger in the habit of making "friends" of every one we meet, and confiding to mere casual acquaintances what should be given only to the close-sticking friend. And he points

out that then the thought is parallel to a well-known utterance in the Son of Sirach: "Be at peace with many, but have only one counsellor of a thousand."

Abbé Fouard tells us that when he first planned his *Saint Peter and the First Years of Christianity*, a translation of which has just been issued in this country by Messrs. Longmans, he intended to associate the history of the beginnings of Christianity with the name of St. Paul. But as the work progressed, he found another countenance gradually revealing its well-marked features, and the place originally intended for the apostle of the Gentiles was taken by St. Peter.

The result is not surprising. The surprise is that Abbé Fouard ever expected it to be otherwise. For the estimate you form of the apostolic age depends upon the materials you use in forming it. Confine yourself to the canonical writings of the New Testament, and it will require no little ingenuity to deny the first place to St. Paul. But add to them the writings of the early centuries, make these writings the vehicles of facts and doctrines belonging to the apostolic age, but not found in the apostolic Scriptures, and then you will have no difficulty in assigning the supremacy to St. Peter. The difficulty will be in avoiding that, as honest Abbé Fouard has found.

Why did the early Church assign the supremacy to St. Peter? No answer has ever yet been given. To say that out of sheer caprice the Roman bishops chose to call themselves the successors of St. Peter, and not of the victorious St. Paul, is to turn history into primæval chaos, and deny common sense to a Church that its opponents have ever admitted to be exceeding wise in its own generation. We cannot explain it.

But the fact remains; and we have just received another and surprising evidence of it. Within the last few days there has been issued from the Cambridge Press a little book, under the title of *The Gospel according to Peter, and the Revelation of Peter*. It is the story of another find in early Christian literature. Six years ago a little parchment book was discovered in an ancient cemetery at Akhmim (Panopolis), in Upper Egypt, and placed in the Gizeh Museum at Cairo. The discovery was due to the French Archæological Mission at Cairo. Its contents were speedily identified by the same Mission as threefold: fragments of the Book of Enoch, of the Gospel of Peter, and of the Apocalypse of Peter. But it is only a few weeks since they were made accessible to scholars, on the publication of the ninth volume of the *Memoirs of the Mission*. Three days after the "Memoirs," containing the text of these precious fragments, reached Cambridge, viz. on the 20th November, the Rev. J. Armitage Robinson, B.D., the well-known editor of *Texts and Studies*, delivered a lecture upon one of them to a surprised and delighted audience of scholars. Shortly afterwards, the Rev. M. R. James, M.A., gave a lecture on the Apocalypse of Peter. And now the little book before us (Cambridge, 2s. 6d.) contains these two lectures, the texts themselves, and sundry interesting notes upon them.

These fragments are new. And yet, as Mr. Robinson points out, they are not entire surprises. They were known to have existed once; they were suspected to be in hiding somewhere. But it is a surprise that they should have been called forth

out of Egypt. When the great Tel el-Amarna find was made, expectation was raised very high as to what Egypt, that land of continual surprises, might some day yield. More recent discoveries have only raised that expectation higher, till Mr. Robinson can say in sober earnest that, now that we have entered upon a new field of exploration in the tombs of Egypt, there is nothing that we need despair of finding—be it the Expositions of Papias, or the Memoirs of Hegesippus, or the Chronicle of Julius Africanus.

Of the three fragments, the most important is the Gospel according to Peter. There has not yet been time to estimate its full significance. It may be that the first hurried estimate is faulty here and there. One difference of judgment has shown itself. Mr. Robinson confidently assigns the Gospel to the Docetic heresy. Mr. J. Hope Moulton, M.A., in an interesting paper in *The Methodist Recorder*, gives a different translation of the passages with that apparent tendency, and denies its visible presence. But some points of great importance are beyond dispute or question. Thus, whether Docetic or not, it is a "tendency-writing." It is a gospel plainly put into the mouth of Peter by some later writer, and that for a purpose. That purpose is mainly to rest the whole blame of the rejection and crucifixion of Christ on the Jews. Its hatred of the Jew is as deep set as that of a modern Russian. And here at once emerges a most important item of evidence. If there were in the early Church, as Baur and his followers maintained, two sharply-divided parties, the Pauline and the Petrine, and the one was inspired by Gentile freedom, while the other was animated by Jewish exclusiveness, how comes it that this early writing—for it seems certainly to belong to close upon the middle of the second century—puts the gospel of hatred to the Jew, not into the mouth of St. Paul, but into the mouth of St. Peter himself?

But there is a more welcome item of evidence than that. It has been abundantly and most con-

fidently asserted that our own Gospels are themselves tendency-writings, writings with a purpose; that facts are selected which tell for the evangelist's own peculiar doctrines, and facts suppressed which do not. Well, we can test that allegation now. Here we have a good example of a tendency-writing. There is no doubt that *this* Gospel was written for a purpose. "Old statements are suppressed or wilfully perverted and displaced; new statements are introduced which bear their condemnation in their faces. Nothing is left as it was before. Here is history as it should be, not as it is. "And no one who will take the pains to compare sentence by sentence, word by word, the new 'lines left out' with the old 'line upon line,' will fail to return to the four Gospels with a sense of relief at his escape from a stifling prison of prejudice into the transparent and the bracing atmosphere of pure simplicity and undesigned candour." These are Mr. Robinson's words.

And these are his words also, and they are more important still: "Lastly, the unmistakeable acquaintance of the author of this so-called Gospel according to Peter with our four evangelists deserves a special comment. He uses and mis-uses each in turn. To him they all stand on an equal footing. He lends no support to the attempt which has been made to place a gulf of separation between the Fourth Gospel and the rest, as regards the period or the area of their acceptance as canonical; nor, again, does he countenance the theory of the continued circulation in the second century of an *Urevangelium*, or such a præ-canonical gospel as we feel must lie behind our Synoptists. He uses our Greek Gospels; there is no proof (though the possibility, of course, is always open) that he knew of any gospel record other than these."

Let Mr. Halcombe note these things, and take courage.

If the evidence of *published* sermons may be accepted, the most popular text in all the Bible is Heb. xii. 1, 2: "Wherefore seeing we also are compassed about with so great a cloud of wit-

nesses," and so on. And a magnificent text it is, if you understand it aright. But it is by no means easy to understand. In the first verse alone there are two difficulties which have divided the ablest commentators from time immemorial, and do not appear to be settled yet,—the meaning of the great cloud of witnesses, and the nature of the sin that so easily besets us.

In the *Presbyterian and Reformed Review* for October,—an exceedingly rich number,—Professor William Alexander, D.D., of San Francisco, deals with the first of these difficulties. "What does the writer mean," he asks, "when he here speaks of our being compassed about with so great a cloud of witnesses?" Three different answers have been made. One answer is that he means to say that the dead revisit this earth, and, as interested spectators, witness our conduct, sympathising with us in our trials, grieving over our falls, and rejoicing in our victories.

But Professor Alexander does not believe that answer is correct. He has several objections to it. One of them is of such a nature that it would act on some minds in the very opposite way that it seems to act on his. "There is," he says, "a slight *confessional* difficulty in the way of a Presbyterian minister or elder holding such a view as this." *The Confession of Faith*, chap. xxxii. sec. 1, says, "The souls of the righteous are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments, reserved to the judgment of the great day. *Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.*" Practically, this is conclusive to Dr. Alexander, for he adds: "The notion, therefore, that the souls of the departed may be not in either of those places, but hovering around the world, flitting from place to place like spectres, is obviously not in harmony with our Confession, as we believe it also to be not in agreement with the Bible."

But there are other difficulties. Dr. Alexander has no love for the thought that possibly the departed dead may be hovering near us still. "It is not suggestive of very pleasant reflections. Most of us probably have nothing very wicked or shameful covered up in our lives, that we would not want these viewless spectators to behold; but very likely there are a great many who have been guilty of weak and foolish things which they would rather that no eye but God's had seen. Upon the whole, since the pious dead have departed this life, and are no longer visible to us, it is more comfortable to most of us to feel that we are free from the espionage even of the good, and secure against possible unwelcome intrusions; while the spirits of the departed are at home and happy in heaven, instead of wandering around the world as invisible spectators, and borne on the wings of the wind."

The fatal objection to this view, however, is that the word here translated witness is never found in the sense of spectator. If this is so,—and we must add that, confining ourselves to biblical Greek, we agree with Dr. Alexander in thinking it is so, even though Thayer's *Grimm* is against us. For the passages quoted in Thayer are evidently not to the point, being the usual expressions of the apostles, "we are witnesses of these things," so often found in the beginning of the Book of Acts, expressions which certainly do not mean that the apostles were merely *spectators* of these things. If this is so, then it is at once fatal, as Dr. Alexander says. For we have no right to take a well-known word away from its usual meaning to suit some special fancy of our own; and there is undoubtedly a little pious fancy mingling with the idea that we are always surrounded with a crowd of the "dear departed," invisible spectators of our race.

Come, then, to the second view. It is admirably expressed by Lünemann in *Meyer*. The witnesses of whom the writer speaks are the persons mentioned in the immediately preceding narrative; and when these are characterised as "a cloud of witnesses," the author does not intend to imply

that these witnesses are present as *spectators* at the contest to be maintained by his readers, but he represents them as persons who have *borne testimony for the faith* which he demands of his readers, and who, consequently, have become models for imitation to the readers as regards this virtue. This view Professor Alexander accepts. It is the view of the Greek Fathers, and has many an honoured name upon its side down the whole roll of exegetical "witnesses," till we come to the latest in Dr. A. B. Davidson, who puts the matter in his usual felicitous way. "The notion of spectators," he says, "seems foreign to the connexion, the point of which is not that they behold us, but that we behold them. Undoubtedly they are conceived as in a sense present, for we are surrounded by them; they and we have been made perfect together. The point, however, is the stimulus which their example and presence should be to us, not that we are running under their eye and subject to their verdict, or that they are absorbed in the interest of our struggle. Even if this last idea were contained in the words, we should not be entitled to deduce from them the dry literal doctrine that the saints above are conversant with our life here, and fascinated by the interest of it. Even a writer of Scripture may be allowed to throw out a brilliant ideal conception, without our tying him down to having uttered a formal doctrine. A dear memory of our departed is more powerful to us than the example of the living. The heroes of the past are present with us in their spirit and example, and in the great deeds which they did. They surround us as a cloud, and we realise their presence, without supposing that they are conscious of us."

But there was a third view. The third view is disposed of easily and in a moment. It is an attempt to combine the two ideas of spectators and bearers of witness. And even though the great and honoured names of Delitzsch and Alford are quoted on its side, Lünemann's words are not too strong when he says that the attempt to blend the ideas of spectators and witnesses to the faith bears its

refutation upon the face of it. "For the combining of that which is logically irreconcilable is not exegesis."

Are there predictions in the prophets? Not many years ago the retort would have been made, Is there anything else? But we have travelled a long way in these few years. We have learned after much reiteration that prophecy is not a synonym for prediction. Then that prediction is an uncertain and unnecessary adjunct to true prophecy. And now we are driven to ask the question, Are there predictions in the Hebrew prophets at all?

Professor Driver's answer is that there are. He gives it with perfect candour and even with unwonted emphasis. But first of all, he says (we quote from his new volume of *Sermons on the Old Testament*, Methuen, 6s.):—"Prophecy subserved moral purposes; and its primary scope was the practical guidance, in life and thought, of those amongst whom the prophet lived. This fact affords us a criterion for estimating the temporal predictions of the prophets. The predictive element in the prophets is not so great as, perhaps, is sometimes supposed. Not only do the prophets deal with their actual present much more largely than is popularly imagined to be the case, but even in their announcements relative to the future, the amount of exact and minute prediction is less, probably, than might antecedently have been expected."

How is it, then, that in their announcements of the future the prophets seem to predict more than they actually do? First, says Dr. Driver, because they are artists. They have some great fact of the future to make known to their countrymen; they do not state it in its literal bareness and isolation, they surround it with all the accompaniments of scenery and circumstance. They construct a picture, of which the great fact of the future is only the central theme. For they must not only make it known to their countrymen as a fact of the future, they must also bring it home to them in its

bearing upon their present life and conduct. To this end, the prophet's genius supplies him with images of surprising beauty and force. "But the imagery is merely the external dress in which the idea is clothed; and it is a vain and false literalism that would demand a place for its details in the fulfilment."

To take examples. "There has been no highway such as Isaiah pictured for the return of the banished Israelites from Assyria (Isa. xi. 16); no pillar or obelisk reminds the traveller entering Egypt that the country is devoted to the worship of the true God (Isa. xix. 19, 20); Sennacherib perished by the sword in his own land, and the vast funeral pyre which the same prophet conceived as prepared for him, and which he saw in imagination already being kindled by Jehovah's breath (Isa. xxx. 33), is but the form under which he depicts the completeness of the Assyrians' ruin. So, again, Isaiah's sense of the weakness of Egyptian nationality, and its inability to resist any determined assailant, finds expression in a prophecy in which he expands this thought, and with a keen appreciation of national characteristics, applies it over the entire area of Egyptian civilisation" (Isa. xix. 1-17).

But another reason why the prophets seem to predict more than they do, is that there are prophecies relating to the future which are rather solemn denunciations than predictions in the strict sense of the term. "They indicate the issue to which a policy or course of action may naturally be expected to lead, without claiming to announce it categorically as a prediction." Of this class of apparent predictions Dr. Driver gives no examples here, but passes at once to the last and most important class of all.

There are predictions which never find their fulfilment, because it is in the power of man to prevent it. These are not apparent predictions, but real, only they are uttered under a condition, and when the condition alters, God Himself

refuses to fulfil them. "At what instant," says a deep-searching passage in Jeremiah (xviii. 7-10), "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." For it is "the Lord, the Lord God, merciful and gracious." Jonah stumbled at this the noblest element in prophecy. And still, though it is the element that comes so close to the gospel itself, even we have scarcely learned to rejoice in it. We cry out against it as though we had been defrauded if some prediction does not find its literal and unbending fulfilment. We cry out, and we thrust forth our hand to steady God's good word of promise, lest the condition on which it rests should rock it to its fall.

"But when the necessary deductions have been made upon grounds such as these, there remain undoubted and remarkable examples of true predictions in the prophets." "One of the boldest," continues Professor Driver, "and also one of the clearest, is afforded by the Book of Isaiah. A year before the event, Isaiah predicted, not the siege merely of Jerusalem by the Assyrian armies (which, in our ignorance of the precise circumstances, we are unable to affirm might not conceivably have been reached by political calculation), but the termination of the siege by a sudden and unexpected disaster dispersing the attacking foes. 'Ah, Ariel, Ariel, the city where David encamped! add ye a year to the year, let the feasts run their round; then will I distress Ariel, and there shall be mourning and lamentation. And I will camp against thee round about, and will lay siege against thee with a fort, and I will raise siege works against thee. But the multitude of thy foes shall be like small dust, and the multitude of the terrible ones as the chaff that passeth away; and it shall be at an instant, suddenly' (Isa. xxix. 1-3, 5)."

In the ninth verse Professor Driver reads a lively description of the blank astonishment and incredulity with which the people of Jerusalem (which Isaiah here calls Ariel, "the hearth of God") received the prophet's words: "Be startled and amazed, blind ourselves and be blind! They are drunken, yet not with wine; they stagger, yet not with strong drink." But Isaiah is confident, and does not shrink from repeating his assurances: "As birds flying, so will Jehovah of Hosts protect Jerusalem; He will protect and deliver it; He will pass over and preserve it. And the Assyrian shall fall with the sword, not of man; and the sword, not of man, shall devour him; and he shall flee from the sword, and his young men shall be set to task work" (Isa. xxxi. 5, 8). And, a little later; probably, Dr. Driver thinks, when the troops of Sennacherib were massing close at hand in the Philistine territory: "The nations rush like the rushing of many waters; but He shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like the whirling dust before the storm. At eventide behold confusion; before the morning he is not" (Isa. xvii. 13, 14). And, still later, when the last hope of escape seemed almost to have been cut off, and the fall of the city, to human eyes, must have appeared to be sealed: "At the noise of the tumult the peoples are fled; at the lifting up of Thyself the nations are scattered" (Isa. xxxiii. 3). "The varying imagery," says Dr. Driver, "which the prophet employs warns us that we must, as before, be on our guard against undue literalism in interpretation; but the fundamental thought which throughout underlies it, is in entire agreement with the event; and whether it was a pestilence, or some other agency, that caused the destruction of the Assyrian host, its occurrence at the time required for the salvation of the city, was a coincidence," he emphatically concludes, "beyond the reach of human prevision or calculation."

On Jacob's Vision at Bethel.

GEN. xxviii. 10-22.

BY THE REV. ARCHIBALD HENDERSON, D.D., CRIEFF.

THE idea of "Jacob's ladder" has become so familiar that it may seem somewhat rash to raise a doubt if what Jacob saw was a *ladder*. The matter would be unimportant if it were not that by this mistranslation the real meaning of the narrative is lost. The word rendered "ladder" occurs nowhere else, and describes "anything *stepped*." Whether "ladders" were in use or not by Jacob's time I do not know, possibly they were used in war to scale city walls; but they certainly had no religious significance. But all the other accessories in this incident had, in Jacob's time, a familiar religious meaning, and it would be unhistorical to suppose that a revelation to the Patriarch was not conveyed in the well-understood symbolism of his time. He came to a certain place, in his flight from Esau,—almost certainly a "sanctuary,"—where he would be in safety while he slept as a fugitive in a strange country. One is disposed to infer that it was "the place" where, once and again, Abraham, his grandfather, had worshipped (xii. 8, xiii. 4). After he awoke he set up as a "Bethel" a consecrated stone, just as others did in those days. Every one knows how widely spread this custom was. In Babylonia it obtained from the earliest times; it is mentioned in *The Epic of Gisdhubar*. "The sacred stone was a Bethel, or 'house of God'; no habitation of a mere spirit, but the dwelling-place of deity itself. Its sanctity was not inherent; it was sacred because it had been transformed into an altar by the oil that was poured upon it in libation, or the priest who was consecrated to its service. The worship of these sacred stones was common to all the branches of the Semitic family" (Sayce, *Hibbert Lectures*, 1887, p. 408). In Palestine these "Bethels" often assumed the form of a circle of stones or "Gilgal," and the remains of a Gilgal are yet to be seen at Bethel. (It is shown in "Survey of Western Palestine," *Memoirs*, ii. p. 305.)

It is remarkable, also, that when Jacob awoke he said nothing about "a ladder," but spoke of having recognised from his dream that "this is none other but the *house of God*, and this is the *gate of heaven*." Now these were familiar phrases in Jacob's time as applicable to temples, but had nothing to do with ladders.

We should note carefully the description of what Jacob is said to have seen. It was "set up on the earth, and the top of it reached to heaven." This is taken from chap. xi. 4: "Let us build us a city and a tower, whose top may reach unto heaven." With the form of the great Tower of Babel, all are familiar. Herodotus describes it thus: "A tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers" (Book I. 181). This famous tower had existed long before Jacob's time. It bore the significant name of E-Sagila, which, in the Accadian, meant "the house of the raising of the head," or "the house of the towering summit"; and its entrance bore the name of "the gate of glory" (Sayce, *supra*, p. 94). By the Accadians of Babylonia a temple was called "E-Dingira"; by the Semites, Bit-ilu—*i.e.* "the house of God." Here, then, are Jacob's phrases about the structure "whose head reached to heaven"—which was the "house of God," and "the gate of heaven." That was just the usual language by which to speak of a temple-tower, in Jacob's time.

The form of these temple-towers was fixed at a very early period, and adhered to with a scrupulous ecclesiastical conservatism, as is proved by the discovery at Tel-loh of the architectural plan of the temple there, which dates between 2120 and 2500 B.C. The temples elsewhere recovered in Babylonia show but slight variations. A similar temple-tower to that of Babel stood at Mugheir (Loftus, *Chaldea and Susiana*, pp. 128, 129). Another equally splendid at Kharran, whither Jacob was now going; and the design given in Smith's *Chaldean Account of Genesis* (ed. 1879, p. 164) presents the same features in form and ornamentation. Stepped pyramids are found in Egypt; and there is great probability in the suggestion of Mr. Tomkins that the building which covers the caves of Makpelah represents an earlier structure dating from the days of the Patriarchs (*Life and Times of Joseph*, p. 121 ff.). The points of resemblance to which he draws attention are, the orientation, the

corners being set to the cardinal points, as at Birs-Nimroud, Mugheir, etc., and the ornamentation with pilasters or buttresses, as in these temples, on the plan of the architect found at Tel-loh, and the bas-relief given by Mr. George Smith. The widespread prevalence of that form of temple-tower or Bit-ilu is indisputable. Recent discoveries have shown how intimate was the intercourse between Babylonia and the West in the days of the Patriarchs. The statue of the architect of the temple at Tel-loh is carved in Sinaitic diorite, as are the Egyptian statues of the same period, the style of work is identical, and the scale graven on the tablet which shows the temple plan gives a cubit of $20\frac{3}{10}$ th inches, corresponding to the cubit of the old empire of Egypt. The remarkable discoveries at Tell-el-Amarna and Lachish prove that the Babylonian script was in use in Palestine in Jacob's time, and that Babylonian culture—and therefore worship—were well known. There are abundant evidences also, as in the names of places, of the identity of worship in Babylonia and Palestine. Mount Nebo was in sight of Bethel; and Sin, the moon-god, to whose honour the temple-towers of Ur, Kharran, and other cities, were erected, had, in Jacob's time, a temple at Megiddo. The Anu and Dagon, Nebo, Ramānu, Samas, Uras, and Salim of Babylonia appear in the Bethanath, Anathoth, Bethdagon, Nebo, Nob, Rimmon, Bethshemesh, and Uru-salim, etc., of Palestine.

The familiarity of Jacob with the religions of Babylonia cannot be doubted. Nor need we be surprised that the night vision in Jacob's mind took the familiar form of the temple-tower, whose head reached to heaven, and about which wound a pathway for the angel hosts. That was the only language of symbols he knew. It is significant that no image of deity ever was set in these temples. A couch was in the shrine for the Deity to descend and rest on, but no image; and as yet there was not, so far as we know, any law against the erection of such temples, or the setting up and anointing stones as Jacob did. It is remarkable that *saggil* (whence E-Sagila) is rendered by the Assyrian *zabal*, the Hebrew *zēbūl* of 1 Kings viii. 13, where Solomon's temple is called "*an house of exaltation*," "the very name of the temple of Babel being thus given to it"¹ (Sayce, *supra*, p. 94).

¹ According to Delitzsch, Jehovah stood at Jacob's side and added His word to the silent image of the vision; and so in the margin of R.V. In the Revised text the reading of

If we consider Jacob's circumstances, we shall see a fitness in this revelation to Jacob in a language of symbolism which might then almost be called world-wide. He was leaving the house of his father, and the altar at Beersheba, and the land to which Abraham had been led by God. Was he not leaving the God of that home and altar and land? The vision of Bethel taught him that Jehovah was in every land, and the God of all nations. He would be with him in Kharran, whither he went, as in Beersheba, whence he had come; his purpose was to "bless all the families of the earth." He was not the God of Abraham's seed only, but of the whole earth. Therefore there was a signal fitness in that vision of his temple which Jacob saw in his dream. It was not only the natural idea of a temple to Jacob: it was that which he would find familiar in that strange country to which he was going, and in the lands beyond it.

And in this view of it there appears, I think, more clearly the true meaning of our Lord's words to Nathanael. He had recognised Jesus of Nazareth as "the Son of God, the King of Israel," limiting His kingdom to Israel's seed. He shall see greater things. He shall see heaven opened, and the angels of God ascending and descending upon "the Son of Man." By that title He claimed kinship, not with Israel only, but with "all the families of the earth," and proclaimed His purpose to bless them all. It is remarkable that He should thus go back beyond Israelitish times and symbols, and compare Himself to that old "temple" which was imaged in the dream of the Patriarch. Certainly it implied a repudiation, even thus early in His teaching, of the limits of Israel's land and Israel's seed and Israel's history. He is the dwelling-place of God with men in every age and country; and when the city of God is come down out of heaven, the Lord God and the Lamb shall be the temple thereof. To read thus the narrative of Jacob's vision in the light we now possess on the time of its occurrence, not only enables us better to understand it, but invests it with a more real interest as a matter of history, and with a wider and more lasting significance as a revelation of Divine grace. Because so true to its own time, it is true for all time.

the Authorised Version is retained—Jehovah "stood above it." In favour of this is the fact that the shrine of the god, the chamber which stood empty for his descent, formed the crown of the fabric.

Study of St. Luke xxii. 35=38.

BY THE REV. ARTHUR WRIGHT, M.A., FELLOW AND TUTOR OF QUEENS' COLLEGE, CAMBRIDGE.

CONTEMPORANEOUSLY with, or soon after, the publication of my essay on the "Composition of the Four Gospels" (Macmillan, 1890), there appeared several other treatises dealing with the same subject. Most of these, attracted too strongly, as I think, by opinion on the Continent, were in favour of the documentary rather than the oral hypothesis of the origin of the Synoptic Gospels.

There are three objections, which I consider fatal to the documentary hypothesis. First, it postulates the existence of two, three, or more primitive documents which have perished and left no trace behind. So rapidly does it suppose them to have disappeared, that they were unknown in the second century. *Litera scripta manet*. If these supposed documents were so widely circulated that the evangelists made use of one or more of them, it is incredible that they should in a few years have been forgotten. Men—at least some men—cling to the ancient and original. I cannot believe that if St. Peter and St. Matthew were known to have left any written records of Christ's words and deeds behind, those records would have been studied, copied, and then consigned, every single copy, to the flames.

Secondly, the documentary hypothesis may account for the similarities of the Gospels; it does not account for their divergences. We do not believe that our evangelists, when making use of apostolical documents, had so little respect for them as to alter them capriciously in a thousand minute particulars, in a way that was generally merely irritating, but occasionally amounted to a contradiction.

Nor does the supposition, true in itself, that the primitive documents, if there were any, must have been, at least some of them, in Aramaic, altogether meet this objection. Translation will produce certain changes, but by no means all the changes which we find in our Gospels. The idea that the original documents were in Aramaic has therefore been supplemented by the incredible contention that they were not only so rubbed and obscured as to be often hardly legible, but that Aramaic itself was so apt to be misread in consequence of the absence of vowels, the similarity of some of the

consonants to each other, and continuous writing (in spite of the frequent use of final letters of a special form), that an Aramaic letter could, not once or twice, but constantly, be read by different people in different ways. Such is the suggestion of Professor J. T. Marshall (*The Expositor*, 1892), and it only needs to be stated to be refuted. He himself is compelled to admit the existence of an oral Greek version of the *Logia*, existing simultaneously with the Aramaic document, and surely making his supposed corruptions and misreadings of the latter still more improbable. Let him allow—(1) that St. Peter's memoirs, as well as St. Matthew's *Logia*, were originally in Aramaic, as they must have been; (2) that the Aramaic original, as well as the Greek version, were both oral, and he will come to my position, that the Greek has in many places, but not nearly so many as he supposes, been modified from time to time by changes in the Aramaic, the two existing side by side in the same city of Jerusalem, and many of the catechists being bilingual. At present he ignores the convincing argument of the Rev. F. H. Woods (*Studia Biblica*, vol. ii.), who has shown that the order of St. Mark's Gospel has so thoroughly governed the other two Gospels throughout, that, either in an oral or a written form, St. Mark's Gospel in its entirety must have been the chronological guide. The unity of St. Mark, which Professor Marshall denies, has been fully established by Mr. Woods.

Thirdly, the documentary hypothesis does not account for the omissions. If St. Mark had before him in a written form the Sermon on the Mount, was he worthy to be an evangelist if he deliberately selected about half a dozen verses out of it, inserted them, a verse at a time, in different parts of his Gospel, and rejected the whole of the rest, including the Lord's Prayer?

For these reasons and many others, I cling fast to the oral hypothesis. I have shown how it accounts for the facts. It is supported by certain statements in St. Paul's Epistles about the work of the catechists. It accords with Rabbinic usage and prejudice, which objected to commit anything to writing. It requires no theory of omissions. For each evangelist has given us the whole of what

was known to him as having been current in the Church in which he laboured. It shows the early date at which the Gospels must have originated in their oral form. It proves that the three Synoptic Gospels are not the product of individual thought, so much as the tradition of three separate Churches, one of which was neutral, one Jewish, and one Gentile.

After these preliminary remarks, let us turn to the examination of the passage before us. It will illustrate and justify much of what we have said, and in itself it will repay the closest examination, for it is one of the most important of those sections which are found in St. Luke's Gospel only.

It runs thus: "And He said, When I sent you forth without purse or wallet or shoes, lacked ye anything? And they said, Nothing. And He said to them, But now let him that hath a purse take it, likewise also a wallet; and let him that hath no money sell his cloak and buy a sword; for I say unto you that this which is written must be fulfilled in me, And He was numbered with lawless men; for my course is drawing to a close. And they said, Sir, behold, here are two swords. And He said, It is enough."

I. The section is introduced by the phrase, "And He said," not "Then said He," nor "After these things said He," nor by any of those longer prefaces which form quite a feature in St. Luke's Gospel.

I infer from this that St. Luke wished us to understand that he was not quite sure that the paragraph belonged to the place where he has put it.

St. Luke, I hold, began to work as a catechist—probably at Philippi—at so early a date, that his first lessons did not contain even the whole of St. Peter's memoirs. Indeed, the greater part of the latest portion of these memoirs, lying chiefly between St. Mark vi. 14 and viii. 10, never reached him at all. And the second cycle of oral teaching, commonly called St. Matthew's *Logia*, was as yet scarcely begun. In his distant Gentile home St. Luke received from time to time, either by letter from friends or by word of mouth from travellers, detached parts of it, as well as a few narratives like this, which were no part of it, but he seldom had any other clue to the chronology of these new sections than was contained in the passages themselves. It was St. Luke's task, I maintain, upon

receiving a contribution to find a suitable place for it in that ever-expanding course of oral instruction which he gave to his pupils and finally stereotyped in his written Gospel. By this simple explanation, and by no other, we can account for the extraordinary difference between St. Luke's arrangement of conversations and St. Matthew's. The conversations are the same, though with varying degrees of divergence according to the precision with which they were reported, but the context is widely different. And St. Luke's chronology is far less likely to be correct than St. Matthew's.

Suppose then that this paragraph is one of those jewels, if I may so call them, which came to St. Luke broken loose from its original setting. He must make a new setting for it, if it was to add its lustre to his Gospel. And on proceeding to examine it, he could have little doubt to which year of our Lord's ministry it belonged. A time of persecution is indicated. Hospitable homes were no longer open to Christ's emissaries. Henceforth the disciples must take with them a purse to buy bread and a wallet to carry it. A sadness pervades the passage, a melancholy, almost a despair. The shadow of the cross rests upon it. The evangelist, therefore, has put it between the prediction of St. Peter's denials and the account of the agony in Gethsemane. In no other place would its meaning have been so heightened.

To us, however, who have four Gospels before us, teeming with words spoken and deeds done on that last overwhelming night, it is a task of no small difficulty to piece them harmoniously together, and find the right place for each. And it is a relief to the historical critic to find that he is under no obligation to do so. The Gospel narratives are seldom presented to us in their true order. Even "straightway," "then," or "after these things," cannot always be pressed. Much less can a plain "And He said" be decisive of the date. Many words assigned by one or other of the evangelists to that supreme night may have been spoken at some other time during the preceding week. St. Luke's paragraph would suit any stage in the last journey. From its mournful tone we are disposed to refer it to that time of anxiety when our Lord first set out for Jerusalem. The student of the Gospels will be saved many hours of anxious labour if he learns how unchronological the Synoptic Gospels are. How could St. Luke, arranging detached narratives at Philippi for the immediate

need of his pupils, have discovered the true order? Why should he have thought it of any great importance to do so?

II. "When I sent you forth without purse or wallet or shoes, lacked ye anything?" There is an allusion to the first mission of the Twelve, when Christ "sent them forth two by two into every city and village into which He himself would come." An account of this mission was given in St. Peter's memoirs, for it was an important epoch in that apostle's life. And as St. Peter's narrative is reproduced in each of the Synoptic Gospels, it is interesting to observe the variations which have been made in it by the catechists. These variations are so curious, that no hypothesis of copying from a written document, whether Greek or Aramaic, can account for them. The changes must be due to the unconscious working of human memory during a long period of oral transmission.

St. Mark, preserving as usual St. Peter's words with much precision, writes, "Take nothing for your journey save a staff only, not bread, not a wallet, not copper for your belt, but be shod with sandals, and do not put on two tunics" (vi. 8). St. Matthew, with more than his customary changes, gives, "Provide no gold nor silver nor copper for your belts, not a wallet for the road, nor two tunics, nor shoes, nor a staff" (x. 9, 10). St. Luke, with unwonted brevity, has, "Take nothing for your journey, neither staff nor wallet, nor bread, nor silver coin, nor two tunics to wear" (ix. 3).

The only coins minted in Palestine during the Roman period were of copper. Being of small value, and free from idolatrous symbols, they circulated freely amongst the poor. St. Mark's "Take no copper" is probably the original precept. But to prevent mistake St. Matthew has expanded it into "no gold nor silver nor copper." St. Luke has altered it into "no silver coin," because silver in classical times was the only legal tender at Athens, until "silver," like the Scotch "siller," became the ordinary expression for "money."

Here then we have examples of changes made by the catechists in the wording of St. Peter's memoirs, either to prevent misunderstanding or to suit the different environment of their pupils.

A more serious difficulty arises about the shoes and the staff. St. Mark enjoins the use of both, St. Matthew prohibits both, St. Luke prohibits the staff, and says nothing about the shoes. In his

instructions, however, to the Seventy in the next chapter he bids them go forth "without purse or wallet or shoes" (x. 4).

This discrepancy was observed in very early times. The first harmonist with whose works we are acquainted is Tatian, who wrote about A.D. 160. In his *Diatessarôn*, written in Syriac, but translated into Arabic, of which version a copy has been recently discovered, he undertook to construct a complete Life of Christ by piecing our four Gospels together into one continuous narrative. In this way he produced a book of considerable interest, but dull and heavy, overloaded with words, and possessing none of the literary charm which characterises our Gospels. It became, however, so popular that the Bishop Theodoret was obliged to prohibit its use in the churches of his diocese, because it was actually superseding the Gospels.

Tatian deals with the passage thus: "Provide not gold nor silver nor copper for your belts, not a wallet for the road, not bread, nor shoes, nor a staff but a cane only; be shod with sandals, and do not put on two tunics." Tatian evidently assumes (as later commentators have strangely done) that there was such a difference between sandals and shoes that the one must be forbidden as a luxury, the other enjoined as necessary; and although the Greek word for a "staff" (*ῥάβδος*) is the same, he seems to think that the original Aramaic must have been different. A staff to walk with would be an unwarranted indulgence to the flesh, a stick to chase away the dogs which encompass the traveller's path in an Eastern village must be conceded.

All honour to Tatian for his conscientious attempt to serve his day and generation, but when a Scotch writer in the present year, working on similar lines, suggests that *ῥάβδος* in St. Mark means a "staff," but in St. Matthew a "tent-pole," we must protest against such trifling with sacred records. It is true that *ῥάβδος*, like "stick," may have many meanings, but, as in English, if you told a man who was setting out on a journey to take a stick, he could only understand you to mean a walking-stick, so also in Greek the context is decisive. It would be absurd to speak of a tent-pole without mention of a tent. And the divergence in narrative could only be accounted for in this way, if St. Peter's memoirs had originally a double sentence, "Go shod with sandals, but not with shoes, and take a cane, but not a

staff," of which St. Mark in each case has preserved the first member and the other evangelists the second. Such a supposition is altogether improbable. Rather, therefore, must we admit that oral tradition is not always to be trusted in preserving these complex regulations. There is a tendency towards severity. The priests in the temple went bare-foot when performing their sacred duties, why should not Christ's servants do the same? Mankind are fond of imposing irksome rules on those who are engaged in specially sacred work.

III. It is further to be noticed as an indication of the light esteem in which St. Luke held verbal precision that, although he has exactly reproduced the three words, "purse, wallet, shoes," from his own Gospel, he has not taken them from our Lord's instructions to the Twelve, but from His instructions to the Seventy.

St. Luke could easily have turned back his own pages and verified the reference, correcting either the one passage or the other until he made them agree, but he has not done so. The self-contradiction remains, as in several passages in the Acts of the Apostles (ix. 3-9=xxii. 6-11=xxvi. 12-18, x. 1-48=xi. 1-18).

If what we have advanced above is a true account of the matter, it evidently follows that the two words, "or shoes," were no authentic part of our Lord's saying on this occasion, but are one of those parasitical accretions which are common in oral tradition. And that they really are so is seen on a close examination of the passage; for not only do they destroy the balance of the sentence, but there is nothing corresponding to them in the next clause, which is constructed with precise parallelism: "But now let him that hath a purse take it, likewise also a wallet."

Lastly, the word "purse" is another adaptation to local requirements. St. Peter had said, "Take no copper for your *belt*," a phrase which St. Mark and St. Matthew retain, because the tunic of a Jew was fastened round the body with a belt (Acts xii. 8), which, whether made of leather or raw hide (Mark i. 6), was doubled and stitched till the hollow thus produced formed an excellent purse. But this custom, though known to Roman soldiers (Hor. *Ep.* ii. 2. 40), does not seem to have prevailed in the civil life of Gentiles. They carried their coins (which were of silver) in their mouth or in a pouch. Hence St. Luke's alteration.

I venture to press these facts upon the student, because most commentators take pains to obscure them. Yet surely they are full of significance. They teach us to value the general sense more than the words, the spiritual lesson more than the picturesque surroundings.

IV. "And let him that hath no money sell his cloak and buy a sword." No doubt this precept means that every Christian missionary must provide himself with a sword, even though it be at the cost of parting with his cloak.

The extreme urgency of the order will be seen if we remember how important a part the cloak played in the dress of a Jew. It was not indeed a necessity. It was laid aside during the hours of work. But if the climate of Palestine, a country the main ridge of which on an average is 2500 feet above the sea-level, made it necessary for the aged and infirm to wear two tunics in cold weather ("Then the high priest rent his tunics," Mark xiv. 63), much more was a cloak needful for every one in the winter evenings. By the poor it was also used as a blanket. And the humane legislation of the Old Testament enjoined upon even the money-lender that he should in any case restore it at sunset when it had been given as a pledge, for else "wherein was its owner to sleep?" (Ex. xxii. 26, 27).

But Christ's messengers must not think of bodily comfort. "If they have no money, they must sell their cloak and buy a sword."

Three notable interpretations are offered of this startling paradox—the mystical, the allegorical, the literal.

The mystics said that the "two swords" which the disciples produced in reply are the temporal and the spiritual power, without which the Church is not perfect. According to this explanation, our Lord's rejoinder, "It is enough," signifies His approval, whereas any other explanation requires that it should signify disapproval, as though He had said, "I will say no more: you have not understood me."

Mystical interpretation was once universal in dealing with the Old Testament and common in dealing with the New. It is the glory of our age to have thrown discredit on so fanciful and phantastic a device, which we would not tolerate in the interpretation of any except sacred books. Few persons now would admit it here.

The allegoriser says that the sword in Christ's thought was not of steel, but referred rather to intellectual weapons. The missionary of the future would have to face antagonists, and must be prepared to do battle with them on their own ground. Education was henceforth essential for him. Rhetoric, oratory, philosophy, could not be dispensed with. A St. Paul would succeed where a St. Peter might fail to secure a hearing.

This is true, and contains a useful lesson for those who are preparing for holy orders. Let them as a matter of duty do their utmost to acquire the best possible training. Especially let them investigate the pressing questions of the day.

But this interpretation does not lie on the surface. It is an extension rather than the original meaning. We come therefore to the literal sense.

In the quiet easy times of prosperity Christ's messengers had had a simple task. Their glad tidings had found a way to ready minds and hearts. Loving disciples had vied with one another in supplying their bodily needs. But a different day was dawning now. The 53rd chapter of Isaiah, which says of the Messiah, "He was numbered with lawless men," and goes on to speak of death and burial, would soon be fulfilled. And "if they persecute me, they will also persecute you." You must take nothing from them. You must earn your own money and provide your own food. You will be brought before kings and

rulers. You will encounter brigands and assassins. For your defence you must learn to wield a sword.

This is the only interpretation which satisfies the context. It was when the disciples understood Him too literally that He cut them short. Oriental figures of speech were not to be taken in their strict sense. No servant of Christ could really go forth with a sword. "They that take the sword shall perish by the sword." Rather he must go expecting opposition, with the martyr spirit, but as a good soldier of the cross.

Does any one think it impossible that Christ could thus positively have made a command and then immediately on second thoughts explained it away by a kind of recantation? Let him beware of denying the reality of the Incarnation. That our Lord should have had a human mind is an essential part of that inexplicable mystery. And impossible though it be for us to understand the union of so finite and limited a thing with the fulness of the Godhead, we must not on that account deny it. And we have at least one, and that a more striking example of its presence, when Christ said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," that is, "It is absolutely impossible for a rich man to be saved," and yet presently added, "With men this is impossible, but not with God; for with God all things are possible" (Mark x. 27).

Professor Bruce's "Apologetics."

BY ALFRED E. GARVIE, M.A. (GLAS.), B.A. (OXON.).

THE force and the freshness of all the writings that Dr. Bruce has hitherto published have doubtless led many to look forward with eager hope to this work; and there need not be any fear of disappointment. It has all the characteristics of the author's personality. Geniality in the conception of the truth to be defended, generosity towards opponents (except the self-satisfied and the dogmatic), and candour in the statement of objections and difficulties—these are here. The title of the work suggests what is the author's view of the task of Apologetics, and we are prepared for the formal

statement of his purpose by the brief sketch of the history of Apologetics, with which the book opens. The definition of Apologetics as Christianity defensively stated, raises two questions—(1) What is the Christianity to be defended? and (2) How is it to be defended? The author's answer to the first question will seem to some doubtless rather subjective. He may appear to be limiting Christianity to those elements that have commended themselves to him as essential and vital in his own religious experience. This danger he himself recognises; but inasmuch as he conceives the function of Apologetics to be not the gratification of a speculative interest, but the satisfaction

¹ *Apologetics; or, Christianity Defensively Stated.* By A. B. Bruce, D.D. T. & T. Clark. 1892.

of a practical necessity, he appears altogether justified in seeking to secure the acceptance by others only of that which he himself approves. But if he thus chooses for himself the ground to be defended, he allows himself to be guided in his defence by the present and immediate attack of the enemy. He does not amuse himself with the safe slaughter of dead giants, but deals blow for blow with living foes. "Apologetic," he writes, "is a preparer of the way of faith, an aid to faith against doubts whencesoever arising, especially such as are engendered by philosophy and science" (p. 37).

The work falls into three books. Book I. deals with Theories of the Universe, Christian and anti-Christian; Book II. with the Historical Preparation for Christianity; and Book III. with the Christian Origins. It may seem ungracious, when there is so much of interest and importance given, to find fault that there is not more, yet the complete treatment of the subject even from the author's own point of view would appear to demand two other books. If it is needful to set side by side the Christian and anti-Christian theories of the universe, and in detail to vindicate the superiority of the Christian, it seems at the present equally needful to compare the Christian with the non-Christian religions. It is true that Dr. Bruce does by the way, in dealing with the religion of Israel, refer to other religions, and in his last chapter on "Christ as the Light of the World," he touches on Christ and other masters; yet this treatment does not seem to us adequate to the interest and the importance of the subject. In the next place, surely the book on the Origins of Christianity might have been followed by one in which the author clearly stated his own attitude, and the attitude which he would commend to others towards the subsequent development. Again, it has to be admitted that he does not altogether overlook this question, for he does refer to the authority of the Church as subordinate to the authority of Christ, and by his allusion to the school of Ritschl he affords a hint of his attitude; and yet such a work as the late Dr. Hatch's Hibbert Lecture, so ungenerously attacked by Mr. Gore in his Bampton Lecture (in which he mistakes a clever reply to an unfortunate phrase for a convincing disproof of an important argument)—such a work shows the apologetic value of a critical study of Church History. By availing himself of the results

of this and kindred works, Dr. Bruce might have vindicated as objectively valid the subjective conception of Christianity which he defends. Is Mr. Gore right or wrong when he defends as permanently adequate the metaphysical categories of the creeds of Nicæa and Chalcedon? This it seems to us is a most urgent problem for Christian Apologetics.

Coming now to the three books, which have been given us, it may be remarked that many readers will doubtless find the first of these less satisfactory than the two others. In the chapter on "The Christian Theory of the Universe," we have rather a statement of the postulates (to use a phrase of Kant) of the Christian experience than a rigorously consistent philosophical interpretation of nature and history. It should not be forgotten that, as Hegel himself claimed, and his English interpreter Professor Edward Caird maintains, the Hegelian philosophy professes to be the philosophical counterpart of the Christian religious consciousness. This philosophy is not treated with fairness when it is put in the same class as Spinoza's pantheism. Whether the Hegelian philosophy has or has not failed in solving the problem set by the antecedent development of philosophy is not here the question; but it is surely a confusion of differences to regard the definitions of God as substance and of God as subject as equally opposed to the Christian definition of God as ethical personality. While it may be admitted that the first excludes the last, that God as substance and God as ethical personality are inconsistent conceptions, yet the second God as subject can at least, so it seems to many thinkers, be harmonised with the last God as ethical personality. If Dr. Bruce had acquired more of the Hegelian faculty (some, perhaps, will prefer to say caught the Hegelian trick) of "thinking things together," he would have given to the "Christian Theory of the Universe," as he conceives it, a rational unity that would have been more satisfying to some minds. That Dr. Bruce is doubtful of the possibility, and does not recognise the necessity of such a complete synthesis, there are some indications in this work, and yet this is a demand that it will seem to some at least Christian Apologetics must attempt to meet more adequately than he has done.

An outline of Book I. may now be given. After a brief statement of the Christian facts, and

of the theory of the universe that may be extracted from these facts, pantheism, materialism, deism, modern speculative theism, and agnosticism are all passed in review, and are found wanting. Into the details of the criticism of each of them it is impossible here to enter. In dealing with agnosticism, the author well remarks that "not *that* God is, but *what* God is, is to be insisted on"; and yet he fails in his treatment of the theistic proofs in showing how the evidences of the existence of God and the conception of the nature of God mutually imply each other, the proofs being moments in the immanent development of the notion of God (compare Dorner's *System of Christian Doctrine*, vol. i.). A more definite philosophical position on the part of the author would, we feel convinced, have made this part of the work more satisfactory to some of his readers.

In the second book, dealing with the Historical Preparation for Christianity, we meet with what may be surely pronounced an unexpected feature in apologetic literature—the candid and cordial acceptance of critical results. Are we wrong in supposing that the author's decided preference, often expressed very vigorously for the ethical as contrasted with the ritual elements of religion, has led him so readily to acquiesce in the order "Prophets and Law," instead of "Law and Prophets?" Of the apologetic value of this new view, Dr. Bruce's treatment of the history gives satisfactory evidence. Noteworthy features of this treatment are the view held of Israel's election as an instance of "God's care for the interests of the true religion, not for a pet people," and so implying function rather than privilege; the assertion of the ethical monotheism of the prophets of the eighth and seventh centuries; the defence of the Decalogue as "the great Mosaic institution"; the thoroughly modern estimate of the ethical rather than the evidential value of Hebrew prophecy; the frank acknowledgment of the injurious aspects of Judaism; the severe condemnation of later legalism; and the very courageous statement of "the defects of the Old Testament Religion and its Literature." On many minor points Old Testament scholars will differ from the author, yet this cannot be put down as a fault, for critics differ from one another. (This is not said to disparage criticism, but to emphasise the difficulties which the apologist who accepts critical results must meet

with in determining his own position.) Many readers who are not informed nor interested in such details will be grateful to the author for the aid to faith afforded by his view of the Old Testament, yet there are some questions not fully answered that may very properly be asked. How far will the new apologetic defend prediction as a necessary element in Hebrew prophecy? What value must be set on the Old Testament evidence of the miraculous, and what is the relation of the ethical to the supernatural in these records? While it is doubtless an important part of the apologist's task to exhibit the moral and religious value of the Old Testament, yet the objections brought forward against the position regarding prophecy and miracles hitherto held by apologetics demand more attention than is here given them. The author sometimes seems content to dismiss some feature of fact or truth as inexplicable, when some of his readers will be inclined to think that the bounds of the intelligible might have been safely pushed further back.

In the third book, on the Origins of Christianity, the author very prudently transfers the normative authority from John's Gospel and Paul's Epistles to the Synoptic Gospels, the historicity of which he maintains as giving us a vivid and distinct portrait of Jesus. Regarding John's Gospel, he admits the subjective influence as regards order, form, matter, and is content with maintaining simply the possibility of its Johannine origin. Avoiding, on the one hand, the unwarranted disparagement of Paul, and, on the other, the exaggerated exaltation of him, both of which extremes we find in modern times, the author acknowledges his limitations, yet while deriving his teaching from, and subordinating it to the teaching of Jesus, he defends its leading features as a legitimate and in certain types of character as a necessary development of the Christian principle. Of the character of Primitive Christianity the view held is substantially that of Weizsäcker, that the universalism for which Paul contended was intended by Jesus, maintained, though not consistently nor vigorously, by the other apostles. This brief summary of the conclusions reached on these important questions must suffice; but, in closing, attention must be called to the five chapters in which the central fact and the supreme truth of the Christian faith—the person of the Lord Jesus Christ—is sketched with reverent affection. The charm and the claim of this

personality is clearly to the writer the most satisfying evidence that Christianity is "the power and the wisdom of God," and he will commend his view to many of his readers. The treatment is that of a biblical rather than of a constructive theologian. "The physical resurrection remains, but a mystery" — "Jesus has for the Christian consciousness the religious value of God." These may be the last words that can now be said on the Resurrection

and the Divinity of our Lord, and it may be that it is the apologist's duty and wisdom to emphasise the historical and neglect the metaphysical aspects of Christianity, to urge its practical rather than its speculative claims; yet we may hope that the day will dawn when Christian Apologetics will be constructive as well as defensive; yet till then this work, which we most heartily commend to all, will hold a unique place, and render an inestimable service.

The Revised Version in Australia.

BY THE RIGHT REV. SAMUEL THORNTON, D.D., BISHOP OF BALLARAT.

YOU have published an abundance of opinions on the alleged failure of the Revised Version, and I am only induced to trouble you with mine by my Archdeacon,—your correspondent, Ven. H. E. Cooper of Hamilton,—who assures me you would like to have it.

As he mentioned in a letter printed in your August number, I took the step, last March, of publicly "advising" (as carefully distinguished from "ordering") the use of the Revised Version in reading Lessons, in this diocese; and the Diocesan Assembly unanimously passed a responsive resolution, expressing satisfaction at learning "that the Lessons may be read in Church from the Revised Version."

Since then fourteen or more of our sixty parishes have adopted it, and others will soon do so.

In advising as I did, I acted alone. Indeed, my next neighbour, the Bishop of Melbourne, has since given publicly the opposite advice, arguing that the Original Text was still uncertain, and that the Bible Society, which fairly represented English Christianity, had not accepted, nor the Church of England formally endorsed, the Revision.

Having previously weighed these considerations without being convinced by them, and perceiving that things were ripe for some diocese to essay the change, I felt impelled (being now the oldest in the See of the Australian Bishops) to do so myself. Nearly ten years of study of my "parallel Bible" having forced on me the conviction that the Unrevised Authorised Version is so full of small mistakes, and so discredibly wrong in some important details, that it is contrary to duty to

encourage its use, where a corrected (albeit not perfect) form of it is available.

As a matter of conscience, I now never buy,—read in public (except as prescribed in the Prayer-Book),—or help in circulating, the Unrevised English Scriptures.

That the Revised Version is the less rhythmical of the two versions, in not a few passages, all agree; but rhythm is valueless where purchased—as often in the Authorised Version—at the expense of fidelity. And the complaint as regards many passages is fanciful, or born of the indolent Toryism of habit. "Use and wont," as one of your correspondents suggests, will soon reveal to the ear a rhythm of its own in the new version. Another of your correspondents points to the *improved* rhythm, in its corrected form, of Rev. vii. 9 *sqq.* in the New Testament; I venture to instance the same in Job xxii. 15 *sqq.* in the Old Testament.

That the Revised Version is the less idiomatic in some passages is also true; in a few, it seems forgotten that, after all, aorists are made for man, and not *vice versâ*. But I have been struck with the failure of most fault-finders to suggest real amendments where they point out deficiencies; and I gravely doubt whether most of them could improve, on the whole, the Revision they disparage.

Criticisms of the Revised Version on either ground are often met by the marginal reading, which, it is believed, commonly represents the mind of the best Revisers, though it may not have commanded a numerical sufficiency of votes to be admitted into the Text.

After all,—is *English style* a vitally important

element in estimating the comparative value of a translation of ancient compositions for devotional use?

The more I study both, the less do such defects as cling to the Revised Version disturb me—the more unbearable do the blunders of the Authorised Version become; and the cumulative effect on my estimate of the former produced by its multitudinous emendations of the latter is overwhelming.

Not a few passages in the Authorised Version are, to speak plainly, nonsense; if they be dear by association, so much the worse for association. Indeed, far too much stress has been laid on the “familiar associations” of the Authorised Version. Familiarity with the forms and expressions of religious thought is no unmixed good; their variation is often an advantage in itself, as conducing to alertness and reality in our religious apprehensions. By all means, therefore, variation should be welcomed where fidelity of translation calls for it.

At any rate, no one now pretends that the Authorised Version can be commended to general study without caution and qualification; yet it seems most undesirable to let the idea be disseminated that the book is in some respects untrustworthy, instead of substituting a corrected version of it, and thus defining the limits of that untrustworthiness.

I believe, with the Bishop of Durham, that the Revised Version will displace the Authorised Version by degrees, as the Authorised Version did the “great” and Genevan Bibles. But it would do so more quickly if certain details, not so much of translation as of printing and pricing, could be amended.

The excision of all the references, and of the page headings, the indistinctness of the numbers of the chapters, and the absence of a cheap nonpareil edition of the whole Bible, may seem little drawbacks, but unquestionably hinder the popularity of the Revision.

The Spirit and the Spirit-born.

BY THE REV. JOHN REID, M.A., DUNDEE.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit.”—JOHN iii. 8.

THERE are very grave objections to this familiar verse, as a translation of the original. In the Greek it runs: τὸ πνεῦμα ὅπου θέλει πνέει, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. If we had not the A.V. before us, or were not familiar with it, we would, without the slightest hesitation, translate: “The Spirit breathes where He wills, and thou hearest His voice, but knowest not whence He comes and whither He goes; so is every one who has been born of the Spirit. The following objections make the familiar version an impossible translation:—

1. πνεῦμα occurs five times in the immediate context, John iii. 5–8. In four cases it is translated “Spirit”; in the other case, at the beginning of the verse (John iii. 8), it is translated “wind.” But if the New Testament translation is to proceed on rational lines, the same meaning must be given to πνεῦμα throughout the passage. It is nothing but exegetical lawlessness to make it mean “wind”

at the beginning, and “Spirit” at the end of the same verse. This of itself is enough to condemn the received translation.

2. πνεῦμα is one of the most common words of the New Testament. In all, it occurs about 370 times, and only in one other place is it translated “wind,” viz. in Heb. i. 7, “Who maketh His angels” (πνεύματα) “winds.” Apart from the question of the right translation of the word in this passage, which is still in dispute, it is well to notice, that the phrase in which it occurs is a quotation from the Old Testament, where רוח, *ruach*, is used for wind or breath and Spirit. In New Testament Scripture πνεῦμα is reserved as the name of “Spirit” or “spirit” except in cases where it is strictly qualified as in 2 Thess. ii. 8 (πν. τοῦ στόματος), *breath of the mouth*, or Rev. xi. 11 (πν. ζωῆς), *breath of life*. The proper word for wind is ἀνεμος, which occurs thirty-one times in the New Testament, and with it our evangelist was familiar (John vi. 18). One would as soon expect

that 2 + 2 should now and again equal three, as that πνεῦμα, in New Testament Scripture, when unqualified, should ever mean "wind." If words have a meaning, they should be made to say what they mean.

3. The translation of the A.V. forces those who adopt it to make remarkable admissions. Godet recognises nothing strange or startling in saying,¹ "The application of the comparison in the second part of the verse is not quite accurately expressed. It would have been necessary to say—thus take place the changes in every one who is born. But it is not in the genius of the Greek language to square the comparison and its application so symmetrically" (!). If our Lord had intended to say, "thus take place the changes in every one who is born," no doubt "the genius of the Greek language" would have proved sufficiently flexible, to allow such symmetry of application. A translation which requires to minimise the genius of the most expressive of languages, cannot surely be "quite accurately expressed." The explanation is fatal to it.

4. It is now almost certain that the conversation between our Lord and Nicodemus was carried on in Aramaic. The retention of the word "Rabbi" in the record, is regarded as a confirmation of this opinion. If so, the Greek of our gospel is a translation of the original Aramaic. *But every translation is at the same time an interpretation.* And therefore we are at liberty to conclude, that by using πνεῦμα instead of ἀνεμος, the evangelist indicates, that he understood the Lord to refer to "Spirit" and not to "wind." In this we have a first-hand interpretation of the passage.

In view of these considerations, nothing but the absolute impossibility of interpreting the literal translation, can justify the liberty which has been taken with πνεῦμα. It can, however, be shown that there is no impossibility, and not even much difficulty, in the interpretation of πνεῦμα as "Spirit." The supposed difficulty has arisen from a misconception of the truth to be expressed. The majority of commentators regard the verse as giving an illustration of the manner in which the new birth is brought about, e.g. Godet: "Thus take place the changes in every man who is born." The reference to the wind is supposed to make the new birth more easily understood. But the

fact is, that all it does illustrate, when so taken, is its mystery. It illustrates nothing but that.

But the language employed by the evangelist, distinctly *excludes* a reference, in this verse, to the manner in which the new birth is brought about. The perfect participial phrase ὁ γεγεννημένος can only mean the product of the birth, the man *after he has been born* of the Spirit. If the reference had been to the act of birth, with the intention of describing its manner or source, the tense would have been the aorist—ὁ γεννήθεις. Cf. John i. 13, οἱ . . . ἐκ τοῦ Θεοῦ ἐγεννήθησαν, "who were born of God"; John viii. 41, ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν (Westcott and Hort's reading), "we were not born of fornication"; John ix. 34, ἐν ἀμαρτίαις σὺ ἐγεννήθης, "thou wert born in sin." The exact use of the tenses is a distinctive feature of the Johannine Writings. The contrast between the aorist and perfect is very clearly seen in 1 John v. 1: "And every one that loveth Him that begat (τὸν γενήσαντα) loveth also Him that is begotten of Him (τὸν γεγεννημένον ἐξ αὐτοῦ). The manner of the new birth is described in ver. 5, "Except a man be born of water and Spirit, he cannot enter into the kingdom of God." There the aorist (γενήθῃ) is rightly used. But by using the perfect instead of the aorist here, the evangelist indicates *a comparison between the Holy Spirit and the Spirit-born.* Qualities or attributes of the Spirit are to reappear in every one "who has been born of the Spirit." The law of generation holds good in the kingdom of God, "that which is born of the Spirit is Spirit." "Like begets like." Bengel, in a clear-cut phrase, gives the true interpretation, "sic est ut hic."

When taken in this way, the difficulty of interpretation disappears, and a fresh idea is brought out regarding those who are Spirit-born. They are (οὕτως) like the Spirit. All are familiar with the idea of the Christian life as one of Christ-likeness. Here the impressive thought is expressed, that it is also one of Holy Spirit-likeness. The particular points of likeness are stated—(1) "The Spirit breathes where He wills." This expresses the attribute or quality of freedom. The Spirit does not act from compulsion or caprice. His movements are in accordance with His will. In the largest and fullest sense the Holy Spirit is free. "So is every one who has been born of the Spirit." The life of the Spirit-born is marked by this characteristic. Spiritual freedom is his

¹ *Commentary on Gospel according to St. John*, vol. ii. p. 54 (T. & T. Clark's translation).

birthright. The Christian alone is free. "Where the Spirit of the Lord is, there is liberty." (2) "Thou hearest His voice." This expresses the attribute or power of spiritual influence or communication. It also suggests, that the method is one which, like the voice, appeals to the intelligence, the heart, and the conscience. The voice of the Spirit is heard in the suggestions which quicken right thoughts, pure feelings, and holy inspirations. And the man who has been born of the Spirit, is endowed with a spiritual voice. "A holy life is a voice," says James Hinton. Such a life is instinct with spiritual influence. It appeals to other lives. It quickens in them such thoughts and emotions as are quickened by the Holy Spirit. (3) "Thou knowest not whence He comes, and whither He goes." The movements of the Spirit are hidden. We cannot trace His outgoing or mark His incoming. Mystery broods over His ways. And the spiritual life of the believer is likewise hidden. No one sees its beginning or knows its process of growth. Its fellowship with God, in ways the feet have never trod; its walk with Christ in the Word and in the world; its hopes and struggles, are all within the veil of spirit, hid with Christ in God. Even to the Spirit-born his life is largely a hidden thing. As Amriel says, "What is most precious in us never shows itself; only part of it reaches our consciousness. We ourselves, when all is said, remain outside our own mystery." The presence of these qualities in Jesus Christ, the first-born of the Spirit, bears out their application to the life of those who are to be Christlike. In Him we see the best example of freedom, the strongest power of spiritual influence, and the greatest depths of mystery. His life is still a secret, whose veil no man hath lifted.

There is only one point in this interpretation which needs further explanation, viz. the difficult phrase, *τὴν φωνὴν αὐτοῦ ἀκούεις*, "Thou hearest His voice." How, it is asked, can we hear the voice of the Spirit, when *φωνή* means *articulate* voice? We might retort by asking, "How can we hear the voice of the wind, since *φωνή* means articulate voice? The difficulty really springs from supposing that the voice here spoken of, must be audible to the sense of hearing. It may be so, as when our Lord spoke to Nicodemus; but the Spirit speaks in many ways and tones. He quickens not simply vague, indefinite feelings, but distinct, *articulated* desires and thoughts. The *φωνή* of the Spirit

expresses the word of thought (*λόγος*), not the word of speech (*ῥῆμα*). No one finds difficulty in the phrase, "The Holy Spirit said," or "Hear what the Spirit saith." These are interpreted in the line of spiritual analogy, and when that is done in the case before us, the difficulty vanishes.

As the majority of commentators are against the translation here advocated, it may be well to say, that it appears on the margin of the R.V., and is supported by Origen, Augustine, Wiclif, Bengel, Maurice, Vaughan, and Watkins.

This verse then gives us, not a description of the manner or the mystery, in which the new birth is brought about, but *an impressive description of the spiritual life*—the life of the kingdom of God, which follows the new birth. In addition, this translation provides an additional statement to that in 1 Cor. xii. 11 (*καθὼς βούλεται*) of the much-needed truth of the WILL OF THE SPIRIT. To liken His movements to those of the wind, no doubt expresses the fact that they are beyond our control. But that is brought out more strongly and intelligently, without the suggestion of caprice, of which "wind" is the fitting symbol, in the words "He breathes where He wills." Spiritual life depends on His action, but no one need lose heart, as one might easily do if His action were as uncertain as the wind. His movements are not arbitrary. The character of God the Spirit, is behind His will. Therefore the highest wisdom and the widest mercy guide its action. The sphere and time and means of His "breathing," are confined by no limit, but that of His own glorious and gracious will. And that will of His is as essentially a will to save, as is that of the Father or the Son. This revelation of the will of the Spirit, is part of the good news of the gospel. It opens wide the door of hope, and fills the soul with joy unspeakable.

The mistranslation of *πνεῦμα* not only hides this truth from the anxious, but it even misleads the wise. For instance, Dr. Monro Gibson says: "Little as we know of the motions of the wind, and impossible as we find it to control its currents, we know for certain that wherever we make space for it, in it will come."¹ But he fails to notice that that is to make the wind blow where *we* list. "Is it not," he also says, "a good thing, after all, that the wind bloweth where it listeth?" Rather let us say, is it not best of all, that the Spirit breathes where He wills, and that His actions do not *wait* on ours? Of him

¹ *Christianity according to Christ*, p. 134.

the words are emphatically true, "My ways are higher than your ways, and My thoughts than your thoughts." The movements of the Spirit, like the grace of God of which they form part, anticipate the desires and thoughts of men. Our aspirations arise from His inspirations. Just as no sinner can have a stronger desire to be saved than Christ has to save him, so no one can have a deeper yearning for spiritual life than the Holy Spirit has to impart it. "The creature" cannot "surpass the Creator." And it is with the Creator of spiritual life, in the freedom and grace of His wise and merciful will, that we have to do in this matter. There is danger in

thinking of the Spirit under the figure of "wind," and in speaking of "Him" as "it." We must hold fast the revelation of His Personal Will.

One loss, and only one, has to be met in return for this ample wealth of truth. Preachers and commentators, in adopting the above translation, will no longer be able to fly off on the wings of the "wind," and show their powers of eloquent flight in phrases like, "the sad moaning of the evening breeze," "the gentle zephyrs," "the circumambient air," and other such poeticisms, which are made to do duty for definite, instructive, inspiring, and biblical, teaching.

Professor Thomas Hill Green.

BY THE REV. PROFESSOR JAMES IVERACH, D.D., ABERDEEN.

II.

IT would leave a false impression of Professor Green were we to say that metaphysic was his chief study or his chief interest. He studied the theory of knowledge for the sake of the guidance of conduct. He believed that a bad metaphysic led inevitably to a bad ethic, and that an unworthy ethic led to false and inadequate issues in every sphere of human activity. The beautiful memoir of him by Mr. Nettleship reveals to us how varied were his studies, how many were the topics that interested him, how wide his sympathies, and how manifold were the labours he undertook for men. Politics were to him a matter of absorbing interest. Whoso reads his *Four Lectures on the English Commonwealth*, his lecture on *Liberal Legislation and Freedom of Contract*, or his great treatise on *Principles of Political Obligation*, will at once see that he was no mere metaphysician, no dweller amid "abstractions," but a living man among living men. See how he talks about parliamentary reform. "We who were reformers from the beginning, always said that the enfranchisement of the people was an end in itself. We said, and we were much derided for saying so, that citizenship only makes the moral man; that citizenship only gives that self-respect, which is the true basis of respect for others, and without which there is no lasting social order or real morality. If we were asked what result we looked for from the enfranchisement of the people, we said that is not

the present question. Untie the man's legs, and then it will be time to speculate how he will walk." Again: "Our present system of great estates, as I believe, gives a false set to society from top to bottom. It causes exaggerated luxury at the top, flunkeyism in the middle, poverty and recklessness at the bottom. There is no remedy for this poverty and recklessness as long as those who live on the land have no real and permanent interest in it. . . . It is this debased population that gluts the labour-market and constantly threatens to infect the class of superior workmen, who can only secure themselves, as I believe, by such a system of protection as is implied in the better sort of trades-union. This is an evil which no individual benevolence can cure. Ten thousand soup-kitchens are unavailing against it. It can only be cured by such legislation as will give the agricultural labourer some real interest in the soil" (*Works*, vol. iii. p. cxii). To tell of his interest in education, both elementary and advanced, of his political and municipal activity, of his influence as a tutor and a lecturer, and of his work as an active member of the university, would lead us too far afield. In truth, no human interest was alien to him. But of these things we do not propose to speak. What further space we have will be devoted to Green's teaching on ethics and theology.

For Green the key to metaphysics lay in the fact of self-consciousness. This is the distinctive

prerogative of man, which places him in a class by himself and unites all men to each other, and yet makes each man a distinct unit in himself. In this fact of self-consciousness then, is the central conception of Green's philosophy, and from it he went forth to find a scheme of thought in which each man is an end in himself, and yet an end which can be realised only in relation with the whole world of things and persons in which he finds himself. Accordingly, we find in his works that personality is the essential feature of human nature; but personality can be deep and full only in proportion to the breadth and depth of the relations of the individual to other beings and to other men. What a man is in himself as a spiritual being he can comprehend only when he realises his position as a member of the vast organism made up of the self-conscious beings who are and have been and will be. This is the essential element of Green's moral teaching. In his metaphysic and psychology he looks at man as a self-conscious being who feels and thinks, and by feeling and thinking brings himself to apprehend the common knowledge and experience of humanity, and to increase them; so in ethics, Green looks on man as the source of action. For to him "the will is not some distinct part of a man separable from intelligence and desire, nor a combination of them. The will is simply the man himself, and only so the source of action." We get rid of the endless discussions about faculties and other abstractions of like order. We are able, under Green's guidance, to look at the man as a whole. We are not troubled much with intellect, desire, will; but we are made acquainted with men who think, feel, and act. How great a gain this is we shall readily understand if we reflect that scarcely any book on English psychology has ever touched on the question of personality. As a rule, English psychology discuss faculties as if they had an existence apart from the self. But with Green we are never allowed to forget that all experience is of the self, and all conduct is with a view to realise the self.

Thus, in the *Prolegomena to Ethics* a note is struck almost unheard of in English ethics up to his time. It is akin to what we read in the metaphysic, for there, too, personality is the great conception. Take the following: "Meanwhile, as must constantly be borne in mind, in saying that the human spirit can only realise itself, that the

divine idea of man can only be fulfilled in and through persons, we are not denying but affirming that the realisation and fulfilment can only take place in and through society. Without society no persons; this is as true as without persons, without self-objectifying agents, there could be no such society as we know. Such society is founded on the recognition by persons of each other, and their interest in each other, as *persons*—i.e. as beings who are ends to themselves, who are consciously determined to action by the conception of themselves, as that for the sake of which they act. They are interested in each other as *persons*, in so far as each, being aware that another presents his own self-satisfaction to himself as an object, finds satisfaction for himself in procuring or witnessing the self-satisfaction of the other. Society is founded on such mutual interest, in the sense that unless it were operative, however incapable of expressing itself in abstract formulæ, there could be nothing to lead to that treatment by one human being of another as an end, not merely a means, on which society, even in its narrowest and most primitive forms, must rest" (*Prolegomena*, pp. 199, 200). Society realised in individuals, and individuals realised through society. Man never to be used by his fellow as a means, but always as an end; man bound to realise himself, and to realise the moral ideal in himself, such are the often recurring ethical thoughts of Green. The moral ideal has a personal character, and is to be realised through persons and in persons. From this central point his discussion spreads out in many directions to most fruitful issues. This point of view determines his views of institutions, usages, customs, nationalities, even humanity itself. For to him humanity is an organism which tends more and more to realise itself, till it becomes a kingdom of moral persons, in whom the one divine mind has gradually reproduced itself.

But perhaps the most distinctive part of his ethical discussion is that on freedom. No doubt the main part of this contribution to ethics is due to Hegel, but Green has made it his own, and has been largely the means of making a home for this rational conception of freedom in our mother tongue. In truth, all British philosophers who have worked under the influence of Hegel have helped to deliver us from the vain notion that the freedom of the will could be discussed as if it were a problem in dynamics. For ages the question

was discussed as to whether the will were free, whether it was determined by the stronger motive, and on these terms there could be no solution. On the one hand, an undetermined will was a monstrosity, and an irrational absurdity; and, on the other hand, a will absolutely determined by the strongest motive, as a balance dips in the direction of the greatest weight, leaves to such a will no ethical meaning. But Hegel and his followers lift the problem out of the sphere of mechanics by the phrase which unites the antimony, and gives a rational meaning to freedom. Freedom is self-determination. It belongs to self-conscious beings who have the power of forming an ideal, and of taking means to realise it. In thought, it means that we must bring our thought up to the objective standard of the time; in conduct, it means that we must make our conduct uniform to the objective standard of the right and the good.

With Green, therefore, self-consciousness is the key both to metaphysics and to ethics. Because man is a self-conscious being, knowledge is possible; and because man can form an ideal, and can strive to make his conduct conform to it, ethics is possible. We cannot describe the steps which Professor Green takes in the application of this category to all the problems which arise in metaphysics, ethics, psychology, and logic. On the one hand, he has to deal with the problem of the unity of the world, the unity of history, and the unity of the human organism throughout all time, and to show how in the light of self-consciousness we can arrive at the notion that man and the objects of his knowledge form part of one system, and that the system is a rational, ordered system. In this part of his work he has succeeded, and has taken his place among the great thinkers of the world. But in ethics a great deal of his work will have to be done over again, and something which is lacking has to be supplied. We venture to suggest that here Green has not been faithful to his own principle, and has not given to self-consciousness all the rights it can claim. He has not fully recognised all that is implied in personality. Self-consciousness in his ethical system tends to vanish, and is replaced by a universal self, which is sometimes set forth as that which thinks in all thinkers. To take one out of many passages bearing on the point: "Our formula then is, that God is identical with the self of every man, in the sense of being the realisation of its determinate possibilities, the completion of

that which, as merely in it, is incomplete and therefore unreal; that in being conscious of himself man is conscious of God, and thus knows that God is; but knows what He is only in so far as he knows what he himself really is" (*Works*, iii. p. 227). Again: "If, then, we are in earnest in speaking of a 'development' of humanity, we must suppose an eternal self-consciousness, which is all that the human self-consciousness has in it to be, and which is conscious of the latter, not merely as a fact, but as an integral element in it, our being and life; and secondly, we must think of the end of human development as one in which what we know of our personality is not extinguished, but survives in a more adequate form as a state of being in which that reconciliation of the claims of persons, as each at once a means to the good of the other and an end to himself, already partially achieved in the higher forms of human society is completed" (*Works*, iii. p. cxli). The crucial question is not answered either here or anywhere else in the writings of Professor Green, What is the relation of the universal self-consciousness to the self-consciousness of finite beings? Are we to conclude that God is personal only in man, and man immortal only in God? We have sought with all diligence to find out Professor Green's meaning; but neither from him, nor from any who agree with him, can we find any answer to this question. Is God anything in Himself? Is there a divine centre of thought, activity, blessedness; and is there an existence of God for Himself? Green's way of speaking about the universal self-consciousness seems to imply that it has no reality in itself; the only reality it has consists in the fact that it is the logical subject of all possible experience. The attempt to unify the divine and human subject seems to destroy the reality of both.

The appeal must always be to the self-conscious subject. To quote Professor Seth: "There is no deliverance of consciousness which is more unequivocal than that which testifies to this independence and exclusiveness. I have a centre of my own, a will of my own, which no one shares with me or can share, a centre which I maintain in my dealings with God Himself. For it is eminently false to say that I put off, or can put off, my personality here. The religious consciousness lends no countenance whatever to the representation of the human soul as a mere mode or efflux of the divine. On the contrary, only in a person, in

a relatively independent or self-centred being, is religious approach to God possible. Religion is the self-surrender of the human will to the divine. 'Our wills are ours to make them thine.' But this is a *self-surrender*, a surrender which only self, only will, can make" (*Hegelianism and Personality*, pp. 217, 218). It is no doubt a much more difficult task to think of a system of self-centred beings, as existing in a unity, and uniting together for a common end, than to think of a universal self-consciousness which becomes conscious in finite beings. In the former case, we have to find a rational basis for common knowledge and common action, which will also have regard to the possibilities of each self-centred individual. This requires a larger calculus; but then it has the advantage of recognising what is true, and it can look both at God and the individual man, and on humanity as something real. The whole of things need not be looked at as self-determination of an eternal subject. On the contrary, we may reach the higher thought of God and man as real persons, as beings possessed of freedom, self-consciousness, and self-determination, existing in a community in which each is recognised as real in himself and real in his relations to all others. For a universal self-consciousness is no adequate idea for God, nor is even self-consciousness an adequate conception for man. Nor is the Hegelian formula one which recognises the true idea of personality.

Green's philosophy becomes most inadequate when it becomes a philosophy of religion. We have indeed no complete exposition of his views on this topic, but we have many references, and to himself his philosophy was eminently a religious one. But the same defect is found in his philosophy of religion as is found in his ethics. He has not recognised the full significance of humanity, and therefore he has not recognised the significance of Christ. His paper on Christian Dogma is most instructive, both in itself and in the light which it casts on the working of his mind. It helps us to understand that for Green, notwithstanding all that he has written on self-consciousness, the essential character of philosophy consists in that it is a "system of ideas." The self is for the ideas, is valuable as that by which the system of ideas can be worked out and brought into clear consciousness. But in a mere system of ideas there can be no recognition of the fact that every man, as respects

conduct and character, is in some sense unique; and the same circumstances are not the same for any two men. Following Baur, Green gives us a history of the manner in which the Jesus of the gospel history has become the Christ of the creeds. The result shortly is "of Christ's life, as a series of occurrences enacted in this world of space and time, no concrete representation can henceforth be formed, no intelligible predicates can henceforth be applied to it." He tries to show how, in endeavouring to construe to itself the doctrine of the person of Christ, the Church abstracted more and more from the attributes of the historical Christ. It may be admitted that the Church had a difficult task to do, and it may be that she has not yet succeeded in making clear to herself all that is implied in the doctrine of the person of Christ. But when philosophy, either in the hands of Green or of any other, has made clear to itself what is implied in personality; when it can adequately explain any one human individuality, and place him, as a product fully accounted for and duly labelled, in a system of ideas, it may then say that theology has failed to give a complete account of the person of Christ. Has Green thought of how many contrary—we might say, contradictory—notions are united in self-consciousness? Personality is the unity of many opposites, and for these philosophy has not yet found a formula. If in Christ, then,—even in the historical Christ,—we have a larger number of opposites; if in Him we have the meeting of the infinite and the finite, the union of God and man, of absolute self-assertion with utter self-denial, the consciousness of infinite power with the constant resolution never to use it, it is not surprising that we are somewhat unable to assign to them a mere place in a system of ideas. But we may see, notwithstanding, that through the personality of Christ lies the most hopeful way for the search after absolute truth. But for Green the historical Christ has vanished, and has been succeeded by the idea. "To the modern philosopher the idea itself is the reality. To them Christ is the necessary determination of the eternal subject, the objectification by this subject of himself in the world of nature and humanity."

The eternal subject, however, can never be accepted as a substitute for the living God, nor can mankind afford to take the "idea" of the modern philosopher as a substitute for the living Christ. Ideas are only ghosts after all, and are simply

abstractions which fall short of, or are one-sided descriptions of, objective realities. What is to hinder us from continuing to think of Christ after the fashion of a Paul or a John; or what is to prevent us from seeing in His concrete person that union of all opposites from which nothing but sin and evil are excluded. Green himself has taught us a better way of looking at personality than was current in other philosophies. We have only to follow him when he shows us the philosophical and

ethical truth of self-consciousness, to reach some conception of the truth of the personality of Jesus Christ. We have only to refuse to place personality under the iron mechanical rule of an impersonal idea to get rid of many things which he has rather inconsistently brought upon us. But of all things we are sure that, come what may, men will not give up the Christ, and if philosophy can exist only by attenuating Him to an idea, then so much the worse for philosophy.

Judaism and Higher Criticism.

BY THE REV. JOSEPH STRAUSS, PH.D., M.A., RABBI.

IN THE EXPOSITORY TIMES of November there are some reflections on the future of Judaism, its relation to the Higher Criticism and to Christianity.

Its relation to the Higher Criticism is spoken of rather despondingly, as if Judaism could not accept the results of a true criticism of Holy Scriptures. My purpose is briefly to show that the criticism of Scriptures is nothing new to Judaism, and that it would long since have ceased to exist if it were not by virtue of its fundamental principles of religion and morality strong enough to survive ephemeral attacks. And surely the intrinsic value of passages and books which modern criticism places later than the common view assumed is not impaired thereby, even granted that some, certainly not all, modern theories are correct.

Philo, the Alexandrian Jewish philosopher, 54 A.D., who is responsible for much that Christianity possesses, treats many passages of the Bible allegorically or parabolically.

In the pages of the Talmud, 300 B.C.—600 A.D., we find critical views concerning the authorship of certain passages and books of Scriptures uttered with a boldness that will even astonish modern critics. This is the more remarkable, as the Talmud is considered a guide-book of religion by so-called orthodox Jews. To my opinion, however, it is one of the greatest works of reform that has been handed down to posterity. For its main task is to adapt the biblical laws and the Jewish religion to the circumstances and exigencies of the times and countries in which Jews resided after exile and dispersion. What a radical reform, for instance, is the rule laid down in the Talmud (and accepted by

all Jews irrespective of creed or section), which pronounces that the law of the land in which the Jew resides is the law that must be obeyed by him (רִינָא דַּמְלְכוּתָא רִינָא).

Now, in the treatise of Bawbhaw Bathraw, several pages are devoted to the discussion regarding the authorship of some passages and books of the Bible. One Rabbi asserts that the eight last verses of the Pentateuch which report the death of Moses cannot have been written by Moses himself, but by Joshua.

Another doctor, speaking of Job, makes the daring assertion, "Job never lived, nor was he created"; but the book is a parable, *i.e.* a poem invented by a poetic mind (אִיּוֹב לֹא הָיָה וְלֹא נִבְרָא) (אלא מִשַּׁל הָיָה).

Of Isaiah, Proverbs, Song of Songs, and Ecclesiastes, it is asserted that they were written by men of the great synagogue, which actually brings these books down to the time of the Maccabees.

I cannot give the whole extract here, which may be left for some other occasion, but the discussion in that treatise is highly significant.

Coming down to the dark Middle Ages, we meet with some of the greatest lights of Jewish scholarship and biblical criticism shining in the Pyrenean peninsula.

Ibn Ezra (born 1088, died 1167), the great scholar, thinker, and poet, whom Spinoza admirably quotes, and who is therefore the forerunner of modern criticism, doubts the Mosaic authorship of (a) the verse, Gen. xii. 6, "And the Canaanite was *then* in the land"; (b) Gen. xxxvi. 31-43, and other passages.

The immortal Maimonides (born 1135, died 1204), in his wonderful work, *More Nebhuchim*—"the guide of the perplexed," is similarly free, and is in advance of many of our modern critics in treating of the anthropomorphic and anthropopathic expressions in Holy Scriptures.

Spinoza (born 1632, died 1677), who remained a Jew in spite of the attempts of his Protestant and Catholic friends to convert him; Moses Mendelssohn (born 1729, died 1786), and a number of Jewish scholars of our century, might be quoted as instances and proofs, that with the acceptance of the results of honest criticism, it is not only possible to keep within the fold of Judaism, but that it is

the duty of a Jew to "investigate well," and to "prove all things, and to hold fast what is good."

For this very reason, the modern enlightened Jew cannot accept the "Messiah" of St. Paul or any other apostle. He does not, however, look with contempt upon Christianity, as only ignorance or narrow-mindedness can assert, but he considers it sympathetically, and, with the great Moses ben Maimon, sees in it another form of Judaism, whose mission is to spread the worship of the Most High God among the nations, in order to verify and consummate the promise given to Abraham: "And in thee shall all the families of the earth be blessed."

The Teaching of our Lord as to the Authority of the Old Testament.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER AND BRISTOL.

THE LORD'S TEACHING AS TO THE LAW.

I.

WE now proceed with the details of the appeal to Christ in reference to the Old Testament. This appeal, we have seen in the foregoing address that we are fully entitled to make; and we have further seen that the fulness of divine knowledge, which we must ascribe to our Lord and to His teaching, indisputably warrants our accepting as conclusive and final the answers to that appeal, whensoever they can be shown to be either included in, or legitimately deducible from, the recorded teaching of our Lord.

But first of all, What exactly is the tenor of our appeal? Is it not substantially this?—for guidance in our estimate of the view of the Old Testament that is now pressed upon us by modern teachers, and has been set before us, both in its full and in its modified form in a foregoing paper.

Such is the tenor of the appeal. Now in what form can the answer be given? Can it be otherwise than by the utterances of Christ in regard of the Old Testament, and the deductions that may legitimately be drawn from them? If this be so, then it will at once be seen that the utmost care must be taken in selecting out of the numerous

references of Christ to the Old Testament only those that bear directly, or by just and clear inference, on the subject-matter of the appeal. It cannot be too strongly urged that when we appeal to the words of Christ as authenticating the Old Testament, we must make it clear to demonstration what it is that they really do authenticate. The loose and popular way in which the appeal to Christ's words has often been made has greatly impaired, in many cases, the validity of the argument, and has raised prejudices against the whole nature of the appeal, from which, as we have partly seen in the preceding address, even writers of high character have not been able to free themselves. The *ad captandum* argument, bad always, is pre-eminently bad and reprehensible in momentous controversies like the present.

We shall have, then, to exercise the greatest care in our selection of the references of our Lord to the Old Testament, and especially to be on our guard against pressing them beyond what they will logically and exegetically bear. The references of our Lord which bear directly on our present controversy are confessedly few; but the references to the Old Testament, and the citations which He vouchsafed to make from it, are very numerous, and these references and citations do indisputably create impressions which are of great subsidiary

moment, and often carry conviction where more direct arguments may seem to fail. A few of these impressions, derived simply from a general review of these citations and references taken as a whole, it may here not be inappropriate to specify. They are but impressions, but they are impressions which many of us will recognise as having exercised considerable influence on our estimate of the real nature and trustworthiness of the Old Testament. Of these general impressions we may mention three or four that seem to bear most upon present controversies.

The first relates to the form of the written Word, and is this—That the Old Testament to which our Lord referred was practically identical with that which we have now in use. There are, as we well know, many instances in which the exact words as quoted by our Lord are not found in any text. It may even be true, as asserted by a very competent writer, that the text of the Hebrew Scriptures in current use in our Lord's days was not the same in all respects as that which we now have: still the deviations when analysed are of a nature that certainly does not invalidate the general truth of the impression. We may be thankful that the text which we have is as pure as it seems to be. That much, however, remains to be done in this particular department may be perfectly admitted.

A second impression certainly is—That our Lord's knowledge of the Scriptures of the Old Testament, speaking humanly, was of the most exact and comprehensive nature. This impression is created not only by the numerous citations or references, extending as they do from Genesis to the Second Book of Chronicles, but also by the reminiscences, so to speak, of the Old Testament which our Master's words seem constantly to be bringing home to us. And it is worthy of note that they are reminiscences solely of the canonical Scriptures. Not only is there no citation directly made from the Apocrypha, but, as seems most probable, not even a reference to it, or an echo from its words.¹

A third impression relates to the general aspect in which our Lord regarded the Scriptures which He cited or alluded to. That He regarded them as pre-eminently Holy Scripture, cannot possibly be doubted. This is shown indirectly by forms of reference or citation: "The Scripture;"² "The

Scriptures;"³ "The law and the prophets,"⁴ in reference to the whole of the Old Testament; "The law,"⁵ in similar inclusive reference; "The Scriptures of the prophets,"⁶ and, on one occasion, somewhat significantly, "all the things that have been written *through* the prophets;"⁷ and lastly, the solemn "It is written,"⁸—these all being known forms of referring to Holy Scripture in the time of our Lord, and certainly implying that as they were regarded by our Lord's contemporaries, so were they regarded by Him.

We may mention yet a last impression which seems produced by a very large number of passages, viz. that there was a divine fulness in whatever was cited or referred to,—something far beyond the letter, depths of meaning really to be found even in what might seem the simplest forms of expression: in a word,—that the Scriptures of the Old Testament were really God's Holy Word, and were so accounted by Him Who referred to them. The Lord's reference to the words "the God of Abraham, the God of Isaac, and the God of Jacob,"⁹ as having been spoken by God, will occur almost at once as an illustration that perhaps, more than any other, has tended to deepen the impression I am now alluding to.

These are simply a few general impressions. Yet if we paused here, and went no further in our appeal to our Lord on the nature of the Old Testament, would it be easy to resist the conviction that a view of Holy Scripture such as we have considered in the Analytical view could never be in harmony with these impressions? Books, some of them written at a late date for the advancement of the claims and interests of a special class, dramatised compositions, fictitious or rewritten histories,—how little could they deserve to be spoken of in the terms or regarded under the aspects in which, and under which, they were spoken of and regarded by the great Teacher. What a conviction just these few impressions seem to bring home to us that He Who came to bear witness to the truth¹⁰ could never have borne such a witness as that which is implied in what has been already said, if the writings of the Old Testament

³ John v. 39.

⁴ Luke xvi. 16, comp. Matt. xxii. 40, and conversely Matt. xi. 13.

⁵ John x. 34.

⁶ Matt. xxvi. 56.

⁷ Luke xviii. 31.

⁸ Matt. iv. 4, 7, 10, *al.*

⁹ Matt. xxii. 32; Mark xii. 26.

¹⁰ John xviii. 37.

¹ See Ladd, *Doctrine of Sacred Scripture*, vol. i. p. 55 (Edin. 1883).

² John vii. 38, comp. ver. 42; x. 55.

really were what they are represented to be by modern analysis!

But impressions are but impressions,—though I know not whether in subjects like the present they may not exercise an influence more truly to be depended on than many a formulated argument. At any rate they have their value, and may deserve to be considered as manifestations of a kind of spiritual instinct that cannot wholly be ignored. Still our appeal to Christ must go much further than this; we must leave impressions and pass onward to those definite statements and inference-bearing utterances which are readily to be found amid the very numerous references of our Lord to the Old Testament.

1. Let us take then, first, that cardinal statement in which, at the very beginning of His ministry, and under circumstances of much solemnity, our Lord distinctly specified His own relation to the Scriptures of the Old Testament, and especially to the law, whether in its more restricted or its more exclusive reference. This relation was stated both negatively and affirmatively, in short and precise terms, and corroborated by a further statement marked by a similar directness and precision. The words of our Lord to which we are now referring, as we probably well remember, are from the Sermon on the Mount. They immediately follow the Beatitudes and the short opening address to the disciples, and form in effect the text for the earlier portion of the Sermon. The words are these: "Think not that I come to destroy the law, or the prophets: I came not to destroy, but to fulfil. For verily I say unto you,"—observe how attention is solemnly called to what follows,—“Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.”¹

Words could not be stronger. They were addressed primarily to the disciples, but, as is afterwards clearly indicated,² to many of the thronging multitude besides. The intention of the words was to prepare for a right understanding of the illustrations which followed; and, it may be, also to check vague hopes of covenant-changes which old prophecy might seem to justify,³ and which actually were imputed to St. Stephen a very few years afterwards.⁴ Hence the distinctness and

precision of the Lord's declaration. There can indeed hardly be any doubt as to the exact meaning. The only questions that can possibly be raised are in reference to the sense in which the term “the law” is to be understood, and to the nature of the Lord's fulfilment of it. That “the law” cannot be restricted to what is now termed the moral law, as contrasted with the priestly or ceremonial law, seems certain, even though the illustrations are from the moral law, as such a restricted use would be contrary to the use of the word in all similar passages in the New Testament. It can only mean the whole Mosaic law,—the books of the law, as every Jew of the days of our Lord would have understood this term to include and signify. Nor can there be much doubt as to the sense in which Christ speaks of Himself as come to fulfil the law. He fulfilled the law when, whether by word or deed, He set forth its innermost meaning and contents,—all in fact that was designed by God when the law was declared,—or the ceremonies, in obedience to His divine word, enjoined upon the covenant-people. Precepts, enactments, ceremonies, types, and symbolical details, all were to have their essential meaning and purpose brought out by the great Teacher, and to receive their completion and consummation in Him. And from this law thus comprehensive and diversified no jot or tittle was to pass away, until all things should be accomplished, and this present age should melt into the age that is to come.

What a revelation; how suggestive and how full of teaching in reference to questions that are now exercising our thoughts. If Moses the man of God, in obedience to the commandment of God, set forth the law in the varied forms in which it has come down to us, in the books which are associated with his name, such a revelation as that which we are now considering becomes conceivable. We can understand that even the ceremonial, as involving the typical, is to lose no jot or tittle of its spiritual reality until this dispensation pass utterly away. Its very typical connexion with Christ clothes it with what might be termed a provisional perpetuity, an endurance till all things be accomplished. God has spoken, and His word, even in what might be considered as by its very nature only for a time and a season, endures as to its essential and absolute elements. All this we can understand and realise; but it is on the tacit assumption that

¹ Matt. v. 17, 18; comp. Luke xvi. 17.

² *Ib.* vii. 28.

³ See Jer. xxxi. 31.

⁴ Acts vi. 11, 14.

those constantly recurring words in the books of the Law, "And the Lord said unto Moses," are not to be reduced to a mere liturgical formula, but to be accepted as meaning what they say. Deny this, however, directly or inferentially,—imagine the writer of the Exile using the convenient form of words to introduce what he might have thought Moses would have said if the circumstances had ever come before him: in a word, adopt the current theory of the Priestly Code, as it has been set forth in a preceding address, and we find ourselves far in the realm of the unthinkable. That the "idealisations" of the pious Jew of the Exile should be so spoken of by Him, "through Whom came grace and truth,"¹ must seem, at any rate to all plain believers in God's Holy Word, as beyond the possibilities of our conception. For it to be

¹ John i. 17.

possible to entertain such a conception, we must first conceive the idealiser to have been inspired to write as he did write; but an inspiration that can be compatible with continually attributing to God utterances and enactments alleged to have been made to Moses, when they were due only to an interested writer, who was making use of the great Lawgiver's name, is an inspiration that is outside all reasonable and reverent consideration.

We contend, then, that the assumptions involved in the Analytical view relating to the origin of the Priestly Code are not consistent with the solemn declarations of our Lord in reference to the Mosaic law, which we have just been considering. If the Analytical view is to be maintained, much more than the jot and tittle will have to be surrendered to the ever-increasing demands of modern analysis.

Our Debt to German Theology.

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IV.

LET us now indicate some of the directions which theological study is now taking in Germany. One touches the beginnings of Christian doctrine. If there is any age that deserves to be called the dark age of Christian history, it is the second century. And yet it is just then that Christianity makes the transition from inspired to uninspired guidance. Then the New Testament comes to recognition, and the outlines of the form which doctrine is to take are being drawn. What were the conditions under which the work was done? This is one of the questions which our day is seeking to answer by collecting and analysing all that remains to us of the Christian writings of that time. Dr. Harnack, of Berlin, is the leader in the inquiry. In his great work on the growth of Dogma, he gives us what he conceives to have been the course which events took. In substance it is the same that is advocated with less apparatus of learning in Dr. Hatch's volume, *The Influence of Greek Ideas and Usages on the Christian Church*. Pfleiderer takes the same line with important divergences.¹ "The Hellenising of the Gospel" plays a great part in the theory. Undoubtedly

¹ In his *Urchristenthum*.

there is an element of truth in the theory represented by this suggestive phrase, just as there was in Baur's exploded theory of Paulinism and Petrinism. The human expression of revelation must be coloured by the mental and moral atmosphere of the countries in which it appears. Judaism is no less an example of this truth than Christianity. But Harnack and Hatch seem to give the impression that the content as well as the form of Christianity is largely Greek. For example, the entire system of Gnosticism is brought within the line of Christian development. Marcion, Valentinus, and other Gnostic teachers, are supposed to have had almost as much to do with the shaping of Christian faith as, say, Origen, Tertullian, Athanasius. If so, Church History has certainly done great injustice to the former. Gnosticism has generally been regarded as outside the Christian line, influencing and borrowing from Christianity as every heresy did, but still itself non-Christian. Now, as matter of fact, which of the characteristic features of Gnosticism passed into the Christian Creed? Its doctrine of creation belonging to the darkness, the emptiness which stands over against the light, the celestial fullness?

Its doctrine of emanations and æons as applied to Christ? Its exaltation of knowledge above faith? A theory that maintains such positions is certainly not lacking in boldness. As well contend that the first article of the Apostle's Creed teaches Gnostic doctrine.

A writer, whose teaching is exciting much discussion in Germany, is Ritschl, who died but a short time ago, and whose school includes some able men. The great Christian doctrines undergo a complete transformation at his hands. The names only remain the same. Sin is reduced to ignorance, forgiveness is our recognition of God's unchangeable favour, atonement in the sense of expiation is rejected. Salvation is God's gift to the Church, not to the individual; church membership is the title to it. The only attribute in God is love; right or justice is an appendix of love. At first sight, Ritschl seems to forbid all metaphysics in theology. But it is not so. He has a very pronounced system of metaphysics of his own, his ground being the Kantian distinction between the speculative and the practical reason. He only rejects the metaphysics of Church doctrine. In appearance his system is intensely biblical, the Old and New Testament supplying his material. Yet he has no doctrine of inspiration; that would be metaphysics. His teaching about Christ is exceedingly enigmatic. He calls Christ "Divine," and speaks of Him as Redeemer and Saviour. Yet it is certain that these terms mean something different in his system from what they do with us. A writer, who has evidently read Ritschl closely, says: "Ritschl is resolutely ambiguous in his doctrine of Christ's person. And, so far as we can break down his guard, we find that, in spite of the use of the Divine name as applied to Christ, the school of Ritschl really regard Christ as a uniquely endowed man—and no more."¹ Ritschl rejects the notion of direct intercourse and fellowship with God on the part of the individual. This doctrine which forms the core of living Christianity in every Church without exception is discredited as Pietism, fanatical subjectivism, and the like. It is not likely that teaching which empties every doctrine of its old meaning will ever take deep root. We may safely leave it to be dealt with by the robust German intellect.²

Another field in which German thought has tried to advance is the doctrine of the Incarnation. The faith of the Church as to the Lord's person was settled with the adoption of the early creeds. Since then thought on the subject has stood still. The controversies of the Reformation turned on other points. But recently a school of German divines—including Ebrard, Gess, Thomasius, Martensen—has endeavoured to carry the development further. Taking St. Paul's phrase, "emptied himself" (Phil. ii. 7), as the starting-point, they have tried to define the mode of this self-emptying. Differing in some respects, they still hold in common that the Eternal Son, in becoming incarnate, renounced for a time "the form of God," in which He had existed from all eternity, and restricted Himself within the dimensions of human nature. His humiliation lay in His being a mere man, His exaltation in resuming the divine form at the Ascension. Yet scarcely a "mere" man, else the resumption of divinity by a "mere" man deepens the mystery. The speculation is not without attractions. It explains certain passages in the Saviour's life perfectly—His prayers, His ignorance of some things, His habitual dependence on the divine will. A question often raised is whether Christ wrought miracles by His power as God or by power delegated to Him. The Kenotist school, of course, take the latter position. Dr. Laidlaw, in his *Exposition of the Miracles*, says (p. 72): "A large array of passages plainly favour the idea of a resident indwelling power on which He draws at will. Other passages, not so numerous, yet clearly enough suggest the idea of a power not indwelling, but transcendent, called into play by the prayers and faith of Jesus. We must conclude that the two ways of regarding these works as wrought by faith and yet wrought by an indwelling power are not mutually exclusive, but rather mutually complementary." Laidlaw's final view is that the miracles were wrought by Christ, not as the Divine Son, but as the Second Adam, possessing in perfection control over nature which unfallen man would have possessed in part. We cannot further discuss the subject. It is a fascinating one to all who regard the Incarnation as the central fact in God's government of the world. St. Paul's phrase may hold the secret, but he has not explained it, and we cannot. Our theories are mere guesses. The Kenotist divines hold by Scripture and the

¹ Mackintosh, *Essays towards a New Theology*, p. 139.

² See pamphlet by Frank, *Zur Theologie A. Ritschl's*.

early creeds; their discussions are full of suggestion. Whether they make good their position or not, they do splendid service in fixing our gaze on the person and work of the Redeemer. Dr. Bruce's work on *The Humiliation of Christ* is the best English exposition of their teaching (Lect. IV.).

The Germans have set a noble example to other Churches of devotion to the higher walks of sacred learning, and the example has not been without influence. In some quarters there is a strange prejudice, not merely against the higher theology, but against theology altogether. We say "strange," because if theology is to our knowledge of spiritual things what science is to our knowledge of the physical world and philosophy to our knowledge of the mental world, we might as well discard science and philosophy. The very fact that heretics always denounce theology as the root of all the evils of the Church, may perhaps suggest that it renders no mean service

in exposing error. We can no more help being theologians than we can help being philosophers. Those who denounce systems of metaphysics and dogma have systems of their own, as we have already seen. The only question for us is whether we will have a true theology or not. A Church that should discourage or neglect theological study, or limit its aims to the satisfaction of practical needs, would lose hold on the highest intelligence of the day. Plato and Bacon, Newton and Butler are not "popular" teachers, as Spenser and Milton, Wordsworth and Browning are scarcely "popular" poets, but they make teachers and poets. The few who in every Church devote themselves to the work of research do incalculable good in keeping up a high standard of knowledge. Roman Catholic, Anglican, Presbyterian, Congregational—all recognise this fact. Of scholars, as well as of pastors and evangelists, may "the bright succession run through the last courses of the sun."

In Memoriam

FENTON JOHN ANTHONY HORT, D.D., LL.D., D.C.L.

By THE REV. PROFESSOR W. MILLIGAN, D.D., ABERDEEN.

NOTHING but the request of one of his dearest and most universally honoured friends could tempt me to break, by any words of mine, the deep silence that now reigns around the grave of my beloved friend, Dr. Hort, in the Mill Road Cemetery, Cambridge. Dr. Hort was one who never sought the applause of men; and had he expressed any wish as to the manner in which his memory should be regarded by the world, he would have simply said, Let me rest in peace. He would have clung to the thought that he would be remembered with tender and loving affection by a few, and that in their hearts he would hold a place which could never be lost either through length of time or change of circumstances. He loved his friends with an intensity of affection of which only natures as true and simple as his are capable, and it was in their answer of love to love that he rejoiced. Not that he despised the world, or that there was the slightest trace of cynicism in the feelings with which he regarded it. He thought of it with

respect, and confidence, and hope. But his own heart needed more than it was in the power of the world to give, and his own wish would have been only to live on in the hearts of those nearest and dearest to him, and of those friends towards whom his affection brimmed over like a too full cup, and to whom he had knitted himself, as they were knitted to him, by bands of steel. I feel also that I cannot speak of him as he ought to be spoken of, for no words will convey to men in general a correct impression of what he was, or can even contain the meaning which those who were most intimate with him would desire them to bear. Yet it is right that something should be said of him whom we have lost, partly perhaps because the utterance of the mouth gives the heart relief, mainly because the recalling what he was may stimulate ourselves and others to try to be more like him.

The facts of his life are few, and may be told in a single sentence or two. He was born at Dublin

in 1828, so that when he died on the 30th November last he was in the sixty-fourth year of his age, but still in the full maturity of his powers. Of his early training and of his distinguished career at Cambridge it is not necessary to say much. The particulars will be found in the beautiful tribute to his memory paid, in the *Cambridge Review* of the eighth of this month, by one who was once his pupil, and more recently his colleague in a professorship of the Divinity School of Cambridge, Professor Ryle, son of the well-known Dr. Ryle, now Bishop of Liverpool. Let it be enough to say that he was educated at Rugby under Arnold and Tait, and that at College he was a bosom friend of such men as Lightfoot, Westcott, and the present Archbishop of Canterbury. In 1852 he was made a Fellow of Trinity. In 1857 he was appointed to the College living of St. Ippolyts, near the Hitchin Station of the London and North-Western Railway, and in the same year he married. In 1872 he was made Divinity Lecturer of Emmanuel College; in 1878 Hulsean Professor; and in 1887 Lady Margaret's Professor of Divinity in the University. In this last post he died, and in the chapel of his own College of Emmanuel the sad ceremonial preceding his funeral took place. Within that College he had studied and taught. It had been the first to open to him the wide sphere of usefulness which he afterwards occupied with so much good to others and honour to himself; and no spot of earth could have been more fitly chosen than its chapel for the gathering of the mourners who, in bitter grief, but not the less with grateful recollections and triumphant hopes, accompanied his body to the grave.

Although the active life of Dr. Hort may in the minds of many be associated mainly with his work in the New Testament Revision Company, of which he was made a member at its formation in 1870, it must not for a moment be imagined that it was confined to the ten years during which that Company pursued its labours. He had been from the first, and all along, a student of the most earnest, thorough, and devoted kind. He had indeed been prepared, as few members of the Company had been, by a long course of toil in biblical study generally, and more especially in the study of the New Testament text, for the part which he took in the work of revision. People are apt to imagine that translation was the main work

of the Company, but they are mistaken in thinking so. By much its hardest and most difficult task, that, too, upon which the opinions of its members most differed, was the determination of the text. For twenty years before the Company was called into existence, and for the sake of the subject itself, Dr. Hort had devoted himself, along with the present Bishop of Durham, to that then almost unknown, to that apparently uninteresting but really fascinating field. It is not too much to say that from the labours of Westcott and Hort, not yet fully appreciated, a new era in the textual criticism of the New Testament may date its beginning. Nor was it simply the extensive and varied learning of the two scholars which produced this result. It was the principles upon which they proceeded, the grounds of judgment, entitled to be called scientific in the strictest sense of the term, which they laid down with the most exact precision, and followed out with the most unfaltering faithfulness. From the days of Mill and Bentley, textual criticism had left England for the Continent, where it flourished under the great critics, who bring us down to a comparatively recent date. Now, under Westcott and Hort, it returned to its former home; it deserted the Continent, and under these two men (preceded, however, in publication by Tregelles) it established itself in such a way that Germany, France, Switzerland, and America, instead of giving as they once did lessons to the world, are glad to learn them in an English school. Those who have studied the volume of Introduction, published in 1881, to *Westcott and Hort's Greek Text of the New Testament*, or who have made themselves acquainted with its influence in other lands, will acknowledge the truth of what has now been said. The whole contents of that goodly volume were written by Dr. Hort.

I have probably dwelt too long on this, although it would not have been easy to avoid it. Let us return to the Revision Company and look at Hort as he sits with many books of reference before, and some of the most bulky on a table behind him, at the south-west corner of the long table which occupies so much of the space of the Jerusalem Chamber. There are many men there of an ability and learning which might make the best scholar of the land hesitate to argue a point against them. But this minister of St. Ippolyts, for he was not a Professor till the Company was well on in its labours, has special knowledge, and he uses it with

the self-possession, the boldness, the freedom, and yet withal with the simplicity and humility which marked all his presentations of what he believed to be the truth. No wonder that, backed as he was by Westcott and Lightfoot, he exercised an almost imperial sway in the formation of the text which the Company adopted. In addition, he brought also to the work of translation services of the most valuable kind, and lent no mean aid to the solution of many a difficult task of rendering into English such parts of the Greek text as, with all their unspeakably valuable services, former translators had failed to understand or express.

It was the same in everything. Whatever Dr. Hort did was thorough. Nothing would satisfy him but to probe to the bottom every difficulty that met him. And in this no doubt lies the explanation of the fact that, with the exception of the volume mentioned above, and of a smaller volume containing his two most characteristic and valuable Dissertations on the true reading of John i. 18, and on the Constantinopolitan Creed and other Eastern Creeds of the fourth century, he has left, so far as I know, nothing but scattered papers in one or two journals behind him. He was almost too sensitive, too fearful of not doing sufficient justice to every point he had to deal with. It is possible that short essays upon various important questions may be found among his papers. Not one of them should be lost.

Let me turn once more, in a few parting sentences, to the man, to his noble, pure, loving nature, full of a childlike joy in his friends, and yet so humble and simple that he never thought how he was communicating happiness to them. He thought only that they were communicating happiness to him. And, as on a spring or summer day, he would, in that garden, or under those trees, behind his house in Cambridge, hasten from one spot to another to try and bring some little additional comfort to his guests, it was sometimes almost painful to be so served by one to whom the guests could not help feeling it would have been far more fitting in them to render service. Professor

Ryle has given a fine picture of him in his Library, and I think it a pity that the numerous readers of THE EXPOSITORY TIMES should not see it: "as he starts up from his chair where he is sitting, before his papers and at his books, and comes out behind the great revolving bookcase, with the cheery welcome and the warm clasp of the hand, you see him before you; the wonderful blue eye piercing keenly beneath the pent-house of bushy brow, the worn, emaciated cheek, the noble forehead; you hear the bright glee of his merriment, you catch the tremendous energy of his purpose in all he says, his noble loyalty to his friends, the noble scorn of meanness. These are burnt upon the memory." Yes, he would start up; he would shake you by the hand as if it needed not the hand only, but the whole body to give expression to his feelings. And then, into any field you liked, whether of Theology, or Philosophy, or even (in some departments) of Natural Science, eager to tell his thoughts, to hear the thoughts of others, but above all things to be honest and true. He was a splendid student and a most loving man. Happy they who have known such men, for it is a perpetual joy to remember them, even while it is no less a pain to think that on earth we shall hear their voice no more. But we may cherish their memory. We may walk with them in thought. We may strengthen ourselves by the recollection of all that they were in public or private life, in hours of work or hours of ease. When we remember Dr. Hort, too, we may think of him as triumphing in the power of the spirit over a weakly frame; so that if his life was a constant victory, that victory was preceded by constant struggle. The struggle is over now. On the morning of the day on which he died, he had said that he thought he should like a long sleep. He fell asleep, and the end came while he slept. It was a suitable if a touching end. He had worked his work, and then he slept. Nay, he sleeps now a calmer, more peaceful sleep than ever he knew on earth, to be followed by a more glorious awaking.

Short Expository Papers.

Philippians i. 22.

HERE A.V. has, "But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not;" R.V. emends, "But if to live in the flesh,—*if* this is the fruit of my work, then what," etc. Neither of these can be called exactly luminous. The first step needed seems to be some clearer definition of the suppressed copula in τοῦτό μοι καρπὸς ἔργου, such as "is tantamount to," "involves," "means,"—in the sense of "renders possible (fruitful work)." Next as to punctuation. Does the apodosis begin (1) with καὶ, as in R.V.; or (2) at τοῦτο, as in A.V.? Or, again (3), is there any strict apodosis? If εἰ be taken interrogatively (as in Rom. ix. 22; cf. Acts xxiii. 9), then we may render with Lightfoot, "But what if my living in the flesh will bear fruit? In fact, what to choose I know not."

Meyer supports (1), rendering τοῦτο by "just this," etc., on the strength of Rom. vii. 10. But does it not count for much that our verse opens with εἰ, which would lead us to expect εἰ τοῦτο? Besides, Lightfoot objects the absence of strict prose parallels for this use of καὶ in apodosis. Against (2) the same scholar urges the harshness of the ellipse of predicate τὸ εἰ δὲ τὸ ζῆν. But in view of ver. 21, and the fact that "the grammar of the passage reflects the conflict of feeling," this is hardly fatal. As to his own rendering, I cannot dispute its grammar; but I am not sure that it fits the sense quite as well as (2). And if the one is "harsh," the other is no less abrupt. Finally, some (R.V., *margin*, WH²) punctuate καὶ τί αἰρήσομαι;

But what of γινώσκω? Meyer presses for the normal sense in biblical Greek, "the invariable usage of the New Testament," viz. "to make known," "declare;" while Lightfoot, under the shelter of the few Old Testament exceptions, Job iv. 16 (Symm.), xxxiv. 25 (LXX.), prefers "know," "perceive." Here it is certainly precarious, in the face of Pauline usage (e.g. iv. 6), to reject the former, which R.V. *margin* adopts. This, too, fits the dilemma finely. Paul, conscious of his own instinctive desire (ver. 23), shrinks from "declaring" his choice categorically, lest he should seem to anticipate the Divine purpose (so Meyer). On the whole, therefore, and with the greatest diffi-

dence, I would incline towards the rendering:—"But if (*still*) to live in the flesh *be my lot*, this *means* for me fruitful work; and what my choice is to be, I declare not explicitly. For I am hemmed in on both sides, my own desire being," etc.

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Hebrews xi. 1.

ὑπόστασις.

THE great majority of modern authorities agree with the Revisers in translating this word here "assurance." It may be presumptuous in a layman therefore to suggest a doubt.

I cannot find anywhere this word used in the sense of "assurance of" a thing, that is, governing an objective genitive; nor does the etymology of the word naturally lend itself to such a meaning. Greek and Latin compound words are usually quite transparent, while elastic. Take the Latin *adduco*. We only speak of adducing evidence; but a Roman spoke of adducing a man home, of adducing a friend to dinner, or a horse to the water. A lawsuit was adduced into court, the bow-string was adduced by the archer, when old age brought wrinkles it adduced the skin, and if a man frowned he adduced his brow. One might be adduced to pity or wrath, adduced into an opinion, adduced to believe or to do. A Roman would understand the word in any of these usages, though he had never heard it so employed before.

Such a word is ὑπόστασις, literally *a standing under, substantia*. In philosophic language it is *substance*, of a muddy liquid it is the *sediment*. It may be an abscess where pus gathers *under* the skin. Of some mechanical arrangement it will be the *support*; of a house it may mean the *foundation*. The hypostasis of troops is their *steadiness*, their power of *standing under* fire. It is used metaphorically of *constancy* of soul *under* affliction. In this sense it comes near the meaning of "confidence," but without the objective genitive. In regard to a course of conduct the hypostasis is the resolution or purpose in the man's mind on which his actions are *grounded*. The cognate verb often means to *undertake*, or come *under* an engagement

to do a thing. May not the noun have a kindred meaning? Did not some of the Greek fathers give it this sense in Heb. iii. 14, *i.e.* the *stand* we have taken, "our engagement to be the Lord's"? The parallel expression is "the confession of our hope" (x. 23). Again, the hypostasis of a play or poem is its *subject* or argument, the *groundwork* of a story on which it rests. In all these cases the literal meaning is perfectly clear; the word is transparent. But in the supposed sense of "assurance" or "assured conviction of" a thing, the literal meaning is lost. It would take good authority, therefore, to establish such a far-fetched meaning. The Greek fathers, whether they were good theologians or not, surely understood their own language, and they did not assign such a meaning to it.

The passages relied on in the New Testament are 2 Cor. ix. 4, 2 Cor. xi. 17, and Heb. iii. 14. In Heb. i. 3 it certainly means *substance*, as in the Revised Version. In the first two passages the word *subject* would suit the sense admirably. In the ninth chapter, "in this subject" would correspond to "in this respect" in the third verse. Would Paul have naturally used the phrase "confidence of glorying," when he repeatedly apologises for his boast?

In the Old Testament the word occurs *thrice* where the English has *hope*, never for *confidence* or *assurance*. First we have Ps. xxxix. 7: "My *hope* is in Thee." In the fifth verse it is used for "age," so that there is a play on the word. "Mine age (hypostasis) is as nothing before Thee . . . And now, Lord, what wait I for? My hope (hypostasis) is with Thee" (παρά-σοι). It is a question of where *standing ground* is to be found. Again in Ezek. xix. 5, "Her hope was lost," namely, her young lion which was her *support*, on which she *depended*. Lastly, in Ruth i. 12, where the Septuagint means "on the *supposition* of my having a husband." None of these passages gives any warrant for the translation "assurance" in Heb. xi. 1.

Moreover, the word for "full assurance" is *πληροφορία*, or the cognate verb. Col. ii. 2, 1 Thess. i. 5, Heb. vi. 11, x. 22, Rom. iv. 5. "Confidence" is *πεποίθησις*, or the corresponding verb. Why did not the apostle use this word, the common one, here?

Let us translate, "Now faith is a basis of things hoped for, a testing of things not seen." (There is no article *the* in the original.) That is, the Chris-

tian's hopes are the *ground* he takes up for his life and conduct—the plank, as the Yankees would say, on which he takes his *stand*. This suits the context. The writer has just been asserting that the righteous man shall live by faith, and he proceeds to show by examples that things hoped for were the *foundation* of the life and actions of Old Testament worthies. Faith, then, is something more than hope, it is the making of our hopes a *ground* of action. It is sometimes difficult to say what a man believes, even what we ourselves really believe. The proof of faith lies in the willingness to stake something on it. What will you bet? If you are satisfied with the faithfulness of Him who has promised, if you can lay your life upon it, such a faith may not be entirely free from doubts at times, may not amount to "assurance of grace and salvation"; but it will make a firm foundation for life and for death. "Be of good cheer, my brother," said Hopeful, when crossing the river, "I feel the bottom, and it is good."

J. Ross.

Arbroath.

Isaiah xlviii.

THE Rabbins, who knew little or nothing of Ethiopia, and who therefore would be predisposed to find some other application for this prophecy, referred its particulars to the Jews. In this they were followed by the LXX., the Peshitto, the Vulgate, and the Arabic of Saadia, in all of which the predicates of ver. 2b are rendered by passive participles, while Saadia goes further, and inserts "*saying*."

To the present day this is retained as the authoritative interpretation of the chapter in the Roman Church. The Authorised Version appears less under the influence of the Rabbinical exegesis, and the Revised Version relegates the passive participles to the margin. Yet each retains the interpolated "*saying*." Canon Driver also abides by this, and takes ver. 2b as the instructions of Tirhakah's ambassadors, whom Isaiah intercepts, as it were, as they swiftly speed to all parts of the Ethiopian kingdom on their message, and for which he substitutes the message of ver. 3.

But Delitzsch rejects altogether the interpolated word, and treating 1, 2a as one verse, takes 2b as Isaiah's appeal to the ambassadors. The Hebrew student cannot help remarking the *forced*

accentuation of vers. 1, 2, as if to support the above interpretation of the Rabbins; and we venture to think that the original accentuation made 1 include 2a, making 2b complete in itself. The position of the athnach in ver. 2 supports us in this opinion.

It is an argument, too, of no small force, that whoever collected the occasional prophecies of Isaiah and placed this chapter in its present position must have held it to refer generally not to the Jews, but to Ethiopia.

And, in this light, how the genius of Isaiah shines forth! He loves the picturesque and the dramatic, and what a wealth of description and chiaroscuro is crowded into this short passage! We wonder if ever the prophet travelled through this land he paints with such vivid power. Had he himself seen the great and busy waterways, the stately ocean-like Nile, the papyrus boats skimming along its bosom, the fertile fields beside the numerous tributary streams? Had he ever visited those tall and handsome men, whose love of conquest and of command he knows so well? We think it more than probable. Their haughty self-esteem in the message they bore from Tirhakah—how he contrasts it with their inward terror of the Assyrian invader and the calm dignified assurance of his own heart as he bears Yahveh's message to the inhabitants of all the earth.

Yet again in ver. 7 we find the same people again described, and in the same terms. Few could doubt that the prophecy of this verse refers to a Gentile people, for the analogy of the prophet's style precludes uncertainty. Here, again, facts declare themselves for this interpretation. The tall and handsome races of Ethiopia did indeed bring a present to Yahveh Tsebâoth when they yielded themselves to the gospel of Christ. And we have the witness of the ancient Ethiopic version and of the modern Amharic, Tigré, Galla, Bilin, etc., to their knowledge of the name of Him who dwells eternally on the heavenly Mount Zion.

ALFRED HUDDLE.

Leytonstone.

John i. 6-8.

THE introduction of John the Baptist seems abrupt. It is natural he should be mentioned in the opening chapter of the biography of Jesus, inasmuch as his ministry was a preparation for his Master's. Mark

starts with him, and sees in his work the "beginning of the gospel of Jesus Christ." Mark is led in thought back to the prophets, for they also were a preparation; our fourth biographer is led back to God Himself, who was before time and before history. The underlying train of thought is evident, the thoroughness of discussion is apparent, the philosophical point of view as well as the sublimity of presentation cannot but be appreciated. The life of Jesus is set *in specie æternitatis*. So also is the life of John. The latter is connected with the former, and derives all its significance from it. Without John, Jesus would have been; but His coming would have been different from what it actually was.

The moon is a very small member of the heavenly family. Were it, however, to be taken from its place, there would many serious consequences follow for us upon the earth. Her useful light would be abstracted, the rise and fall of the ocean tides would cease, it may be the path of our planet in its orbit would be disturbed. And yet the moon is only one-fiftieth of the earth in bulk, and one-eightieth in weight. Were that satellite to fall out of the ranks of the hosts of heaven, despite its smallness there would be loss sustained.

"There was a man sent from God." It was acknowledged of John the Baptist, it is true of all men. Happily the old theory is dying out that counted every person a child of the devil until he was converted. It gave too much credit to the devil. It is God alone who is the Framer of our bodies, and the Father of our spirits. A man may have forsaken his Father and wandered into the far country, yet He is his Father still. Nothing can destroy that fundamental paternal relationship. It is through the memory of that fact that the sinner bethinks himself; it is on the ground of that fact we entreat prodigals to return. It is our only appeal: "Return, because you are a son, and your Father calls you home." There is that in heart and conscience which responds, because it approves. Science points out the connexion of man with the lower animals; this verse asserts his divine origin.

John, it further says, was *sent* (ἀπεσταλμένος). So was Jesus by the Father: so also the disciples by the Son (xvii. 18, cf. xx. 21): so was the Holy Spirit (xv. 26). In this regard we are one. We are "workers together with God" (2 Cor. vi. 1). We have a similar duty to that of the Son.

The word "sent," if it suggests honour, enforces also humility. It implies subordination, and perhaps also dependence. Compare ver. 8. John was not the Light, as certain believed him to be (Acts xix. 1-6), but came to bear witness of it. To revert to our former illustration, the moon has only borrowed light to give. It is useful, although it appears through the telescope a dreary, desolate orb, whose essence is burnt up and whose virtue has burnt out. There are some worthy people who conceive they "have a mission"; but who only aggravate their fellow-men because they have neither humility nor charity. There are many wise men in the world, teachers and preachers, philosophers and poets, whom others idolise and ignorantly worship. The beams of truth they do possess are all derived from the central Sun. He is the Light that lighteth every man: they are but witnesses for Him.

As it is the case that every man is sent from God, so it is the duty of every man to witness. The end of a man's striving is not to be *saved*. It is a thousand pities he required to be saved. When he is saved, it is for service, not for blessedness. When he is born again his true life has only begun. Life is something positive, not negative; it is, besides, activity as well as receptivity.

Not only in "testimony meetings" may we

witness for Christ, but in our ordinary occupation. Not only in religious or sacred matters, but also in secular. On the statue of Gutenberg in Strasbourg, the words are inscribed: "Let there be light;" and who can estimate the light the invention of printing has been the means of spreading? St. Cuthbert, in his cell at Lindisfarne, showed kindly sympathy to all the suffering and anxious who resorted to him, and they, it is written, when they beheld his love, found it easier to believe also in the love of God in heaven.

It is by such means that the purpose of our mission is fulfilled. It is the same as John's was (ver. 7), "That all might believe through Him." It applies to all: for, on the one hand, "the world lieth in wickedness," which is darkness, and God loves the world, is "not willing that any should perish." To believe on Christ is the only salvation—*i.e.* to see that He is true, and therefore worthy of trust; to have right ideas about God, and thus to have eternal life (xvii. 3). "Through Him" involves devotion and enthusiasm, as if on my individual effort the salvation of the world depended. It is not exactly the case, for we have fellow-labourers in the harvest, but each should work to the very best of his ability.

W. G. ALLAN.

Melrose.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xviii. 3.

"Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (R.V.).

EXPOSITION.

"*Except ye turn.*"—For the meaning of this word, which is rendered "be converted" in the Authorised Version, see Luke vii. 9, "Jesus *turned Him about,*" *i.e.* He was going in one direction and turned about so as to face in the other direction; Acts vii. 39, "Our fathers . . . in their hearts *turned back,* again into Egypt," *i.e.* from following and serving Jehovah, they turned back to worship the golden calf, which was an image of the Egyptian

bull; Acts xiii. 46, "Seeing ye judge yourselves unworthy of everlasting life, we *turn* to the Gentiles." Thus the word always signifies a radical and complete change, in method, spirit, or course. Here it is, Unless ye be turned entirely away from this spirit of self-seeking, ye cannot enter the kingdom of heaven, much less be greatest in it.—ABBOTT.

"*Become as little children.*"—We are not to see here either the entirely modern and shallow sentimental way of looking at childhood, nor the doctrine of its innocence. It is not Christ's teaching, either that children are innocent, or that men enter the kingdom by making themselves so. But the child is, by its very position, lowly and modest, and makes no claims, and lives by instinctive confidence, and does not care about honours, and has all these qualities which in us

are virtues, and is not puffed up by possessing them. Such simplicity, modesty, humility must be ours.—MACLAREN.

METHODS OF TREATMENT.

I.

THE BEGINNINGS OF DISCIPLESHIP.

By the Rev. Newman Smyth, D.D.

What is required of us that we may become Jesus' disciples in deed and in truth? We say that a man must be converted. And when we think particularly of the work of the Holy Spirit in quickening souls, we speak of conversion as regeneration,—a man must be born again.

These are words: do they represent facts? If we would learn what the vital meaning of that worn word conversion is, let us observe exactly what Jesus required of men when He first met them.

1. He required different things of different people. He told Matthew to give up the publican's business and follow Him. All that He did to Nathanael was to recognise him, and leave him thinking of a beautiful vision of angels. To a certain lawyer He taught a lesson in neighbourliness. He introduced Nicodemus into the mysteries of the love of God and the new birth.

2. He required the same morally real thing of every one. In each case He so met the special need that He did thorough work in the character, bringing each man to the dividing ways of life, so that he must decide whether he would go God's way, or do something else.

3. Therefore the beginning of Christian discipleship must be for each of us some real moral determination of character. The disciples came with their question: Who shall be greatest? He set a little child in the midst. They could not mistake the morally great thing He thus demanded of them. The Lord asks of those who would turn and be His disciples in deed and in truth that right thing which it may cost a man something to do; that generous and genuine service which you may not be ready to offer the Master; or that decisive conquest and subjection, so long postponed, of the false worldly self.

II.

THE CHILDLIKE NATURE OF THE KINGDOM.

By the Rev. Henry Wilkes, D.D., LL.D.

The disciples are exercising the old passion for pre-eminence. Jesus takes a little child—a bright-eyed, confiding, artless, unambitious little child—and sets him in the midst of them. That is what you must be; that is the character demanded of those who would enter the kingdom.

I. Three negative points.

1. It does not mean perfection. Our Lord pronounces no decision on the moral state of the child. And who is not familiar with the "folly," as Solomon has it, which "is bound up in the heart of a child"? The subjects of the kingdom are sinners saved by grace.

2. It does not consist in ignorance. If ignorance were bliss, it would be folly to be wise. But ignorance is not bliss. The child's nature is eminently inquisitive—instinctively craves knowledge. Jesus would have us know God. "This is life eternal that they may know Thee." And the old Hebrew poet describes the heavens as declaring the glory of God.

3. It does not enjoin credulity. Said an eminent disciple and apostle of the Master: "Be not children in understanding; howbeit in malice be ye children, but in understanding be men." And again: "I speak as to wise men; judge ye what I say."

II. Turn now to the positive side.

1. The childlike character means profound reverence for God. The child feels this reverence for its parent. There is submissiveness of spirit in the presence of superior wisdom, and an unquestioning reception of what that wisdom teaches.

2. Lowly opinion of self. We mean the habitual conviction of weakness and unworthiness. Where there is reverence for God there must be personal humility. If men compare themselves with one another they may foster pride, but in the presence of God man prostrates himself and devoutly learns. Hence true science is always modest. And surely at the foot of the Cross lowliness of mind is the only possible possession. A sinner, saved by grace, he has no room for boasting except in the grace that saves him.

ILLUSTRATIONS.

THERE was a very wise man, William Paley, who lived a hundred years ago, who used to say that of all the proofs that the world gave him of the good-will of God, the chief was the pleasures of little children.—A. P. STANLEY.

HOW impressive, and how true to nature, is the story of the old miser, Silas Marner, whose suspicious, irritable mind was gradually transformed and transfigured by the treasure of a little child that he one day found unexpectedly placed in his miserable home! That exactly expresses what our Saviour meant by setting a child in the midst of them.—A. P. STANLEY.

THAT little child which the Saviour held in His arms, was, according to the tradition, to grow up to be the future martyr of the early Church, Ignatius, the heroic Bishop of Antioch.—A. P. STANLEY.

THERE are few spectacles so melancholy as that of a man who has built up stores of facts in one or more departments of scientific inquiry, and who with all his learning is found talking with profane flippancy of the great God, while engaged in the investigation of His works.—H. WILKES.

HE says that the qualification for entering His kingdom when looked at with reference to what is lost or left behind is *conversion*, and when with respect to all the bright future of life and growth in "the blest kingdom meek of joy and love" is *childlikeness*. The one is cautionary; the other is alluring. They are like the representation of Christ's hands in a celebrated picture of the Last Supper, in which the Lord sits with one hand, gentle in its repulsion, turned against the traitor, and visibly deprecating his sin; while the other, with tender openness of invitation to a

closer union of the faithful with Himself, is extended as though it was full of inexhaustible blessings.—G. B. RYLEY.

THE Chaldaean had his conception of what was the most becoming in a man. The Greek and the Roman had their ideal of manhood and of womanhood. The Jew had his thoughts of what was necessary to constitute nobility in man. And so was it with our Lord. And when they came to Him with their question, "Who is the greatest?" He set a child in the midst of them.—H. W. BEECHER.

I HAVE seen in New York city ten or twelve foundations for building where the cellar walls were started, and I have seen those cellar walls stand for six years without any superstructure being built upon them; so I have seen many persons converted who never got above the cellar walls. Nothing was ever built upon them.—H. W. BEECHER.

IT has been said no man was ever doing a great thing who was conscious of it. And certainly no man was ever doing a *good* thing who was much engaged in thinking of its merit. Surely the obedience of a child in its freedom from self-consciousness deserves our special notice, and the spirit of it our special cultivation.—W. H. BROOKFIELD.

THERE was a storm at sea, the lightning leaped, the thunder cracked and bellowed; the screaming of the tempest through the cordage was outcried by the terrified passengers, for the ship was given over for lost. But in the midst of the confusion and dismay, the pilot's son was observed to hold on by some casual stay with undisturbed self-possession; and when, after all, the vessel righted and all on board were saved, this child was asked how it was he had not shared the general consternation. His answer stands recorded in the story: "I had no cause to fear; my father was at the helm."—W. H. BROOKFIELD.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. That promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names

of new members should be sent to the Editor, Kinneff, Bervie, N.B.

THE parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of

Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

OLD TESTAMENT THEOLOGY. BY DR. HERMANN SCHULTZ. Translated by Professor J. A. PATERSON. (*T. & T. Clark*. 8vo, 2 vols. pp. 433, 470. 18s. net.) Messrs. T. & T. Clark have never issued handsomer, and perhaps they have never issued better, volumes than these. The subject is of transcendent importance, reaching far beyond any questions of Old Testament criticism, and it is handled here by one of the greatest writers in theology ever given to us. Old Testament theology has been more fortunate in its expositors than almost any branch of Old Testament study. It has not been merely nibbled at, as others have. Strong men have given themselves to it—Oehler and Schultz in Germany, and one, whose work we hope some day to welcome, in our own land. Is there any better desire we can express for our students to-day, than that the issue of Schultz in English should be the means of turning many of them away from mere picking at the critical bark of the Old Testament tree that they may give their strength to an understanding of the great heart of it here? One man has certainly given his strength to it already—the translator. His claim, that the work may be read by laymen also, is just. And laymen will read it—without a doubt they will—wherever their eyes are turned towards the great interest and importance of it.

REVELATION AND THE BIBLE. BY ROBERT F. HORTON, M.A. (*T. Fisher Unwin*. Crown 8vo, pp. 412. 7s. 6d.) Mr. Horton further describes his new volume as "An Attempt at Reconstruction," as if he accepted the hostile verdict on his earlier book,—that it was an attempt at destruction. In respect of that earlier book, it always seemed to us that its critics missed an essential point—the audience to whom Mr. Horton spoke. No doubt you must speak the truth, whatever your audience be. It was not, however, denied that Mr. Horton sought the truth as he was able; what gave dissatisfaction, was the raising of questions and the suggesting of difficulties which had best have been left in their slumber. The reply was emphatic and final. He did not raise any such difficulties. He found them raised. For it is his lot to mingle where every conceivable difficulty and doubt is confidently paraded in the broad light of day, as if there were no rescue or reply to be found. He came to the rescue, and he replied in the measure that it was given to him so to do. If his concessions were excessive, they were due to the environment, and he erred in the company of such forgiven saints as Neander.

The criticisms which were made on the first book will be made on this also, but perhaps with less confidence, and assuredly with less occasion. No, the real criticism of this book, we expect, will

be, not that its concessions are excessive, but that its contentions are of little account. For we do not believe that the now quite popular distinction between the divine and the human elements in the Bible has any fertility in it, or is even true. But the book demands a fuller notice, and shall have it.

THE DISTINCTIVE MESSAGES OF THE OLD RELIGIONS. BY THE REV. GEORGE MATHESON, D.D. (*Blackwood*. Crown 8vo, pp. 342. 7s. 6d.) Here is an introduction to the science of comparative religion. It is written with abundant knowledge, and with abundant sympathy. It is expressed in admirably clear and incisive language. It has the added charm of a central theme; a great ruling thought, a workable and working theory of the origin and spread of religion. And, finally, it is thoroughly loyal to the Christian gospel and the supremacy of the living Redeemer. Comparative religion is swiftly approaching us. Soon it will be one of the most popular of scientific studies. The "laity" will find their pleasure in it—the laity in Canon Cheyne's accurate phrase, we mean. *The Distinctive Messages of the Old Religions* is an easy and an excellent introduction.

THE INTERNATIONAL THEOLOGICAL LIBRARY. APOLOGETICS. BY A. B. BRUCE, D.D. (*T. & T. Clark*. 8vo, pp. 522. 10s. 6d.) Professor Bruce's *Apologetics* is noticed by another hand on another page. Here it is sufficient to mark its place in the literature of the month, and to add one word of appreciation of the most absorbingly interesting volume on the evidences of Christianity that it has ever been our good fortune to fall in with.

HOW TO READ THE PROPHETS. PART III. JEREMIAH. BY REV. BUCHANAN BLAKE, B.D. (*T. & T. Clark*. Crown 8vo, pp. 287. 4s.) Mr. Blake has already taught us how to read Isaiah and the Minor Prophets, and we have found the task much lightened in consequence, scarce any more a toilsome task at all. For the difficulty of the prophets is in their arrangement, together with the numerous allusions, local and historical, and these are the things Mr. Blake takes pains to put right for us. He puts them right, so that now we stand as far as it is possible we ever could stand, in the same position as the prophet's hearers. No

"Aids to the Study of the Bible" can approach these in real helpfulness for the ordinary Bible reader.

MORALITY IN DOCTRINE. BY WILLIAM BRIGHT, D.D. (*Longmans*. Crown 8vo, pp. 351. 7s. 6d.) "The claim of Christianity is, that while it sets before man a new and higher ideal in the life of Him in whom dwelt the fulness of the God-head, it gives a new moral dynamic to enable him to realise it." These words of the late Aubrey Moore are taken as expressing the meaning of this new volume of sermons by Canon Bright. He seeks to expound the moral dynamic in Christianity. And he finds that power of an endless moral life in the very essence of Christian truth, in its facts, and in its doctrines. The sermons are quite simple in form, having been addressed, first of all, to parochial congregations. But just as they keep the more restrained within the range of life's daily duty and the writer's own experience, do they impress us with their reality and their truth. They will be read with profit. For, above all things, they are not the sermons of an "Old Morality" preacher. Their very meaning is, that they find morality where Jesus left it—in the doctrines of Grace and at the foot of the Cross.

CHRIST THE MORNING STAR. BY JOHN CAIRNS, D.D., LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. 365. 6s.) There is a certain sense of victory in these sermons, which the title of the first, which is also the title of the volume, admirably suggests. It is Christ throughout; Christ the King. And there is no shadow of fear that His enemies may *not* be made the footstool of His feet; you see them taking their place; you feel it is the only place possible for them. One sermon is on Paul before Agrippa. The text ends with the words "except these bonds." But just as the apostle was himself victorious over these bonds, the only freeman in all the company, and with the fullest consciousness of it, so also is it with this sermon. So also is it with all these sermons. The bonds are there. For we are still upon the earth, and the trials and the temptations are not forgotten or hidden out of sight. But the bonds are not felt as bonds, because the truth is everywhere triumphant, and the truth has made us free. It is itself an uplifting to read such discourses. It places us nearer the scene of our final triumph.

Already we seem to have our share in the crowning of the victor. That a man should speak thus, that a man should be thus—surely it is the noblest apology for the faith.

EXPOSITORY LECTURES AND SERMONS. BY W. GRAY ELSMLIE, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 303. 6s.) It is said of a certain Scotch Professor of Hebrew of the last generation, that, through devotion to his special study, he became at last more a Hebrew of the Hebrews than Saul of Tarsus himself; for while the latter could still be all things to all men, in order that by any means he might save some, the other, with the same burning anxiety to save, could make himself understood by none of his own countrymen. The late Professor Elmslie, also a Scotch Professor of Hebrew, though his life's work lay in London, entered into the spirit of the Hebrew prophet and the Hebrew poet with scarcely less enthusiasm, yet he never lost his individuality there. His crowning merit was that he mastered the spirit of the prophets and made it his own, and then, with admirable judgment and felicity of phrase, taught our eyes to see with theirs, our hearts to beat with the very emotions which moved their Hebrew hearts so long ago. The Studies and the Sermons which make up this volume are thoroughly biblical, and yet they are modern too. They have all the charm of the idyllic past; they have all the interest of the conscious present.

THE FOUR MEN. BY THE REV. JAMES STALKER, D.D. (Crown 8vo, pp. 192. 2s. 6d.) "The Four Men" are not the four evangelists of the New Testament, nor any of David's mighty men in the Old. Like the kingdom of heaven itself, to speak without irreverence, we cannot say of them, Lo, here! or Lo, there! for they are within us. The four men—it is thyself: thyself as the world sees thee, thyself as thy good friend sees thee, thyself as thou art seen by thyself, and thyself as God in heaven who made thee sees thee. But that is only the first chapter, and it is neither the newest nor the best. But it is like all the rest in its simplicity of idea, its *fearless* simplicity, and in its grace and beauty of diction.

THE MISSION OF THE CHURCH. BY CHARLES GORE, M.A. (*Murray*. Crown 8vo,

pp. xvi, 169. 2s. 6d.) This work craves more attention than we can afford it here, and we must return to it somewhere else. It contains four lectures delivered in June last in the Cathedral Church of St. Asaph. They are deeply interesting. Mr. Gore seems incapable of writing anything that is not so.

HYMNS: THEIR HISTORY AND DEVELOPMENT. BY ROUNDELL, EARL OF SELBORNE. (*A. & C. Black*. Foolscap 8vo, pp. 216.) This beautifully printed and charmingly bound little volume is a reprint of the Earl of Selborne's article on Hymns in the *Encyclopædia Britannica*. But it is a reprint with the important addition of hymns selected from all sources to illustrate the author's words. It is thus of far more interest than the *Encyclopædia* article, and of far more value also, valuable as that article is. A more acceptable Christmas or New Year's gift we could not imagine any one receiving.

REASONABLE ORTHODOXY. BY FRANK BALLARD, M.A., B.Sc. (*James Clarke & Co.* Crown 8vo. 2s. 6d.) Professor Driver has just been telling us, that after all the great business of the Hebrew prophet was with his own generation. So Mr. Ballard interprets his own mission. He has no time to preach to the next generation. If anything at all has been given to him to speak, he is sure it was given that he might speak it now. He speaks on many topics, and they are all pressing now—Future Punishment, Heaven, the Sunday Question, Inspiration, Authority, the Sacraments, the True Unity of Modern Christian Churches, and many more than these. And he speaks so that the present can understand him. Let the fast-rushing stream arrest itself for a moment and listen. They will not hurt, these earnest words, they will always hearten us at least, sometimes they will even make us whole again.

SCRIPTURE PHOTOGRAPHS. BY JAMES ELDER CUMMING, D.D. (*Drummond's Tract Depot*, Stirling. Crown 8vo, pp. 256. 2s. 6d.) "Why add another to the many books on the saints and heroes of Scripture?" We echo Dr. Elder Cumming's own question. But we are freer to find and express the answer. Because there is abundance of good things left to be said about them yet, and Dr. Cumming has found out some of these things

and said them. Not the good things that surprise you with their quaint humour or subtle intellectualism, they are the good things which the lovingly instructed scribe is able to bring forth from his treasure, and they come from the closer walk with God. No greater contrast could be conceived than such studies as these, and the character sketches which such a writer as Professor Dods has given us. Both are the best of their kind, both are true, and both are deeply interesting to the reader. But they never touch, they never come within each other's ken. Of the studies in this volume, let us select and commend the one on Melchizedek above the rest. How many things have been found worth saying about Melchizedek ! Dr. Cumming has entered at yet another door and spread a new and nourishing table for us.

THE SERVANT OF CHRIST. BY THE REV. W. M. SINCLAIR, D.D. (*Elliot Stock*. Crown 8vo, pp. 214. 5s.) Under the title of *The Servant of Christ*, the Archdeacon of London has published twelve papers on Practical Christian Duty. They are not theological, they are not speculative. We are placed clearly and consciously under Christ's Lordship ; and we are shown how to behave with wisdom in the perfect way. It is a manual of Christian ethics, unsystematic, unpretentious, and so it comes home the better to unsystematic, simple folk. These are the titles of its twelve chapters :—Decision, Unworldliness, The Discipline of the Imagination, Duty, Obedience, Self-respect, Prudence, Comprehensiveness, The Golden Rule, Loyalty, Conversion, and Benevolence.

DID MOSES WRITE THE PENTATEUCH AFTER ALL? BY F. E. SPENCER, M.A. (*Elliot Stock*. Crown 8vo, pp. 291. 6s.) The title will please nobody, and will alienate some. And it is a pity it should be so, because Mr. Spencer writes as a scholar, and deserves to be read by all. The first unpromising impression which the book makes passes away, the interest grows, there is found to be both sense in the criticism and skill in the defence, till it is felt that if Moses did write the Pentateuch after all, he need not be ashamed of his latest champion.

UNALISM. BY UNITAS, M.A. (*Elliot Stock*. Crown 8vo, pp. 137. 2s. 6d.) A curious title for

a curious book. Unalism is the science of the unity of God. "Hear, O Israel, the Lord our God is one Lord"—that is its text. It stands in opposition to all who hold that there is a God of miracle as well as a God of law. Miracle is law ; law demands miracle—and their God is one God. It is not against the principle itself one rises up in judgment, it is against the way in which it is expressed.

THE PROPHETS AND KINGS. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. 495. 3s. 6d.) Maurice's *Prophets and Kings*, the most practical and profitable of all his writings, for three shillings and sixpence, and a beautiful volume to boot !

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS: THE BOOK OF JUDGES. BY J. S. BLACK, M.A. (*Cambridge*. 12mo, pp. 116. 1s.) To work within the limits which this series prescribes, and work to purpose, must be a task either for a giant or a dwarf. In the making of the little volume before us, at least one acknowledged giant has been at work. "To my friend Professor Robertson Smith I am indebted for much advice and assistance." And so here and there we find the initials "W. R. S." But Mr. Sutherland Black's own work is worthy to stand beside them. This and the *Book of Joshua*, by the same commentator, possess the most independent value of all this series.

PAUL'S PRAYERS, AND OTHER SERMONS. BY ALEXANDER MACLAREN, D.D. (Crown 8vo, pp. 322. 5s.) A new volume by Dr. Maclaren is one of the most welcome volumes of sermons, one of the most welcome volumes of any kind, we can receive. But what have we here? There are thirty discourses in all ; and we have easily counted fourteen of them which were already published in the volume entitled *The God of the Amen*, a volume which the same publishers issued only last year. There is evidently some great and unfortunate mistake committed, and no doubt the publishers will point out the source of it as soon as it is brought under their notice. It is nearly half the book ; but the remainder is very worthy. Dr. Maclaren's sermons are as fresh and fertile as when they first surprised us.

"Age cannot wither them, nor custom stale
Their infinite variety."

SERMONS ON THE OLD TESTAMENT. BY S. R. DRIVER, D.D. (*Methuen*. Crown 8vo, pp. 232. 6s.) This volume receives attention on another page; and all that need here be said about it is that the sermons it contains were preached mostly to University audiences between the years 1883 and 1889.

SCRIPTURE BAPTISM. BY THE REV. ALEXANDER BROWN. (*Simpkin*. 12mo, pp. 64.) Mr. Brown is already known, and most favourably, as the author of *The Great Day of the Lord*, an able work on the Apocalypse. He is a clear and incisive writer; he is a clear and almost unanswerable thinker.

SCRIPTURE HANDBOOKS. ST. JOHN. BY REV. J. H. WHITEHEAD, M.A. (*Nisbet*. Crown 8vo, pp. 145. 1s. 6d.) Nisbet's Scripture Handbooks are prepared for the Oxford and Cambridge Local Examinations, but they are suitable also for the school and the family. The notes are brief, and for the most part historical or geographical rather than critical or homiletical. As the text is not given, there is more in the work than one should at first expect. Perhaps they are, taken all in all, the cheapest Commentaries that we have.

BEYOND THE STARS. BY THOMAS HAMILTON, D.D., LL.D. (*T. & T. Clark*. Third edition. Crown 8vo, pp. 270. 3s. 6d.) A new and revised edition of Dr. Hamilton's wholesome work calls only for congratulation.

THE PASTOR'S DIARY. Prepared by L. H. JORDAN, B.D. (*R. W. Hunter*. Foolcap 8vo, pp. 216.) Diaries are like donkeys, if you would get any use of them, you must treat them well. If you know how to use a diary after the first three weeks in the year, you will find this one excellent for your purpose. All the usual headings are here, with some that are not so usual.

THE GUIDE, 1892. (London: *A. W. Shearing*, Book Stall, Exeter Hall. 4to, pp. 220. 2s.) Year by year we have welcomed the *Guide*, and sometimes in its monthly issue also. We welcome it now more thankfully than ever. It is a true friend. It never flatters, it never panders to the taste and fashion of the moment. It is a friend

we like the better as we grow older together. Yet it is very fresh and young; in touch with the present always.

THE HISTORY AND SONG OF DEBORAH. BY THE REV. G. A. COOKE, M.A. (*Oxford*. 8vo, pp. 57. 1s. 6d.) Here is a good precedent and example for students of theology. Mr. Cooke selects a limited portion of the Old Testament—what a fascinating portion it always is!—and sifts it thoroughly. His monograph consists of two parts—1. The history embodied in the Song; and 2. The text and versions of the Song itself. It is a work of the most admirable scholarship, and any student of the Book of Judges who overlooks it will be himself the poorer, and the less esteemed as a scholar.

PICTURES AND STORIES FROM THE HOLY LAND. BY JAMES NEIL, M.A. (*Lang, Neil, & Co.* 4to, pp. 88. 2s. 6d.) Only the stories are by Mr. Neil, the pictures are by Mr. Henry A. Harper. Both author and artist are at home here, and they have entered into the spirit of their work. The book is meant for the little ones, to whom it will need no commendation, if only you will let them see it.

THE NEW TESTAMENT: AMERICAN BIBLE UNION VERSION. (Philadelphia: *Baptist Publishing Society*. 12mo, pp. 590. 40 cents.) In 1865 the American Bible Union published a Revised English Version of the New Testament. It was widely used, but not wholly approved of. And in 1883 a Committee was appointed, consisting of Dr. Alvah Hovey, Dr. John A. Broadus, and Dr. Henry G. Weston, to prepare a new edition. This is the work before us. There are, however, two editions—the one reading “immerse,” the other retaining the usual “baptize,” for the Greek *baptizo*. It is an interesting little book, which it will be a pleasure frequently to consult.

The Rev. James Wells, M.A., has just issued *A Jubilee Story for the Young* (Oliphant, 1d.). It is the story of the Free Church of Scotland. Here is the first paragraph:—“In olden times trumpets were made by adding a little mouthpiece to the tip

of a crumpled ram's horn. Home-made trumpets of this sort are still used in our Highlands. Blown by lusty lungs, they give a swelling sound, like *ee-oo-bel*. As a child finds his name for an animal or engine in the sound it makes, so the Jews (if we are to believe the Rabbis) called their rustic trumpet a *jeubel*. The name naturally passed over to the great festival ushered in every fifty years by the trumpet's joyful blast. The Jews counted from the day of their leaving Egypt 'seven Sabbaths of years,' or 'seven times seven years.' The fiftieth was thus their wonderful year. They then rehearsed to themselves and their children the romance of Providence that had made them a nation. They hoped that this moving recital would help to turn the hearts of the children to their fathers, and their father's God. Leviticus xxv. discovers to us in the Jubilee of the Jews these five ideas—the celebration of the past, grateful joy, freedom for all, unusual generosity, and a fresh start in the service

of Jehovah. Here is a good guide for all who wish a good Jubilee." And here is one of the last paragraphs of the little book:—"It was a cold day when the two halves of the central girder of the Forth Bridge were first placed in their position. It was then found that the gap between them was three-eighths of an inch. A pressure of 130 tons was brought to bear upon them, but all was in vain. The next morning the temperature of the weather had risen from fifty-two to fifty-eight degrees, and the iron had so expanded that the joining holes of the two halves of the girder were exactly opposite each other. The rivets were at once easily driven home, and the two sections of the bridge were united without any pressure whatever. We may hope that a warmer Christian temperature all round will thus bring together by a spiritual expansion the separated parts of Christ's Church in Scotland, so that they may be happily united by the rivets of a common faith and service."

Contributions and Comments.

The Higher Criticism and Oriental Archaeology.

A REPLY TO PROFESSOR DRIVER.

I AM very sorry to find that in my recent article in THE EXPOSITORY TIMES I have expressed my meaning so badly as to mislead even such an excellent critic as Professor Driver. His article in the November number of this periodical, however, enables me to explain what is exactly my position towards the "Higher Criticism," and so to prevent others from similarly misunderstanding my point of view.

When writing the article, I had in mind the two articles on the subject which I had previously contributed to THE EXPOSITORY TIMES, and what I have written must consequently be considered to presuppose them. On turning to them, Professor Driver will see that if Dillmann, Delitzsch, and Brown are to be classed among the "Higher Critics," I, too, must belong to the same category. But there is all the difference in the world between an admission that the records of the Old Testament must be judged by the same canons of criticism as the records of other ancient nations,

and that microscopic scepticism, of which it may be said that it will not be persuaded "though one rose from the dead," like the buried monuments of the past. It is this exaggerated scepticism which we have been repeatedly told by its adherents is the present representative of the "Higher Criticism"; and if Professor Driver will look again at my recent article, he will see that it is only to this "exaggerated scepticism," as I have expressly called it, that I make allusion. It may be that the difference between Dillmann and Delitzsch, on the one hand, and Wellhausen and Stade on the other, is only a difference of degree; but so is the difference between the confirmed drunkard and the man of temperate habits. The difference of degree is so great as to be practically a difference of kind.

From the outset I have wished to make it clear that I am not a theologian or a biblical critic, but an Oriental archaeologist. My interest in the questions which divide the learned world of biblical critics is that of the archaeologist; I look upon them as an outsider, not as one who has a side to defend in the fray. And as an archaeologist and an outsider, I am struck by three facts: Dogmatic conclusions are arrived at upon the most imper-

fect evidence, and these conclusions we are called upon to accept under pain of critical excommunication (see, for example, Stade's *Geschichte des Volkes Israel*, p. 44); a mathematical accuracy is demanded from the biblical writers, which would not, and could not, be demanded from any other historian; and the assumptions of the critic are preferred to the testimony of Oriental archæology. In fact, the "Higher Critic" for the most part ignores the help of archæology, except where it has happened to confirm his results, or where its facts are too notorious and well known to be set aside.

It is true that this is the abuse, and not the use, of the "Higher Criticism." But it is an abuse towards which all the "Higher Critics" seem to me to show a tendency, while those in whom it is more than a tendency are just those for whom the title of "Higher Critics" is specially claimed.

I will add a word or two on the identification of Ham, in Gen. xiv. 5, with Ammon. In urging that a Hebrew writer would have used the expression בארץ בני חם, Professor Driver has overlooked the point of my argument. That point is that the expression is *not* a Hebrew one, but an attempt to render literally a Babylonian original. The Babylonian idiom would be *ina Ammi*, which would be exactly reproduced in ברום, if the Hebrew writer did not know what was the real equivalent of the first radical in the local name. That such Babylonian expressions were rendered literally into Canaanitish or Hebrew, and *vice versa*, we now know from the Tel el-Amarna tablets. Here, for example, we find the Babylonian *ina qati-su* and its Canaanitish equivalent *badiu*, the Hebrew בדין, written side by side.

A. H. SAYCE.

Egypt.

The Kenosis.

IN THE EXPOSITORY TIMES recently, Professor Beet argues forcibly for retaining the proper meaning of ἀπαγκμός in Phil. ii. 6. I cannot doubt that he is right. If any man was accurate in thought and expression, St. Paul was. It is most unlikely that he would have written ἀπαγκμός had he meant ἀπαγμα. But I do not think the Professor is so successful in his application of the words; nor that it is possible to refer them satisfactorily to the period before the Incarnation.

From that reference, it seems to me, all the difficulties in the interpretation of the passage arise; and one has only to read the commentators and to note their contradictions to see how great those difficulties are.

In the first place, such a reference implies that our Lord surrendered the μορφὴ Θεοῦ. Alford admits as much, but says that "the Divine nature is not meant." On the other hand, Professor Lightfoot considers that the words "imply the essential attributes of God." Were they then surrendered? Surely not.

Again, if ἡγήσατο refers to the pre-incarnate period, it tells of the turning in of the mind of the Son of God upon Himself, His thought in looking forward to His Incarnation. Are we told anything similar elsewhere in the Bible? Is it in accordance with St. Paul's habit of mind to dwell on such a subject? I think not.

Further, with such a reference, there is nothing to suggest the word ἀπαγκμός. It is inconceivable that our Lord should have so thought of His equality with God. Why should the thought occur to St. Paul? and why should He think it necessary to deny it? And, besides, in His Godhead He was not ἕως Θεοῦ, for He was Θεός (cf. St. John i. 1), but ἕως τῷ Θεῷ, *i.e.* to the Father.

Once more, the reference to the pre-incarnate period impairs the force of the passage, the purpose of which is to set forth our Lord as an example of ταπεινοφροσύνη, and does violence to the terms used. The example surely began with the Incarnation, or the Birth. Χριστὸς Ἰησοῦς is the human name and title, and lays stress on the human nature. It was Χριστὸς Ἰησοῦς ὃς ἡγήσατο. The ἡγήσατο, therefore, most naturally refers to the period of His manhood. To refer it back to His previous existence as God alone, involves a strong and unnecessary use of the *communicatio idiomatum*.

The difficulties vanish, or, at any rate, are much lessened, if the whole passage be taken to refer to the incarnate life. I would render and comment roughly as follows:—THINK THIS IN YOURSELVES, THAT IS, ALSO IN CHRIST JESUS—in yourselves, not as apart from Christ, but as members of Christ, the τοῦτο referring to what has gone before. The ordinary rendering destroys the close connection between ἐν ἑμῖν and ἐν Χριστῷ Ἰησοῦ; involves an awkward change of subject (probably the reading φρονεῖσθω has arisen from this being felt); ignores the

constant use of the phrase in the Epistle, Christ Jesus the sphere of Christian thought and action, cf. i. 8, ἐν σπλάγχνης Χριστοῦ Ἰησοῦ; i. 13, ἐν Χριστῷ; i. 14, ἐν Κυρίῳ; i. 26, ἐν Χριστῷ Ἰησοῦ; ii. 1, ἐν Χριστῷ; iv. 2, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ—WHO—*i.e.* the “man, Christ Jesus”—BEING—essentially, ὑπάρχων expressing the underlying verity of His incarnate life, not manhood endowed with Godhead, but Godhead clothed with manhood, cf. “The Son of man, which is in heaven;” “The only-begotten Son, which is in the bosom of the Father;” “The WORD was made flesh . . . and we beheld His glory,” which, therefore, was not laid aside—IN THE FORM OF GOD—*i.e.* verily and indeed God, “perfect God and perfect man”—THOUGHT NOT—cf. ἡγοῦμενοι, ver. 3—THE BEING EQUAL TO GOD—the equality asserted and claimed in, *e.g.*, His acceptance of worship, the authority of His teaching (“I say unto you”), such sayings as, “I and My Father are one,” “He that hath seen Me hath seen the Father,” cf. St. John v. 18, ἴσον ἐαυτὸν ποιῶν τῷ Θεῷ—AN ACT OF GRASPING—*i.e.* He showed by word and deed that He thought it no presumption, no seizing what was not His by right, to act as God—BUT—though “conscious of Deity within”—EMPTIED HIMSELF—inwardly, in thought and feeling, being “meek and lowly *in heart*,” cf. “Not My will, but Thine be done;” “I came down from heaven not to do Mine own will.” Bishop Lightfoot says, “*emptied*, stripped *Himself* of the insignia of majesty;” but to empty is an internal process, to strip an external one; you empty the inside, not the outside; you strip the outside, not the inside; “stripped” is ἐταπείνωσεν; κενοῦν is always *inane reddere* or *facere* anything, to empty it of its inner meaning, power, effect; *e.g.* Rom. iv. 14, πίστιν; 1 Cor. ix. 15, 2 Cor. ix. 3, καύχημα; 1 Cor. i. 17, σταυρόν. Christ did not render His Godhead *inane*, empty it of its inner essentials—HAVING TAKEN—at His Incarnation—the ground of the subsequent κένωσις—THE FORM—the essential character, the whole creaturely nature—OF A SLAVE—*i.e.* of a creature; all creatures are the δούλοι of God—Christ was not the δούλος of men—HAVING COME TO BE IN THE LIKENESS OF MEN—further definition of the previous clause—οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται; His κένωσις was in accordance with the subjection which is due from a creature, with the attitude in thought and feeling which is due from man to God—AND BEING

FOUND—by men—IN FASHION—outward form and appearance; Bishop Lightfoot points out that all the expressions in this clause imply external semblance—AS MAN, HE HUMBLLED HIMSELF—in His external life—HAVING BECOME—at His Incarnation; the lowly circumstances of His life were in accordance with His purpose in becoming man; cf. “I come to do Thy will, O God”—OBEDIENT—to God’s law—UNTO DEATH, EVEN THE DEATH OF THE CROSS.

The passage thus rendered enforces the duty of ταπεινοφροσύνη, not by contrasting the glory of our Lord before His Incarnation with the lowly conditions of His incarnate life, but by first of all stating in the most explicit terms the hypostatic union of the two natures, the concurrence of the μορφή Θεοῦ with the μορφή δούλου, at one and the same time in the Person of Jesus Christ, and then contrasting the consciousness of Deity with His voluntary self-humiliation in thought and fact, His κένωσις and ταπείνωσις.

May there be also a suggestion of a comparison between the union of two natures in the person of a Christian, the self and the “Christ in you,” the ἐν ὑμῖν and the ἐν Χριστῷ Ἰησοῦ on the one hand, and on the other the union of the two natures in the single Personality of Christ, the Divine and the human? As in Christ the human was perfect by virtue of union with the Divine, perfect in creaturely κένωσις and ταπείνωσις, so in the Christian the natural will be perfected by union and entire accordance with the Christ within; and that accordance will be shown in ταπεινοφροσύνη.

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A Note on Wendt.

“Suffer me first to go and bury my father.”

—LUKE ix. 59.

AN extremely interesting note is given on this apparently difficult passage in Wendt’s second volume on the *Teaching of Jesus*, p. 70 (recently translated). The suggestion is made that it is an Oriental mode of saying that no man can enter on the vocation of a religious life until he has reached the position of individuality attained only in Eastern countries on the death of his father, and his consequent burial. Reference, by way of corro-

boration, is made to the experience of a missionary in Syria. As the matter is of importance, readers of THE EXPOSITORY TIMES might be able to throw light on the matter. My own experience of life in the East emphasises, what a knowledge of the Old Testament references to death and funeral customs clearly gives, that those, in whose house a dead body lies, are unclean for a certain time, while the ceremony of burial is carried through within the space of twelve hours after death. In the case before us, if the young man's father had been already dead, he would not have been in the throng listening to Jesus; he would have been elsewhere busily employed in the duties of a son at such a time; and at the worst, a brief postponement of an hour or two would have been sufficient. Wendt's view, then, seems helpful. The new spiritual teaching of Jesus recognised the young man as there and then a responsible person, thoroughly emancipated from all bondage to the flesh, as being alive in the spirit, and He called upon him to exercise this his true individuality and indefeasible liberty. He need not in the matter wait for the permission of his father; he need not wait for a time when the *patria potestas* should naturally cease; he was now free in spiritual matters. Hence the reply of Christ, "Let the dead bury their dead," would mean, Let those who are still under the old yoke do what the old service requires; let those who are made free by the truth to live a new life, hear and obey the voice of a living God now. What a gospel this is to a Hindu household, *e.g.* where individuality is destroyed by the family life!

BUCHANAN BLAKE.

Clydebank.

"They pierced My hands and My feet."

PERHAPS more can be said for the rendering "They pierced" than Mr. Southern thinks. Certainly it must be admitted that this is "no translation of the original" if the original be **בָּאֲרִי**. But surely we are at liberty to go beyond the Massoretic punctuation to an original **בָּאֲרִי**, and to try what we can make of that. And it is not enough to say that "had the writer of the Psalm intended to express the act of piercing, there were lying at hand several words appropriate

to the purpose." He might certainly have used **נָקַב** or **דָּקַר**. But the diction of the Psalm is not so simple as to justify us in thinking that the author would avoid using a word which might turn out to be a *ἀπαξ λεγόμενον* in Hebrew literature.

It will be noticed that in vers. 20, 21, the author mentions deliverance from four things:—

1. מַחֲרֵב, from the sword;
2. מִיַּד כֶּלֶב, from the paw of the dog;
3. מִפִּי אַרְיֵה, from the mouth of the lion;
4. מִקְרָנֵי רִמִּים, from the horns of the wild buffaloes.

The question now is, whether the author, in the previous part of the Psalm, in expounding the evil conduct of his enemies, makes use of the same descriptions. In ver. 12 *sqq.* we find as follows:—

1. פָּרִים רַבִּים אֲבִירֵי בָשָׁן, many bulls, strong ones of Bashan, answering to the fourth of the above descriptions;
2. אַרְיֵה טָרֵף וְשֹׂאֵן, a lion ravening and roaring, answering to the third;
3. כְּלָבִים, dogs, answering to the second;
4. There is none, unless it be the word **בָּאֲרִי**, answering to the first of the above descriptions, to the **חֶרֶב**. Does not this suggest some amount of reasonableness in the rendering "They pierced"?

Let us look at the Psalm from the 11th verse on. The Psalmist prays: "Be not far from me; for trouble is at hand; for there is none to help me." And then he proceeds to expound the nature of his sufferings, and this he does not literally, but by the aid of pictures of distressful situations in which men may be placed, that rush in upon his mind as he realises the intensity of his pain. The first picture of suffering in which there is none to help is that of the man who is attacked by a herd of bulls. He is that man, "Many bulls surround me; strong ones of Bashan close in upon me." And in the agitation of his mind this picture dissolves quickly into another picture of human distress, that of the man attacked by a lion. He is this man also. "They open wide their mouth upon me, a lion ravening and roaring." In this situation how does he feel? "Like water am I poured out, and all my bones have

gone apart: my heart has become like wax; it melts in my bowels. My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and Thou art bringing me to the dust of death (the grave)." Then, as his mind still dwells on his sufferings, another picture of human distress comes before him, that of the man attacked by dogs. The idea of the Eastern word כלב would, in many respects, be better conveyed to the English mind by the word *wolf*. The Psalmist identifies himself with this distressed man also. "Dogs have surrounded me." But this picture immediately changes into another, which is the climax of helpless distress, for the dogs are human beings, and they are attacking a man not for the purpose of killing him outright, but of torturing him. They came upon him from all sides, a crowd of them, brandishing their weapons, swords and knives, in his face; they force him backwards; they pin him to the wall, arms extended, with knives driven through his hands for nails, and, to make him utterly helpless, they pin his feet to the ground. The simple words, "I can count all my bones," are a perfect expression of the agony of the writhing wretch. They stare at him in his nakedness, and tell him by their acts that naked he will remain. And with this distressed man also the Psalmist identifies himself. "A crowd of evil-doers has enclosed me; they have pierced my hands and my feet. I can tell all my bones. They stare and look upon me; they divide my clothes among them, and cast lots for my raiment." In the extremity of his suffering he does not forget God; he prays. And in his prayer, after the general appeal for help, he recalls the four pictures of human agony by which he had illustrated the intensity of his sufferings. "Thou, O Jehovah, be not far away; O my Strength, make haste to help me. Deliver my soul from the sword, my life from the power of the dog; save me from the lion's mouth, and from the horns of the wild buffaloes." The assurance comes to him at once that the prayer has been heard: "Thou hast answered me; so I will tell Thy name to my brethren," etc.

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Tidal King of Nations.

HAVING been very busy during the last six weeks, I have only just now had time to take up and read my EXPOSITORY TIMES for October. On page 16, Professor Sayce says: "Tidal appears in the Septuagint as Thorgal, which is probably a better reading than that of the Hebrew text." Is this so? Are not Tidal and Thargal (not Thorgal) practically identical? The Hebrew is תִּדְרַגְל; the Greek, Θαργαλ. Compare the two, thus: ת = @; ד = a; ג (ר) = ρ; ש = γ; ך = à; ל = λ; and their virtual identity is apparent. ת with י preceding has the soft sound *th*. The sound of *pathah* has a tendency to pass by thinning into *hireq* (see Davidson's *Grammar*, p. 15). The gargling sound of ש is always represented in the LXX. by γ. The termination is precisely the same. As to ג = ρ, that may be due to an error of the copyist. Either ת or ג may have been in the original text.

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Romans vii. 24-viii. 2.

A REARRANGEMENT.

I VENTURE to propose a rearrangement of a few sentences in the seventh chapter of Romans, and one sentence in the eighth chapter.

After the 23rd verse of chap. vii. I would read as follows: "So then with the mind I myself serve the law of God; but with the flesh the law of sin (ver. 25). O wretched man that I am! who shall deliver me from the body of this death? (ver. 24). I thank God through Jesus Christ our Lord (ver. 25). For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (viii. 2).

I take the liberty of inviting the attention of scholars to the above.

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Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROFESSOR NOWACK of Strassburg has undertaken the editorship of a new series of Commentaries on the Old Testament, to be issued under the general title of *Handkommentar zum Alten Testament*. Two volumes have already appeared—the *Psalms*, by Professor Baethgen of Griefswald, and *Isaiah*, by Professor Duhm of Basel. Both are examined in the current issue of *The Critical Review*, the former by Professor Cheyne, and the latter by Professor Davidson.

Professor Davidson has good hopes of some of the contributors. "Every one will rejoice that Budde, who has already made noteworthy contributions to the exposition of Job, has made himself responsible for that Book; something in advance of all previous studies, particularly in the region of the criticism of Job, may confidently be expected." But not of all. Dr. P. T. Arndt has been entrusted with Ezekiel. "Arndt," he says, "has already written a tract, called *The Place of Ezekiel in Old Testament Prophecy*, which is perhaps the most prejudiced and ill-informed thing ever written even on Ezekiel. At the time of writing it, however, he appears to have read only Smend's Commentary; when he comes to read the prophet's own writings he will do better. And, no doubt, the editor will take care that notes of startling originality, like one in the tract, 'The Ethical Dative, an Aramaism,' shall occur only in

moderate quantity, in conformity with the idea of a Hand-commentar."

Professor Davidson examines Duhm's *Isaiah* at considerable length. And in the course of his examination he says some things which ought to make certain victorious critics—Duhm included—pause and think again. We all admit the liberty of criticism now—none more rejoicingly than Professor Davidson. And timid critics of just intention need not fear that all its ways will henceforth become a laughter and a reproach. But there was a thing which needed greatly to be done. Professor Driver began to do it in our own pages two months ago. And Professor Davidson here helps it on to most unmistakable effect. We mean the separation between criticism that is fair, and criticism that is preposterous and incredible.

Duhm's criticism is not all preposterous and incredible. That could not well be, since his principles are right in the main. But in the application of these principles he works out results which Professor Davidson very lucidly shows cannot at present be accepted by any literary or sane person. "Looking down Duhm's translation with its variety of type, indicative of the same or a greater variety of authors, we discover that there is hardly a chapter in Isaiah, and in some passages hardly a line, which has not been patched and

clouded by successive cobblers. One cannot but ask, Is there any literary analogy to this? Has any other literature been subjected to similar treatment? We know, for example, how it fared with New Testament MSS., the kind and the source of changes introduced into them, and no one would deny that similar comparison of Book with Book, and consequent amplifications of the text, perhaps even on a larger scale, might have taken place in Old Testament MSS. But this has no resemblance to the pervasive over-working of the ancient texts assumed by Duhm."

Duhm's principles are right in the main. They are three in number. The first is that where a text is untranslatable it has probably been corrupted, since it is reasonable to suppose that the author wrote his own language correctly. The second is that the laws of Hebrew metre may be used as a means of testing the correctness of the text. And the third, that a critic "must take note of the religious sentiments and modes of thought occurring in a passage, as well as the phraseology in which they are expressed, and assign the passage to the age or period when such thoughts and language are from other sources known to have prevailed."

These rules, says Professor Davidson, are unimpeachable. And yet he has little difficulty in showing that they are all very liable to abuse, and are actually abused here by Duhm. Take the first: If the text is not good Hebrew it is probably corrupt. But remember that "the literature preserved in the Bible is but a scanty thesaurus of the Hebrew *language*. From the nature of the case, both forms and constructions will occur in single examples, which a more ample literature might have shown to be not uncommon. The cry of 'unhebräisch' is becoming too customary. The critical gamekeepers who raise it are comparable only to gamekeepers of another sort, who shoot down every creature of God which does not show the familiar grey of the grouse." Or take the second: That Hebrew poets must be shown to

obey the laws of Hebrew metre. But, in the first place, prophecy is often only half poetical in form; and, in the second place, Hebrew poetry of the most conventional type, like the Book of Lamentations, often allows great variety in the length of the lines.

But it is the third rule that opens the door to abuse most widely. You are in front of a chapter in Isaiah. You wish to ascertain its date as a piece of writing. The language is some guide, perhaps, but often enough it admits no confident test and produces no assured results. What then? Test the writing by its theology. What religious ideas has this chapter? Are they in advance of the religious ideas of the time it has been supposed to belong to? Are they behind? Its place will be determined accordingly. Under any circumstances it is a ticklish test enough. But the real hazard lies in this, that every critic has his own conception both of the rate of progress of revelation or religious development in Israel, and even of the relation in time which certain marked religious ideas have to one another. One critic says that the idea of immortality, to take a broad example, arose at a certain comparatively early date; another, that it first appears very late in time. How can both find the same results as regards the date of the chapter in Isaiah, supposing that it touches on this subject?

But the test of a principle is the application of it. Professor Davidson gives a few pertinent examples,—we strongly recommend our readers to see the whole admirable article for themselves,—we shall rest content with one. It is Isaiah iii. 10, 11: "Say ye of the righteous, that it shall be well with him . . . woe to the wicked, it shall be ill with him." What is the doctrine of this passage? It is the doctrine of individual retribution. But Duhm holds that that doctrine did not appear in Israel till, at any rate, after the Exile. Before the Exile it is the nation that sins and the nation that suffers, the nation that receives the reward of its righteousness. Accordingly, this passage is relegated to a post-Exilic date.

"Assuming the correctness of the author's exegesis," says Dr. Davidson, "does he not push the idea, true within limits, that the individual had significance only as part of the state, to an extravagant length? The woman of Zarepta said to Elijah: 'Art thou come to call my sin to remembrance, and slay my son?' This heathen woman was familiar with the idea of individual retribution. And one would like to know what David thought of the relation of the death of his child to his sin. The passage (Amos ix. 9, 10) might be referred to, but no doubt Duhm would draw his pen through it. It is true the prophets deal with the state and threaten it with destruction from the Assyrian. But the Assyrian was not the only instrument in God's hand. And if the idea of the Kingdom of God and its destinies absorbed the prophets, this does not forbid that other ideas on different lines may have been contemporaneous. If Professor Duhm be right, Israel must have stood on a lower level than any nation under heaven, and Elijah's landlady had a much deeper religious insight than himself."

To sum up. The inevitable, and yet none the less startling result of Duhm's criticism of Isaiah, is that as many as twelve or fourteen chapters of the first part of Isaiah are thrown into the Maccabean period, while it was not till that age that *any* of Isaiah's prophecies were gathered together. "What a glorious view the Maccabean age presents to our admiring eyes! How rich the period was in literature! The great writers on the Psalter have shown us how every skirmish of the day had its poet, and how every rise and fall in the spirits of the little army have been photographed in the Psalms which we sing. And now Professor Duhm draws the curtain aside and exhibits a company of Prophets no less numerous than the Poets we knew before. Now we realise how that extraordinary prophecy, Isaiah xix. 24, came to be uttered: 'In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of Hosts hath blessed them, saying, Blessed be Egypt my people,

and Assyria (*i.e.* Syria) the work of my hands, and Israel mine inheritance.' The occasion of it was that Jonathan, the Maccabee, was invited to the wedding of Alexander Balas the Syrian usurper, with Cleopatra daughter of the king of Egypt. Such a meeting of such a three could mean nothing less than that the kingdoms of the earth would speedily be the kingdoms of the Lord. One thing is difficult to understand amidst this wealth of prophecy," concludes Dr. Davidson, "namely, how the people should be so often represented in the Book of Maccabees as complaining and lamenting that they had no prophet. Had they, perhaps, the same opinion of their prophets as Professor Duhm has—that they were sterile in imagination and solecists in style?"

Is there any greater revolution in our day than that which is passing over the interpretation of prophecy? Compare the methods of prophetic interpretation which commended themselves to the mind of one who has just passed away from us, Dr. Andrew Bonar, with those which are advocated by Professor Kirkpatrick. Dr. Bonar was a ripe scholar, and an honest student of the Word. So is Dr. Kirkpatrick. And yet, in the interpretation of prophecy, they speak to one another in an unknown tongue.

Professor Kirkpatrick has just published his Warburtonian Lectures. They are the deliberate result of many years' able and most reverent study of the prophets of the Old Testament. But what would the late Dr. Bonar have thought of his interpretation of a prophecy to him so directly and vitally Messianic as that in the seventh chapter of Isaiah, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel?" "It is clear," says Dr. Kirkpatrick, "that these words were not in their original intention a prediction of the miraculous birth of Jesus." Indeed, the point of the "sign," he proceeds to show, lay neither in the mother's virginity, nor in the child's birth.

It did not lie in the virginity of the mother. There is no evidence, he says, that the prophet intended to represent the mother as a virgin. The Hebrew word rendered *virgin* in the Authorised Version would be more accurately rendered *damsel*. It means a young woman of marriageable age, and is not the word which would naturally be used for *virgin*, if that were the point which it was desired to emphasise."

Nor did the significance of the sign lie in any other circumstances connected with the birth of the child. It lay in something that was to happen before the child came to years of discretion. "Some mother, known to Ahaz and the prophet, but of whom we know nothing, who was soon to give birth to a child, or possibly any woman who was about to become a mother, is told that she may call her son Immanuel—*Immānū El*, 'God is with us.'” She may with confidence give him this name, significant of the presence of God with His people. For, before the child comes to years of discretion, the presence of God will be signally manifested in judgment. The judgment will be twofold. In the first place, the land of Pekah and of Rezin, the two kings whom Ahaz now dreads, will be laid waste. But, on the other hand, Judah herself will become as a wilderness (a situation which the prophet artistically represents by making the child feed on curds and honey, the produce of rough uncultivated pasture land), and that at the hand of him from whom Ahaz was now foolishly looking for help, the king of Assyria.

Thus there is a double edge to the prophecy. There is deliverance, and there is judgment—deliverance from Syria, judgment from the great king of Assyria, the prince in whom Ahaz is determined to put confidence, rather than trust in the LORD. And the sign with this double significance is the growing boy with his immortal name of Immanuel.

If this view is correct, it is manifest that this cannot be what is called a direct prophecy of the

birth of the Messiah. For, if its first fulfilment was to take place in Bethlehem seven centuries hence, it could not possibly be a sign to Ahaz. "It is no more a direct prophecy of the Messiah," says Professor Kirkpatrick, "and of the miraculous manner of His birth, than the second psalm is a direct prophecy of the Resurrection, or Hosea xi. 1 a direct prophecy of the Flight into Egypt."

Nevertheless, Dr. Kirkpatrick finds a true fulfilment both of psalm and of sign in the Messiah—not the first, but the final and the fullest. For, "as the words, which in the psalm referred primarily to the adoptive sonship of the king, are applied in the New Testament to the eternal Sonship of Christ, so the name given as the pledge of the presence of God with His people becomes the name of Him who was the Mediator of that presence. The words describing His birth receive a profound depth of meaning, which they admit, though they do not necessarily convey it. The name itself becomes the expression of the mysterious fact of the Incarnation. Jesus is the true Immanuel, and in Him the prophet's utterance is fulfilled."

Rather more than a year ago a great modern painter, who is himself an intensely earnest Christian, when painting a picture of Christ before Pilate, represented Christ as a Socialist leader. The picture was exhibited in some of the cities of the Continent, and working-men in thousands went to gaze upon it. And at Hamburg the working-men subscribed a large sum in order to secure that the picture should be brought back to their city and exhibited a few weeks longer.

That, says the Rev. W. Moore Ede, is a sign of the times. He tells the story in the course of a remarkable sermon which he preached before the University of Cambridge on the 4th of December last. That sermon is itself as significant a sign of the times as the great painter's picture.

Mr. Ede entered the University pulpit with a clear and pressing message. He sought his text

in the last great discourse of our Lord as recorded in St. Luke. These are the marvellous words: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 25-28).

Have these things ever yet come to pass? Yes, answers Mr. Ede, thrice at least, and now for the fourth time they are beginning to come to pass again.

These things began to come to pass first in the seventieth year after the birth of Christ, when Jerusalem was destroyed by Titus. "In the passage before us Jesus plainly told His disciples that in that great national catastrophe which culminated in the destruction of Jerusalem and its temple, they were to behold the coming of Christ." Again, these things came to pass at the close of the sixth century, when horde after horde of heathen warriors swept down upon what was left of the decaying civilisation of the Roman Empire. Then they came to pass at the end of the eighteenth century, and the nation upon which the distress and perplexity fell most terribly was France. And now, says Mr. Ede, we are at the end of another century, and the signs are all around us that these things are about to come to pass again.

All around us, he says, are signs that we are in one of those crises which are the birth-pangs of a new life. And the first sign he names is that "the Bishops of the Anglican Communion meeting at Lambeth" are conscious of it. Next, that "Bishop Westcott, sitting in the seat of St. Cuthbert, in his recent masterly charge," took notice of it. And thirdly, that "the Pope, looking out from his

watch-tower in that city which once ruled the world," issues his Encyclical letter to meet it.

So it is the "Social Question" that will bring on the great crisis of our day; and the distress and perplexity that lie in wait for us will issue from the struggle between poverty and wealth. And surely Mr. Ede is right. We have been so proud of progress, so boastful of increasing wealth, so arrogant about the advance of civilisation in this age of science:

' Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl whose fingers thin
Pushed from her faintly want and sin:
These set He in the midst of them;
And as they drew back their garment hem,
For fear of defilement, "Lo, here," said He,
"The images ye have made of Me."'

And the stunted artisan and the motherless girl have heard Christ's words addressed to us, and when the great painter painted his Christ as a Socialist leader, they have flocked in their thousands to gaze upon it.

If it is so then that we are on the verge of another great upheaval, a movement of wider reach and deeper significance than that before which Jerusalem fell, than that which threw down the great empire of Rome, than that which deluged Europe in blood at the beginning of the present century, What ought the follower of Christ to do? Two courses are open to him. Either he may stand aside and let the catastrophe come, or he may do all in his power to prevent it from coming, to prevent it from being a catastrophe or calamity at all.

What ought the follower of Christ to do? If in the face of such an alternative as has just been stated, the question may seem needless or even impertinent, let it be borne in mind that this is the first time in the history of Christianity that the alternative has ever been allowed. You say how needless to ask the Christian's duty when you offer him either to stand aside and see the utmost calamity come upon men, or to stay that calamity

even with the loss of his own dearly-loved life. But it is needful, for until now no Christian dreamt of doing otherwise than calmly stand aside; and even now there is a powerful, though unorganised body of Christians, of most unmistakable devotion, who hold firmly that that is the only attitude that is permitted them.

Stand aside and see. It is the only permissible attitude, they say, for it is the Lord's explicit order. "Distress of nations and perplexity, men's hearts failing them for fear—when these things come to pass, then lift ye up your heads, be strong and fear not, for your redemption draweth nigh."

And for a moment the argument seems all to be on their side. For does not Jesus teach His disciples in this very prophecy, that "in the starvation, the bloodshed, and the horrors of that great national catastrophe, they were to behold the power and the glory of Christ, that in and through these He was executing judgment, and working out the great purpose of man's salvation; that when 'men's hearts were failing for fear,' then Christians were to look up, to lift up their heads, that is to say, in the midst of this direful tumult the Christian attitude was to be one of joyful expectation, because in these very events God's kingdom of redemption was drawing nigh to them"?

And did He not further speak a parable unto them, the point of which went to show that the God of nature wrought always in the self-same way? "Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." Strange contrast! These awful and awe-inspiring events, these political and social cataclysms, are like the budding of the soft green leaves in spring. We look upon them as the emblem of the most gentle and peaceful life. Yet "every tender leaf that hangs upon a bough, fresh in its bright green colour, is a life which has emerged from struggle. Straining against the hard

outer case that confines it, the new life at last shatters its confining covering, and emerges into the light and liberty of the day." "So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

The argument seems all to be with them, and the order of the Master as well. And yet there is not a Bishop in the "Anglican Communion meeting at Lambeth," there is no Westcott "sitting in the seat of St. Cuthbert," nor a Pope "looking out from his watch-tower in that city which once ruled the world," who wavers for a moment as to the alternative he ought to choose. Nor is it these watchmen only who make the better choice. Arnold Toynbee, whose heart was full of sympathy for the toiling masses, told a meeting of workingmen, "We have neglected you. Instead of justice we have offered you hard and unreal advice. But I think we are changing. If you would only believe it and trust us, there are many of us who would spend our lives in your service." And all who surrounded him on that platform echoed the words he spoke. And even when the audience jeered, and interrupting the speaker, cried, "Nobody wants you to," and Arnold Toynbee was stung to the heart, and went home and died, there is not a Christian among us but knows he followed the Master as he did it.

Yes, the order of the Lord and the argument seem all to be on the side of letting ill alone, of standing aside to see, of lifting up the head in comfort when the calamity comes. And here is a preacher and servant of the Lord who enters the pulpit of the University of Cambridge to-day, and the message he carries to the men of Cambridge University is that they dare not stand aside and see, that a great obligation lies upon them to spend themselves even to the laying down of the life if need be, as Arnold Toynbee did, that this calamity may never come. So once more, and in a marvellous way the spirit rejoiceth against the letter, and the Christian conscience is a swift witness for the Christian truth.

Studies in "Paradise Lost."

BY MARY A. WOODS.

V.—MILTON'S SATAN.

"So call him now : his former name
Is heard no more in Heaven."

EVERY student of Milton will find matter for dissent in what other students have said or written of him. But few will dissent from the popular verdict that Satan is the most interesting character in *Paradise Lost*. It does not follow from this that he is the hero of the poem. The hero of a poem is its central figure ; the character on whose fate the action of the story depends. Such a character is often, as in the *Æneid*, comparatively passive and uninteresting. In *Paradise Lost* the hero is undoubtedly Adam. He does not appear till the Fourth Book ; but his existence is hinted at in the First, and the whole object of the detailed account of the rebellion and exile of the Angels is to suggest a motive for his creation, on the one hand, and for his temptation, on the other. Nor is the story as unsymmetrical as it appears to be ; the poem is not overweighted by its prelude. The episode of the loss of Paradise, from the first appearance of the hapless pair to their fall, occupies the central six Books. The rest is prologue and epilogue : what preceded this episode in Heaven and Hell ; what followed, or was to follow it, on Earth.

But if Satan only exists, dramatically speaking, for the sake of Adam, he is far more interesting in himself. Adam interests us as Milton's ideal of unfallen man, but his removal from the ordinary conditions of humanity makes it difficult to feel the personal interest in him which belongs to a character taken from actual life. He is a type, rather than a man. Satan is far more human, as we generally understand the word. He is to all interests and purposes a man, with human passions, misgivings, fluctuations, the struggle of two natures within him. He fulfils the conditions under which we know man now : he has sinned and suffered, and the sin has not—at least, until we take our final leave of him—utterly quenched the good. Nay, even when we meet him again, 4000 years later, lowered, degraded, irretrievably serpentine, we can scarcely believe that his words are all hypocrisy—

"Though I have lost
Much lustre of my native brightness, lost
To be beloved of GOD, I have not lost
To love, at least to contemplate and admire
What I see excellent in good, or fair,
Or virtuous : I should so have lost all sense."¹

It is this humanness in Milton's Satan which, while it secures our interest, necessarily provokes our criticism. How, we ask, can such a character be regarded as a personification of evil? How can one who, to the last, is not devoid of impulses to good deserve the unqualified hate and scorn which is due to evil only?

To the first of these questions there is, as it seems to me, an obvious answer. It is hardly an answer to say that Milton was compelled by dramatic necessity to make his Satan (as he makes his God) a human being, swayed by human impulses. For he might at least have made him an Iago or a Barabbas, creations far more "diabolical" than his own. Nor is it an answer to say that Milton was influenced by an instinctive sympathy with rebellion. For Milton, as we have seen already, has no sympathy with rebellion against God. The strength of his attitude against earthly tyranny lies in the fact that we regard it as a usurpation of the one Supreme Authority, and submission to it as a form of idolatry. It is true that he puts into the mouth of Satan words that Prometheus might have used, or his own Samson, or he himself, in the proud lonely years that followed the Restoration—

"What though the field be lost?
All is not lost : the unconquerable will,
And study of revenge ; immortal hate,
And courage never to submit or yield ;
And what is else not to be overcome."²

And again—

"The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven,
What matter where, if I be still the same?"³

Such words have the true Miltonic ring. But it does not follow that Milton either sympathises or

¹ *P.R.* i. 377-382.

² *P.L.* i. 105-109.

³ *Ibid.* i. 254-256.

intends us to sympathise with the speaker. The courage he attributes to Satan is the fading brightness that marks him "Archangel ruined"; the sunset glow that lingers when the sun is gone. Only by degrees will the darkening landscape give token of the night that is coming.

This last thought suggests the real answer to our objection that Milton's Satan is not a personification of evil. Milton does not for a moment suppose him to have been so. He accepts the tradition by which the Archfiend was originally good,—nay, the greatest and brightest of the Angels,—and consistently makes his descent a gradual one—

"Neither do the spirits damned

Lose all their virtue."¹

The steps of this descent have been often traced, but it may be interesting to trace them once more. They illustrate the symbolism by which, throughout the poem, Milton makes light the emblem of goodness, and darkness of evil; from the Heaven whose darkest night is twilight to the Hell whose brightest day is "darkness visible." In accordance with this symbolism (it is more than possible that Milton regarded it as fact), the physical brightness of the Angels is in exact correlation with their goodness. When we first see Satan, before the outbreak of rebellion—

"Great indeed

His name, and high was his degree in Heaven;
His countenance as the morning-star, that guides
The starry flock."²

The allusion, of course, is to the name Lucifer, "light-bringer," which suggests the special brightness that distinguished him. But the "pride"—generated we know not how—which was at the root of his crime is already at work within him; to produce baneful fruit, when thought has been wedded to act, in the proclamation of rebellion. In the midst of the Assembly,³ on the morning of battle, we see him again—

"All on a sudden miserable pain

Surprised thee, dim thine eyes and dizzy swam
In darkness, while thy head flames thick and fast
Threw forth; till on thy left side opening wide,
Likest to thee in shape and countenance bright . . .
Out of thy head I sprung."

¹ *P.L.* ii. 482, 483.

² *Ibid.* v. 706-709.

³ Cf. *P.L.* ii. 749-751 with v. 767, etc. But it is extremely difficult to fit in the episode of Sin and Death (which yet, for the purposes of the story, must be taken as real) with other incidents of the poem.

Satan, like his offspring Sin, is still bright; but the momentary transformation is significant of the moral crisis which will gradually cast its spell over his entire being. He is next seen in battle, to all appearance strong and radiant as ever. Abdiel may exclaim—

"O Heaven! that such resemblance of the Highest
Should yet remain, where faith and realty
Remain not! Wherefore should not strength and
might
Then fail when virtue fails, or weakest prove
When boldest, though to sight unconquerable?"⁴

But the conflict hangs for two days "in even scale"; for we are told of Michael and Satan—in words addressed by the Almighty to the Messiah—

"Equal in their creation they were formed,
Save what sin hath impaired: *which yet*
Hath wrought insensibly, for I suspend their doom."⁵

Yet, even before the interference of the Messiah turns the scale of battle, "sin hath impaired" somewhat. For Satan has for the first time known pain; and his followers at least fear and flight as well. Nor have they retained their ethereal lightness—

"Purest at first, now gross by sinning grown."⁶

The slow deterioration thus hinted at is accelerated by the shock of that tremendous fall, when—

"Nine days they fell; confounded Chaos roared
And felt tenfold confusion in their fall
Through his wide anarchy: so huge a rout
Encumbered him with ruin. Hell at last
Yawning received them whole, and on them closed."⁷

When Satan first sees his friend Beelzebub after that ghastly catastrophe, he does not recognise him—

"If thou beest he—but O how fallen! how changed
From him who, in the happy realms of light,
Clothed with transcendent brightness, didst outshine
Myriads, though bright!"⁸

Satan himself, though he still outshines his comrades, does so—to borrow Milton's splendid simile—as the sun in eclipse may yet outshine the lesser lights. His countenance is darkened, and his cheek furrowed with care and the scars of battle. He is surrounded, indeed, with a sort of dusky grandeur. His throne in Pandemonium

"Outshone the wealth of Ormus and of Ind."⁹

⁴ *P.L.* vi. 114-118.

⁵ *Ibid.* vi. 690-692.

⁶ *Ibid.* vi. 660, 661.

⁷ *Ibid.* vi. 871-875.

⁸ *Ibid.* i. 84-88.

⁹ *Ibid.* ii. 2.

When he leaves the conclave, he seems

"Alone the antagonist of Heaven, nor less
Than Hell's dread Emperor, with pomp supreme
And God-like imitated state."¹

When he encounters Death at Hell-gates, he

"stood
Unterrified, and like a comet burned
That fires the length of Opiuchus huge
In the Arctic sky."²

After his conference with Chaos, he

"Springs upward like a pyramid of fire
Into the wild expanse."³

But his brightness is no longer that of the morning-star, but lurid and fitful. When he wishes to deceive Ariel, he has to borrow a lustre, inferior indeed to that of the Archangel, but far superior to the lustre he has retained—

"And now a stripling cherub he appears,
Not of the prime, yet such as in his face
Youth smiled celestial, and to every limb
Suitable grace diffused: so well he feigned."⁴

But as soon as he is alone, his inward trouble pierces the thin disguise, and shows him as he is—

"Each passion dimmed his face,
Thrice changed with pale ire, envy, and despair,
Which marred his borrowed visage, and betrayed
Him counterfeit, if any eye beheld:
For heavenly minds from such distempers foul
Are ever clear."⁵

And the change betrays him to Ariel, who

"Saw him disfigured, more than could befall
Spirit of happy sort; his gestures fierce
He marked, and mad demeanour."⁶

This outward perturbation is the sign of a conflict which proves a crisis in Satan's history, and plunges him in a lower hell than the material hell of his exile. Now first, despairing of pardon, he has said definitely to evil—

"Evil, be thou my good!"⁷

His fall henceforth is rapid and unmistakable. "Think not," says Zephon in Eden, when Ithuriel's spear has compelled the "grisly king" to present himself in his own likeness—

"Think not, revolted spirit, thy shape the same,
Or undiminished brightness, to be known
As when thou stoodst in Heaven upright and pure.

That glory then, when thou no more wast good,
Departed from thee; and thou resemblest now
Thy sin and place of doom obscure and foul."⁸

The next crisis in his downfall is marked by his assumption, for purposes of malice, of the body of a serpent—

"O foul descent! that I, who erst contended
With gods to sit the highest, am now constrained
Into a beast, and, mixt with bestial slime,
This essence to incarnate and imbrute,
That to the height of Deity aspired."⁹

The lower moral hell symbolised by this descent is shown in the new rule of action he propounds—

"All pleasure to destroy
Save what is in destroying: other joy
To me is lost."¹⁰

Yet his shape is still attractive. The serpent of Paradise is not the "creeper" of familiar experience. He approaches Eve—

"Not with indented wave
Prone on the ground, as since, but on his rear,
Circular base of rising folds, that towered
Fold above fold, a surging maze; his head
Crested aloft, and carbuncle his eyes,
With burnisht neck of verdant gold, erect
Among his circling spires."¹¹

But he both vitiates and is vitiated. He acquires a serpentine character which does not cease with his temporary transformation. We are told that God applies to him the doom of the serpent, and this is true not only of the mysterious "bruising of the head," but of the grovelling which henceforth marks him. For awhile he seems to triumph. He takes the form of "an Angel bright," and as he gradually reveals himself in his own shape to his infernal compeers, Milton hesitates whether to call his radiance assumed or real—

"His fulgent head
And shape star-bright appeared, or brighter, clad
With what permissive glory since his fall
Was left him, or false glitter."¹²

In either case, it is our last hint of the Archangel. Even as he sits enthroned—

"His visage drawn he felt to sharp and spare;
His arms clung to his ribs, his legs entwining
Each other; till, supplanted, down he fell,
A monstrous serpent on his belly prone,

¹ *P.L.* ii. 509-511.

² *Ibid.* ii. 707-710.

³ *Ibid.* ii. 1013, 1014.

⁴ *Ibid.* iii. 636-639.

⁵ *Ibid.* iv. 114-119.

⁶ *Ibid.* iv. 127-129.

⁷ *Ibid.* iv. 110.

⁸ *P.L.* iv. 835-840.

⁹ *Ibid.* ix. 163-167.

¹⁰ *Ibid.* ix. 477, 478.

¹¹ *Ibid.* ix. 496-502.

¹² *Ibid.* x. 449-452.

Reluctant, but in vain ; a greater power
Now ruled him, punished in the shape he sinned,
According to his doom."¹

And though we are told that the degradation is only temporary and intermittent, to be repeated, "some say," at yearly intervals, yet it is our last view of Satan, and is certainly intended to mark for us, as far as *Paradise Lost* is concerned, the nadir of his fall.

But our second question remains unanswered. How can Milton's Satan, being a character of mixed evil and good, deserve the unqualified hate which is due to evil only? For it is noticeable that though his descent is gradual, there is no graduation in the horror that he inspires. From the moment that he declares himself against God, he is lost : lost to hope, and lost to pity. His first false step excites not the sorrow, but the derision of his Maker—

"The Eternal Eye, whose sight discerns
Abstrusest thoughts, from forth His holy mount,
And from within the golden lamps that burn
Nightly before Him, saw without their aid
Rebellion rising . . .
And, *smiling*, to His only Son thus said."

And He proceeds ironically—

"Nearly it now concerns us to be sure
Of our omnipotence, and with what arms
We mean to hold what anciently we claim
Of Deity or empire : such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious North !"²

Abdiel, it is true, condescends to argue and even remonstrate with the rebel ; but any possible effect of his words is precluded, one would think, by the denunciation which regards him as doomed already—

"O alienate from God, O spirit accurst,
Forsaken of all good ! I see thy fall
Determined . . . decrees
Against thee are gone forth without recall."³

In the heat of the contest that ensues, the language on both sides is abusive and defiant. This is natural enough. It is only in presence of defeat that our human instincts demand a suspension of insult. But Milton has no such instincts—

"The fierce foe hung on our broken rear
Insulting, and pursued us through the deep."⁴

Gabriel, when he encounters Satan in Paradise, not only rebukes, but taunts him, "disdainfully, half-

smiling," and mocks his futile efforts to escape from pain—

"So judge thou still, presumptuous, till the wrath
Which thou incurrest by flying, meet thy flight,
Sevenfold, and scourge that wisdom back to hell
Which taught thee yet no better than no pain
Can equal anger infinite provoked."⁵

It is this mocking attitude, as distinguished from honest indignation, this scorn and hate, directed not, like the poet's, against scorn and hate themselves, but against a being not all bad, suffering, despairing, at the mercy of the stronger, that revolts us in spite of ourselves. It is worst when, in *Paradise Regained*, we find it on the lips of Christ. In answer to the boast of Satan that he has forced an entrance into the presence of God, the Saviour taunts him with his ruin—

"Thou com'st indeed,
As a poor miserable captive thrall
Comes to the place where he before had sat
Among the prime in splendour, now deposed,
Ejected, emptied, gazed, unpitied, shunned,
A spectacle of ruin or of scorn
To all the host of Heaven."⁶

How are we to explain this attitude on Milton's part? We can only say that it is consistent with what we know of his theology. As God, in his view, may be invested with attributes which are, to human thinking, inhuman, and yet demand an unquestioning homage ; so Satan, the "adversary" of God, may retain much that we now call human, and yet deserve unqualified hate. Throughout the poem, the criterion of right is loyalty to God ; and by this is meant something not only deeper and more personal than loyalty to goodness, but different in its nature. It is, in fact, mere military obedience to the dictates of an absolute chief. Goodness, as men count goodness, may even interfere with this loyalty. The distinction is remarkably illustrated by the case of the fall of Adam. Milton, as we have seen, regards the prohibition imposed on him as a purely arbitrary one, forbidding what is innocent in itself, as a test of loyalty. Under what impulse does Adam disobey this command? Under one of passionate devotion and self-sacrifice. If he cannot save the woman he loves, at least he will suffer with her—

"How can I live without thee? how forego
Thy sweet converse, and love so dearly joined,
To live again in these wild woods forlorn?"

¹ *P.L.* x. 511-517.

³ *Ibid.* 877-884.

² *Ibid.* v. 711-726.

⁴ *Ibid.* ii. 78, 79.

⁵ *P.L.* iv. 912-916.

⁶ *P.R.* i. 410-416.

Should God create another EVE, and I
Another rib afford, yet loss of thee
Would never from my heart. No, no ! I feel
The link of nature draw me : flesh of flesh,
Bone of my bone thou art ; and from thy state
Mine never shall be parted, bliss or woe."¹

Adam is never so near to our hearts, never so human and lovable, as in this outburst. We are tempted to exclaim with Eve—

" O glorious trial of exceeding love,
... declaring thee resolved
(Rather than death, or aught than death more dread
Shall separate us, linked in love so dear)
To undergo with me one guilt, one crime ! "

Nay, we are reminded—though at a distance—of the words of one greater than Adam, words of which Lord Bacon writes—

" If a man . . . have St. Paul's perfection, that he would wish to be an anathema from Christ for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ Himself."²

But Milton has nothing but condemnation for a chivalry which he understands but does not share, and characteristically makes Adam's devotion to a woman an aggravation of his offence. Can we wonder that no natural goodness in Satan can serve even to palliate in the faintest degree the heinousness of his crime ?

Yet it is Milton himself who is responsible for

¹ *P.L.* ix. 908-916.

² Bacon's *Essays*: "On Goodness, or Goodness of Nature."

our pity. He might have given us a Mephistopheles, or Dante's "Worm of Sin," and so precluded our sympathy ; but the poet in him has proved stronger than the theologian, and, fascinated by his own conception of the slow ruin of a soul, he has invested his creation with a passion and a pathos which are only enhanced by his words of condemnation. He may express what abhorrence he will, but his Satan lives in our memories, not as the guileful serpent, but as the exiled chief, splendid in ruin, from whom the tears that his own fate could not provoke, burst forth irresistibly as he looks upon the partners of his crime—

" Millions of spirits for his fault amerced
Of Heaven, and from eternal splendours flung
For his revolt ; yet faithful how they stood,
Their glory withered."³

The exile may be cunning and cruel, but both cunning and cruelty are rooted in despair ; and it is the despair, painted as only Milton can paint it, that impresses us most. Let him take his leave of us in words—more pathetic perhaps than any that have been quoted—from *Paradise Regained*—

" All hope is lost
Of my reception into grace : what worse ?
For where no hope is left is left no fear.
If there be worse, the expectation more
Of worse torments me than the feeling can.
*I would be at the worst ; worst is my port,
My harbour, and my ultimate repose.*"⁴

³ *P.L.* i. 609-612.

⁴ *P.R.* iii. 204-210.

Some Elements in the Babylonian Religion and their Comparative Relationship to Judaism.

BY W. ST. CHAD BOSCAWEN, F.R.H.S.

JEWISH history is inseparably bound up with the Jewish religion ; the gradual development of the one synchronises with the other. The history of the Hebrew people no longer stands alone, but has become absorbed into the broad arena of Oriental history, and its veracity is now attested by numerous confirmations from the histories of Egypt, Assyria, and Chaldea. Recent research has removed the Hebrew race from that abnormal position into which the irrefragable association between their history and religion had forced

them. A people with a mission, the people of a promise, they had come to be regarded by many as fenced about with a divine favour which removed them from the ordinary field of history, and forbade the study of their national life being conducted by the ordinary field of historical development. This fence is now removed, and the people—with the Hebrew historical literature—become a part, a most important part, of the great mass of material out of which we reconstruct the early chapters of the world's history. The removal of this motto of

noli me tangere, which had long stood over the storehouse of Hebrew literature and the free submission to critical examination, has not produced those results which many foretold—the destruction of the authenticity of Scripture history. Face to face with the contemporary records of the great empires of the East, with histories in cuneiform and hieroglyphics, the roll of Israel's story sinks into no dark shadow of falsehood, but shines bright with the light of historic truth. If fear was expressed as to the result of the critical study of Hebrew history, with how much more opposition did the student, who proposed to study her religion in the light of the comparative religion. This age has well been called the age of the comparative sciences. Comparative philology was followed by comparative mythology, and this in turn by the broader study of comparative religion. The intimate association between religion and national life could not be broken, and when once the study of the latter commenced, the examination of the former must follow. The admission of the Hebrew people into the band of nations of the East who made the early chapters of the world's story, the recognition of her ethnic and linguistic affinity with the great civilisations of the Tigro-Euphrates valley, at once subjected her religion, as it had her history, to comparison with the creeds of Assyria and Babylonia. The discovery that the sages of Chaldea had legends of the creation and the Deluge which resembled, not only in general outline, but in the minutest detail those recorded in the Hebrew writings, demanded this comparison. Still more important was the discovery of the close affinity between the languages of the Semites of Mesopotamia and the Hebrew people. Here was a vast religious literature of psalms, hymns, and prayers, written in a tongue the sister, if not the parent, of the Hebrew. Minute comparison now became indeed a real possibility—not a comparison of poetic similarities or correspondence of pious thoughts, but a real critical analysis by which we could compare the innermost thoughts of the singers of Israel and the bards of primitive Chaldea. An affinity of races, of language, of religious life, made this study one which could be conducted on true scientific grounds, and therefore the more productive of true results. It was a study even more likely to be productive of valuable results than the comparison of the sacred literatures of the Aryans and the Iranians, which had been the

foundation of the science of comparative mythology. It was a comparison which went to the birth-springs of three creeds, Judaism, Christianity, Islam, and its results were of vital importance to each. It must be moreover remembered that Babylonia was the scene of the two most important events in the national and religious life of the Hebrew people. It was from Ur of the Chaldees, from amid the Semites of Babylonia, that Abram had gone forth rich in promise to the land which Yaveh had given him. It was the cradle of the Hebrew nation. Sixteen centuries after, it became the dwelling-place of the flower of the race. It was by the waters of Babylon that Israel learned that bitter lesson which produced her purification, and sent her forth a new people, "purified in heart, and zealous for the Lord." It was the fiery trial of the Captivity that produced the true Hebrew nationalism—an immortal nationalism. The comparisons which I propose to make in this paper may be divided into two classes, those which relate to the dawn of Judaism, the time when Abram was among his own people in Ur of the Chaldees, and those which produced the Hebrew *renaissance*.

The cradle land of the Semite, whether in Central Arabia or on the lower waters of the Euphrates, as some think, was a land of pasturage, and of flocks and herds. At an early period he had entered the land of Chaldea. To the wandering herdsman coming with weary steps from the sun-parched plains of the high lands of Arabia, the fertile fields and rich gardens of Chaldea—the strange walled cities and armed men—must have seemed like another world, and little wonder that they called Chaldea the "garden of God," and placed beside its life-giving streams "the earthly paradise." How early this infiltration of the Semites into Chaldea began we cannot tell, but it must have been in very remote ages, long before the fourth millennium. The inscriptions of Sargon of Agade, and his son, Naram-Sin, date back to B.C. 3800, but they indicate a long association prior to this with the older Akkadian population. The Semites had borrowed the cuneiform writing, and adapted its syllabary to their tongue; already they had established a dynasty on the throne, and the armies of Sargon and Naram-Sin had spread their raids as far as the peninsula of Sinai in the south, and the land of the Amurri or Amorite in the north. But even the contact with the high culture of the Akkadians had not obliterated the old love

of desert life, and the religious literature of this age still sings of the tent and the sheepfold. Ur of the Chaldees was the birthplace of Abram, and, situated on the west bank of the Euphrates, it formed the outpost to the desert, and was in all probability one of the first settlements of the Semites. The Suti or Bedouin of those days, like their modern representatives, had settled under its walls, and when not strong enough to rob, had soon drifted into trade, and the earliest documents of these people were the memoranda of the market. Any religious document therefore from this site is of particular value, and such we fortunately possess. It is a hymn to the moon-god Sin, the local god of Ur, and who was especially the god of the early Semitic Babylonians. The following extract will show its remarkable character:—

“Lord, the ordainer of the laws of heaven and earth,
whose command changes not,

Thou holdest the lightning and rains—protector of all
living things; there is no god that hath fathomed
thy fulness.

In heaven who is supreme? Thou alone art supreme.

On earth who is supreme? Thou alone art supreme.

As for thee, thy word is made known in heaven, and
the angels bow their faces.

As for thee, thy word is made known on earth, and
the spirits of earth kiss the ground.

As for thee, thy word is spread on high like the wind,
and pasturage and watering place are refreshed.

As for thee, thy word is established on earth, and the
herb grows green.

As for thee, thy word is seen in the lair and the
shepherd's hut, and all living things it increases.

As for thee, thy word hath created law and justice,
whereby mankind has established law.

As for thee, thy word is as the far-off heaven and the
hidden parts of the earth, which no man knoweth.

As for thee, who can learn thy law, who can explain
it?”

Here we have indeed a remarkable fragment, coming as it does from the dawn of Semitic religion. Here we have a god whose theophany is “the lightning and the rain,” the god of the storm. It is the theophany of the Yaveh of Sinai. To this we may compare the words of the “Song of Deborah,” an undoubted old fragment—

“O Yaveh, when Thou wentest out of Seir,
When Thou marchdest out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water;
That Sinai . . . at the sight of Yaveh,
At the sight of Yaveh, the god of Israel.”

In another fragment the “Blessing of Moses” (Deut. xxxiii. 2), there is a similar association. “From the south side the fire shines.” So also in Ps. lxxviii. 8: “The earth shook, the heavens also dropped at the presence of God.” Here we have exactly the same theophany attributed to the god of Sinai as that which is attributed to the moon-god of Ur. This association becomes all the more remarkable when the name of “Sin,” the moon-god of the Semites of Babylonia and of the pre-Islamic Arabs of Hymar, becomes clearly an element in the name of Sinai, the word evidently being a locative derivative from this root “Sin,” the “Bright.” But Sinai was the mountain of the law, the Torah. Was the sanctity of Sinai due to the giving of the law? The answer, I think, is negative. The manifestation of the Divinity in the burning bush takes place upon already holy ground, that which was tabooed, and therefore the command, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” It is most manifest from the statements in the Pentateuch and other portions of the Old Testament that the holiness of Sinai is due not to the giving of the law, but that the law is associated with Sinai on account of its prior sanctity. Sinai is the sacred mount of the old Semitic moon-god, and this sanctity remained until quite late, as evinced by the inscriptions of Christians, Jews, and Pagans, and it was in this district that Nilus found the Saracens, whose customs are most illustrative of the pre-Semitic life. Their worship seems also to have had a strong tendency to moon-worship, for Nilus's own son, Theodulus, when a captive in the hands of these barbarians, only escaped sacrifice by accident; that on the appointed morning his captors did not awake until after sunrise, and so the lawful hour was past. Still more startling, however, is the direct association of the old Semitic god with the giving of laws. “The ordainer of the laws (*tereti*) of heaven and earth,” “thy word (*amat*) hath created law and justice,” “who can learn thy law, who can explain it?” These are phrases which admit of no other explanation than the association of this Sinaitic god with the law. Now this word *tertu*, from *aru*, “to order,” is the exact equivalent of the Hebrew *torah*, thus directly completing the correspondence. The value of this remarkable passage may be supplemented by some historical facts. Both Sargon of Agade or Akkad, and

Naram-Sin, his son, both old royal heroes of the Semites of Babylonia, pride themselves on their conquest of Sinai. It is evidently regarded as a sacred duty, a holy war. To the Egyptians, Sinai was the holy land of Athor; and there is plainly a clear indication of its being a holy centre—a holy mountain—to the tribes of Arabia and Chaldea, as it became afterwards to the Hebrews.

The old desert life of the Semites is fully represented in this remarkable fragment. It is the moon-god who by his *word* (*amat*) calls into life the verdure, fills the pasturage and watering-places. By his will the flocks and herds are increased. Here, then, we have the life of the patriarchal age, the life which we see in the times of Jacob and Laban. It is this love of the pastoral nomad life which marks the early books of the Old Testament, and it is doubly important to find it here.

In restoring the life of an ancient people through the medium of their sacred books, nothing is so valuable as the conception they form of the future state, which is usually an idealised form of the earthly life. We get another example of this early pastoral age in hymns. Here a man is sick with fever, and the magical prayer is, "May they give health to the body of the sick man. On the butter which is brought from the pure stall, and the milk which is brought from the pure sheep-cote,—on the pure butter lay a spell. May the man, the son of his god, recover. May the man be bright and pure as the butter; may he be white as this milk." Heaven to these nomads was a land flowing with milk and honey, whence the goddess brings to the sick butter and milk in "a lordly dish." It is this simplicity of life which we find in the older hymns, before Akkadian polytheism had obliterated it, which gives us the groundwork of Semitic culture. Out of this fragment there rises a more important subject. Man is described as "the son of his god." The essential basis of Semitic life was the *clan* or *gens*; the father was the head, and above him was the father of all, *the god*. The tribe were the offspring of the tribal god, and it was to him that they were bound with all the ties of filial attachment. It is the remarkable conception of the "fatherhood of god" which forms one of the most beautiful features of the sacred literature of Babylonia. In no ancient literature, except that of Israel, do we find so high an ethical conception

of the relation of man to his god, or the true nature of sin as in this religion of Babylonia. In most religions of the ancient world sin is associated with pain, but to the Babylonian as to the Hebrew psalmist it is a moral alienation from God—in fact, a rupture of the filial relationship.

It is this conception which has produced one of the most interesting portions of the literature, the Penitential Psalms; a series of religious documents which are only to be compared with Hebrew literature. Indeed, this comparison is the more striking when we note the name by which they are called. The series is termed *Sigu*, which is explained as a "cry of lamentation," the exact equivalent of the Hebrew *Shig-ga-ion* or *Shig-ionoth*, titles applied to the curiously penitential literature of the seventh Psalm, and also the third chapter of Habakkuk. In this section of the Babylonian literature, we get the most pure Semitic thought. These psalms have been called "Akkadian Penitential Psalms," but this is an error; the Akkadian version is a translation of the older Semitic, not the original, as shown by the use of Semitic words in the translation where the writer has been unable to hit the sense. Of the high religious tone of those ancient works, there can be no doubt, as shown by the following example:—

"Mankind is made to wander, there is none that knoweth.

Mankind, as many as are called by name, what do they know?

Whether it be good or ill there is none that knoweth.

O lord! destroy not thy servant.

When cast into the waters of the abyss take his hand.

The sins I have sinned turn to a blessing.

The transgressions I have committed may the wind carry away.

Strip off my many wickednesses as a garment.

Oh, my god, seven times seven are my transgressions, forgive my sins.

May thy heart be appeased as the heart of a mother who has borne children.

As a mother who has borne children, as a father who has begotten them, may it be appeased."

Or another example, even more striking in its Hebrew character, may be quoted—

"In lamentation is he seated, in cries of anguish and trouble of heart, in evil weeping, in evil lamentation.

Like doves does he mourn bitterly night and day;
To his merciful god like a heifer he roars.

Painful lamentation does he raise.
Before his god he bows down his face in prayer.
He weeps as he draws near ; he holds not back."

Here we have a most Hebraic tone of penitential thought, as we may compare Isa. xxxviii. 14, "I did mourn as a dove," also Isa. lix. 11, "I did mourn as a dove; mine eyes fail with looking upward: O Lord; I am oppressed; be Thou my surety." So also, in the most Assyrian of the Hebrew prophets, Nahum, we read: "Her handmaids mourn as with the voice of doves tabering upon their breasts." It is this conception of the severance of the son from the father which so marks all these penitential psalms of Babylonia. Indeed, these ancient documents serve to bring out more clearly the true theory of Semitic perfectionism, a "walking with God." It is this that we find in the life of Enoch who walked with God—an expression which may be illustrated by the Assyrian expression for perfect agreement, "foot and foot," or "step and step." It was this trusting, filial relationship which constituted the perfect life rewarded, not by death, but by "a going to God," as in the case of Enoch or the Chaldean Noah, or the most typical example of the pure Semitic propheticism—Elijah, whose end was an absorption into the immortal. It is this placing of the "god" in *loco parentis* that is one of the most beautiful features of these old documents of the Semites of Babylonia. Let me take another feature of this relationship! When the kings of Babylonia presented a statue to the temple of a god, they always presented a full set of robes with it. Why? When the king went into the temple to pray, he took the robe from his own shoulders and placed it on the statue, taking that of the statue and placing it on his own shoulders. As Nebuchadnezzar says in one of his inscriptions, "When I had clothed myself, then Merodach, my lord, loved me." Here we have an interesting illustration of a custom familiar to us in Hebrew records, but perhaps not as fully recognised as it might be. We have a very early trace of this in Hebrew history, as in the case of David and Jonathan. In 2 Sam. i. 18, we have a record of a covenant of clothes. "Then Jonathan and David made a covenant, because he loved him as his own soul. Then Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments even to his sword, and to his bow and to his girdle." It is the covenant of

clothes, whereby the parties became bound to one another, which is the groundwork of many beautiful incidents in Hebrew history. It explains the rending of garments as a sigh of grief; it illustrates, also, the transference of the prophetic mission from Elijah to Elisha by the mantle of the prophet.

It is the intimate relationship—personal, tribal, and latterly national—between the god and his people which is a marked feature of Semitic, Babylonian, and Hebrew thought. But, as I have already said, religious progress synchronises with national progress. Monotheism is either tribal or national. The monotheism of Israel was an evanescent feature until true nationalism arose after the Captivity. A people who were prone at any moment to turn to the worship of Baal and Ashtaroth, who had no religious solidarity, return from the Captivity of not much more than half a century a people united in national aspirations and religious fervour. The *raison d'être* of Judaism had been recognised; the "law of Yaveh," becomes no longer a mere code, it is the "vital element of Judaism"—all in all. It is this common *bund* which centuries of persecution—the "sword penetrating into the very heart"—has been unable to sever. It is this association with the national god through his law which is so important a feature in Judaism, but also in the religion and history of Babylonia. In this dawn of nationalism the comparison with Babylonia is most striking. In the childhood of Israel, David was proclaimed king in Hebron. The Tell el-Amarna tablets prove to us that Hebron was the old civil capital of the tribes of Southern Palestine. Here in the "city of the four," Kirjath-Arba, the old *verbundung* of Southern Palestine tribes had met. But the sacred city was even then Jerusalem. Here the priest kings ruled by the "oracle of the great king"—like Melchizedek, the priest of the Most High. Not hereditary rulers, as Abditaba says in his letters, "Not from my father or my mother am I ruler, but from the oracle of the great king." By the taking of Jerusalem the civil and religious centres were united, and we can well realise the words of the, to my mind, most Davidic of the Psalms, the fifteenth. Here we have an outburst of pious joy as Israel, through David, constitutes itself the *client* of Yaveh; "Lord, who shall sojourn in Thy tent; who shall dwell in Thy holy hill?" It is this establishment of Israel as the *gerim* or

clients of Yaveh upon the hill already sacred as a temple site in Canaanite times that first centralises religions and civil authority in the land. Just as the Arabs to this day style the dweller in Mecca beside the Caaba *jār Allāh* "the client of Allah," so now the new kingdom becomes the *protégé* of Yaveh. So it was in Babylonia in B.C. 2200, the powerful King Khammurabi welded all the old kingdoms of Babylonia into one, and centralised the rule in Babylon. With this centralisation, Merodach, the god of Babylonia, became the national god. Babylon becomes now his city, the Babylonians his chosen people, their wars his wars, and he becomes an acting factor in their life. He now becomes *the god, primus inter pares*. This may be illustrated by the hymns of this age—

"Thou art the king of the land, the lord of the world.
Oh, first-born of Ea, omnipotent over all lands.
Oh, mighty lord of mankind, king of the universe,
God of gods.
The merciful one among the gods who raises the dead
to life.
Merodach, king of heaven and earth.
King of Babylon and lord of Esagilla.
King of Ezida, lord of the house of life.
Heaven and earth are thine.
The whole circuit of heaven and earth is thine.
The incantation that gives life is thine.
The holy spell that gives life is thine.
Mankind, even the black heads, are thine.
All living souls that are called by name, that exist in
the world, are thine."

From this period onward, Merodach occupies exactly the same position in regard to Babylonia that Yaveh does to Israel, in the writings of the prophetic age. Babylonia is "his chosen field," "his land." Babylonia is his chosen city, as Zion is that of Yaveh, and E-Saggil, "the house of the exalted head," his dwelling-place, where he is ever to be consulted.

The enemies of the nation are his enemies. This is notably shown in the case of the overthrow of the Medes. Prior to B.C. 549, the Medes, growing in power, had been a serious danger threatening the empire—as enemies of the empire they were enemies of the national god. It is he who was against them through his chosen instruments—

"Merodach, the great lord, caused Cyrus his little servant to go up against Astyages, the king of the Barbarians; he overthrew him; his city, Ecbatana, he captured, and his spoil he carried away."

Cyrus is spoken of here as "the lesser" servant of the national god, because he is doing his work; Nabonidus himself being the greater servant. Here Cyrus occupies exactly the same position that is assigned to him by Yaveh in the 44th chapter of Isaiah, where he is spoken of as "Cyrus, my shepherd." Kings and princes do his work in destroying these national foes; and he applies to these enemies the same epithets as the Hebrew god, *the unrighteous (la magari)* who shall be utterly swept off the face of the earth. He is a jealous god, and as such he brooks no interference with his sovereignty, this is most clearly illustrated in the case of the last of the Babylonian kings, Nabonidus. He was a vacillating ruler, caring rather for pleasure, and especially for antiquarian researches, than for State duties. In the valuable chronicle tablet of this period we read the oft-repeated phrase, "Bel came not forth," denoting that the annual processions of the gods were not celebrated. In addition to this neglect of the worship of the national god, the king attempted a bold reformation towards centralisation of religion, by gathering together in the temple of Merodach the statues of all the local gods. This naturally had a most serious effect on the priest caste. The priests of Bel Merodach were offended, and *ergo*, the god himself, at being associated with these local divinities; and the priests of the various local temples, many of them older than Babylon itself, were naturally incensed against the king, who deprived them of their local *palladia*. The action of the king naturally produced a religious revolution in the land. The king was against the god; he was no longer the *client* of Merodach. The Babylonians, like the Jews, were at this time looking to the same source for deliverance. Cyrus, the Persian, was hailed alike by Jew and Babylonian as the one who would restore religion and bring peace. It must be remembered that at this period, B.C. 538, there was a rich and powerful Jewish element in the population, and it is evident they took the popular side in the crisis. It is not, therefore, to be wondered at, that with these elements in his favour, Cyrus should enter city after city, and lastly, Babylon itself, without fighting. By Babylonian and Jew Cyrus was hailed as a Messiah. He freed the Babylonians from the eccentric rule of an unpopular king, and afforded to the Jews the prospect of deliverance. But he comes as the

servant of the national god. He is doing his work, avenging his honour. Thus he speaks of the conqueror—

“Merodach, the great lord, restorer of his people, beheld with joy the deeds of his vice-regent, who was righteous in hand and heart. To his city of Babylon he summoned him to march; like a friend and a comrade he went by his side; without fighting or battle, he caused him to enter Babylon. The lord god, who in his mercy raises the dead to life, and who benefits all men in trouble and prayer, has in favour drawn near to him and made mighty his name. Merodach, the great lord, freed the heart of his servant, whom the people of Babylon obey.”

These passages are sufficient to show that Cyrus was welcomed by the Babylonians; and the short time in which he assumed and established here his new empire, proves the willingness of the people to submit to him. The policy of Cyrus, in thus recognising the religion of Babylon, in restoring the Jews, and becoming a prayerful servant of Nebo and Merodach, would seem to contradict the statements of Isa. lv. 1, where he is accredited with the most iconoclastic tenets; but his actions were only in perfect accordance with the subsequent action of Cambyses and Darius in Egypt, where the former conformed to the worship of Neit at Sais, and the latter to the adoration of Ammon, to whom he built a temple in the oasis of El Kargeh.

The great religious movements of this period have an intimate association with Judaism; and to the flower of the race, around whom they were taking place, cannot have been without a lesson. In them we can see some of the forces which produced the marvellous *renaissance* of Judaism. It must be remembered that the Captivity was no epoch of durance vile. It was, moreover, a Captivity tempered by every opportunity of social and religious intercourse, through the medium of a kindred tongue. Here the national temple was the centre of religion, as the second temple became to the Jews. The great temple was fed by the smaller local temples, which in a great measure corresponded to the post-Captivity institution of the synagogue. The great festivals corresponded to the Hebrew festivals almost day for day. In Nisan, the feast of the spring, or opening, varied from the eighth to the fifteenth of the month, according to the period of the equinox. In Tisri, there came the “harvest

feast”; while the strange festival of “weeping and darkness,” which occurred on the fifteenth Adar, and preceded “the day when the destinies of all men were forecast,” bears a strange resemblance to Purim. How thoroughly henotheistic, if not monotheistic, the religion of Babylon was at this time may be seen from the prayer offered in the temple on the opening of the year—

“O Bel, who in his strength has no equal! O Bel, blessed sovereign, lord of the world, bestowing the favour of the great gods! The lord who in his glance has destroyed the strong. Lord of kings, light of mankind, establisher of trust! O Bel, thy sceptre is Babylon, thy crown is Borsippa! O lord of the world; light of the spirits of heaven, utterer of blessings, who is there whose mouth murmurs not of thy righteousness, or speaks not of thy glory, and celebrates not thy dominion? O lord of the world, who dwellest in the temple of light, reject not the hands raised to thee! Be merciful to thy city of Babylon, to E-Sagilla, thy temple, incline thy face, and grant the prayers of thy people the sons of Babylon.

Here is a prayer which at once marks Merodach as *the god* of Babylonia, standing in the same relation to the land and the people, the children of Babylon, that Yaveh did to Israel, or Chemosh to Moab. It is in this perfect organisation, the nationalising of religion, that we find one of the most powerful elements which affected the Hebrew people during their residence in Babylonia.

The Captivity was the true *renaissance* of the Jewish people. Broken into divers factions, with no common bond, no common aim, with a half-developed religion confined almost entirely to the school of the Jerusalem prophets—we find them returning from a short captivity of less than seventy years, a changed, a new people; zealous of the worship of a *national* god, impregnated with a national love and spirit, so deeply ingrained in their nature that the severest persecutions to which any body of people has ever been, and I am sorry to say still is, subjected, has failed to eradicate it from the hearts even of the poorest and weakest. Entering Babylon with an incomplete law, they emerge with a religious and secular code perfect in all its branches. These facts speak for themselves, and show the intimate relationship there is between the religion of Babylonia and Judaism, and how vastly profitable is the comparative study of the two systems.

Old Testament Theology.¹

BY THE REV. PROFESSOR A. B. DAVIDSON, D.D., LL.D.

EXCEPT by giving them an original work of his own, Professor Paterson could not have laid Old Testament students under a greater obligation than he has done by translating Schultz. His translation is most excellent, such as testifies not only to his knowledge and skill, but also to his care and conscientiousness. In respect of clearness, indeed, it is sometimes better than the original; for the somewhat oratorical style of the eloquent German writer occasionally betrays him into a certain haziness of expression, which the translator has cleared away. As it is, the book will be read with pleasure and, it need not be said, with profit, not only by professional students, but by all intelligent persons who have interest in the Old Testament.

Though Schultz names his book *Old Testament Theology*, he does not conceal from himself, nor from others, that all that can be aimed at is some exhibition of the religion—the religious beliefs, presentiments, and aspirations of the Old Testament people. As the people existed historically for more than a thousand years, and during all this time their Scriptures were being produced, it is evident that a true account of the Old Testament religion must be largely historical. As this literature too, though written by men specially endowed, arose out of the unbroken national consciousness which the successive writers shared, it is equally evident that the religion expressed in it was an organic growth. Schultz expresses these two points by defining his task to be “the historical-genetical representation of the religion of the Old Testament.” Writers on Old Testament religion have always felt the difficulty of combining the requisite historical treatment with the exhibition of the religious sentiments and beliefs. In his earlier editions, Schultz divided the history into zones by drawing parallel lines across it, and exhibited the whole circle of religious ideas as they appeared in each of these historical periods. This

method necessarily led to much repetition, because many of the doctrines do not make very great advance, particularly the doctrine of God. Indeed, it may be said that, though growth and progress be characteristic of the religion of the Old Testament, the extent to which this is the case is apt to be exaggerated. The *expression* of religious ideas was, of course, largely occasioned by historical crises in the life of the nation, but the origin of ideas and the expression of them were not always contemporaneous. But, no doubt, historical events and the rise of new institutions, like the monarchy, suggested new conceptions, such as that of the Messianic King, just as the sorrows of the Exile, and the sense of sin which they awoke, along with the hope of forgiveness and restoration, suggested the profoundest of all Old Testament figures, the suffering Servant of the Lord.

In his later editions, such as the present, Schultz has sought to meet the difficulty in another way. He first of all gives a sketch of the historical life of the nation throughout its whole course, taking note of what are the significant turns in the history, but especially of the significant *figures* arising in it,—priest, king, prophet, suffering Servant, and the like,—and showing both how these great figures were connected with the history, in some instances created by it, and how one stage of the history moved on into another, carrying with it the great conceptions which had arisen within it. This most instructive sketch occupies the first volume of the author's work. Thus, having done some justice to the historical side of his subject, and connected organically with the history, if not all the thoughts of the Old Testament religion, at least all the great thoughts and the conspicuous figures which had a religious meaning extending into the New Testament period, and indeed only seen in their full significance there, the author comes to exhibit the religion of the Old Testament itself as a system of beliefs and ideas. He assumes that, some time after the Return, the Old Testament literature was virtually complete, and that it may be treated *en bloc* as a homogeneous whole, and passages drawn upon indifferently from any part of it to support whatever doctrine or belief is under investigation. This particular treatment of

¹ *Old Testament Theology; the Religion of Revelation in the pre-Christian Stage of Development.* By Dr. Hermann Schultz, Professor in Goettingen. Translated by Rev. J. A. Paterson, M.A., Oxon., Professor of Hebrew, etc., in the United Presbyterian College, Edinburgh. Two vols. T. & T. Clark. 1892. 18s. net.

doctrine occupies the second volume. The author's facile pen and animated style may so charm the reader here that, without careful consideration, he may overlook the immense amount of preliminary study and labour that underlies the eloquent paragraphs. Though externally popular and of singular literary finish, the author's work within is a laborious and able study of the whole subject.

Schultz divides the religion or religious history of Israel into three great sections, which he calls Mosaism, Prophetism, and Levitism, which last eventually passed into Legalism and Judaism. The term Mosaism is not very happy as the name of a particular period or stage of the religion. The whole religion of Israel was Mosaism, which even itself was not altogether a novelty, but drew from the period before Moses. Prophecy was Mosaism on its moral side (which was its essential side)—at least the prophets themselves thought so; and Levitism or the ritual law was Mosaism on the side of worship—at least all the ritual writers, even when expanding and giving theoretical finish to older laws, are of opinion that their work is nothing else than Mosaism. Again, it would be quite reasonable to call the whole religion of Israel Prophetism, for the idea which the Old Testament has of Moses is that he was a prophet; and if it be true that there arose in Israel no such prophet as Moses, it is equally true that the prophets were “like unto” him; and the truest idea we can form of the prophet of any age is that of one who stood to God and man as Moses stood, the mediator of God to the people, and having their whole religious destinies committed to his hands. Prophetism and Mosaism are essentially one. Prophecy did not begin with Amos. The oldest writer of the Pentateuch is a prophet, one of the most brilliant of them, though he used history as the vehicle of his teaching to a greater extent than his successors did. And even the ritual law was prophecy in a particular form. Schultz, as well as others, shows a tendency to expose the defects rather than exhibit the merits of the ritual law, and to dwell on its *externalism*, which awakens his repugnance—rightly so soon as mere externalism can be spoken of. But does any one believe that men like Ezekiel and the authors of the Priests' Code, or, if not the authors, those who gave theoretical completeness to the ritual

law at the period of the Return, were not persons in dead, moral earnestness? The ritual laws must be judged by their purpose and necessity, and this must be learned from the history that lay behind them. These laws are the embodiment in their idea of prophetic teaching, particularly of the prophetic protest against the heathenism which had invaded the ancient ritual service throughout the land. Such laws have a purpose, partly positive and partly negative—embodying positively in worship the prophetic teaching of the unity and ethical nature of Jehovah, and on their negative side raising a bulwark against the inroad of former corruptions. That such laws degenerated eventually into an *opus operatum* may be true, but the tendency of all positive institutions in religion is in the same direction as even the Christian ordinance of baptism shows. But what kind of religious life might be nourished under the law may be learned from some of the later psalms, and from the beautiful characters, men and women, which early New Testament history shows us gathered around the cradle of Christ. It is always instructive, however, to hear what thoughtful persons have to say about the defects of the Old Testament religion; only, in judging external forms, it is necessary to go somewhat behind them, and inquire what their motives were, and what the ideas which they sought to embody. The author's treatment of Levitism, perhaps, scarcely fulfils this requirement, and his division into Mosaism, Prophetism, and Levitism, though a very good external one, has no principle beneath it.

Schultz's treatment of the Old Testament religion is, on the whole, extremely fair; if he has a bias, it is towards minimising rather than exaggerating its contents. Some will be of opinion that there is more history and less legend in the early narratives of the Pentateuch than he thinks; that some of Israel's religious treasures, such as the Decalogue, were older than he allows; and altogether, that there was fuller body and a more definite sharpness of outline in the religious beliefs of the people than appears to him to be the case. Perhaps, at the present time, this slightly negative bias may be held really to constitute a merit. Readers of this work, anxious to know what of religion the Old Testament really contains, may assure themselves that it contains all that Schultz finds in it—and perhaps a little more.

The Æthiopic Version of the Old Testament.¹

By REV. G. H. GWILLIAM, B.D., FELLOW OF HERTFORD COLLEGE, OXFORD.

THE ancient versions of the Old Testament occupy a different place in biblical criticism from those of the New Testament. The MSS. of the latter afford, in most cases, sufficient evidence for the revision of the text. The substantial agreement of a large number of copies, many of them of great antiquity, is not to be disturbed by the secondary evidence of versions; though the witness of ancient versions is of very great value in cases of doubt, and in supplying materials for constructing the history of the sacred text. But for the Old Testament, versions occupy a place of primary importance, on account of the inferior character of the manuscript evidence for the original Hebrew.

No copy of the Hebrew Scriptures possesses an antiquity comparable to that of the earliest copies of the Greek Testament; and the MSS. which are available appear to represent one tradition only. To get behind this "Massoretic" text, we must have recourse to the versions which were made before the extant MSS. were copied. There are several; but most suffer from a defect, from which those of the New Testament are free. The LXX. of course, like the Latin and Syriac of the New Testament, was made directly from the original; so also, to some extent, was Jerome's Vulgate. But even Jerome was not free from the influence of the Greek, and all other translators seem to

¹ *Dekapropheton Æthiopum*, von Dr. Johannes Bachmann. Heft I., Obadia. D. Nutt.

have made their versions directly from it, although perhaps there was, in some cases, a subsequent revision by the Hebrew. It follows that the LXX. is a most important instrument of Old Testament text criticism, and a settlement of its text demands a first place in critical undertakings, in order that the Greek may be effectively employed towards the correction of the Hebrew; for, as Dr. Bachmann justly points out, the emendation of the Massoretic text is a prime want at the present day.

Materials have been collected by many writers with a view to the ultimate reconstruction of the current LXX. text. Dr. Bachmann adds his contribution in the work of which the first part is before us, containing the Book of Obadiah. He argues that the Æthiopic version of the Old Testament, in its oldest form, was made from the LXX. and not, as some have held, from the Arabic or the Coptic. He takes his Æthiopic text from the *Cod. Bibl. Bodl. Hunt.* 625, and gives a collation of another Oxford copy, and of one at Frankfort, at the foot of each page. Notes are added, especially on the relation of the text to the Arabic and Coptic. The underlying Greek is set forth as a contribution towards LXX. criticism, and a Glossary of Greek words with the Æthiopic renderings is appended. This Heft is full of promise for the success of those which are to follow, and we hope the learned doctor will suffer no hindrance in the completion of his work on the Twelve Minor Prophets.

Exposition of the First Epistle of St. John.

By THE REV. PROFESSOR ROTHE, D.D.

CHAPTER III. 1-3.

"Behold how great a love the Father hath bestowed upon us, that we should be called children of God. For this cause the world knoweth us not, because it knoweth Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know, however, that, when He shall be manifested, we shall be like Him; for we shall see Him as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure."

VER. 1. This verse is closely connected with ii. 29. Seeing that Christ, of whom we are born anew, is the Son of God, the expression "born of Him (Christ)" very naturally leads John to the notion

of the divine sonship of the Christian (John i. 12, 13). In this sonship he finds a new motive to earnestness and zeal as regards the doing of righteousness or sanctification. He develops this

motive in vers. 1-3. In the greatness of God's love towards us, which manifests itself so exceeding abundantly, that it has lifted us up to the incomparable dignity of children of God, there lies a powerful incentive to holiness. The exceeding greatness of this love of God towards us must stir us up to holiness in virtue of the grateful love towards Him which it awakens within our heart. There is no greater incentive to holiness conceivable. And this is a matter in regard to which we must take ourselves to task: which motive to holiness is strongest with us? Is it fear or hope? Moreover, this, the strongest of all motives, is also that which makes us most blessed. How happy is he who has no other! In the case of such a man the work of sanctification would be a continuous enjoyment of blessedness. It is, therefore, in our own interest that our Christianity should become ever purer. It is sad that John must call the attention of Christians to the greatness of this love of God.

"That we should be *called* children of God" is by no means synonymous with "that we should *be* children of God." We should have the name, *i.e.* the appropriate character, the lofty, honourable, appropriate dignity. For "child of God" is the peculiar and appropriate Christian dignity. John appeals, as it were, to his readers' consciousness of nobility—they should learn to feel how high God has placed them, and should measure the greatness of His love by the greatness of the honour He has conferred upon them. In the mere dignity of divine sonship John finds an exceeding great love of God towards us; he finds in it the climax of His love.

From the words, "for this cause the world knoweth us not," John now proceeds to set forth the greatness of the dignity and glory of Christian divine sonship, in order to make us feel the force of the motive we have just considered in its full strength. He shows the greatness of this dignity, first of all, in the circumstance that it surpasses the ability of the world to conceive it. Because our quality is the lofty one of children of God, the world knows us not. In this greatness of our dignity lies the ground and the explanation of the disregard which we so frequently experience from the world, and which, consequently, should not discourage us, but must rather lift us up. Because our dignity and worth is that of God's children, the world knows and honours us not; and this again

has no other ground than this, that *the world knows not God*. That being the case, the children of God must necessarily be also incomprehensible to it (John xv. 18 f., xvi. 1 ff.). It is a common experience that the want of recognition, which Christians find in the world, frequently surprises them more than the want of recognition which God Himself finds in it, and that they feel more practical difficulty in overcoming the temptation lying in this attitude of the world towards them. There is also this danger, that the Christian may easily deceive himself as to what is world and what is not. For we must not imagine that, inasmuch as any one expresses himself disrespectfully regarding our faith, this is of itself a testimony that our Christianity is a real and genuine divine sonship. We are not justified in simply regarding these others as belonging to the world. Even a true Christian may often come to have doubts as to the Christianity of others, however decidedly it may give itself out as real. In John's days, however, that was not the case.

Ver. 2. John goes on to set forth the greatness of the dignity and glory which is implied in the divine sonship of the Christian. It embraces far more than what the Christian child of God even already sees of it and directly possesses. *Now*, he says, we *are really* children of God, and still it is not yet made manifest what we shall be in the future. Our future condition as children of God (which will simply be the full realisation of the idea of divine sonship) is not yet openly manifested; we know, however, that when He is manifested, etc. The subject, which will be manifested, is not our future condition, but, as in the similar clause in ii. 28, Christ Himself. This is plain from what follows. "We shall be like *Him*." Who is it that is spoken of here? Many think of God, and also explain the "on Him," ver. 3, of God, while making the "He" of the latter part of ver. 3 refer to Christ. But ver. 3, on the contrary, strongly confirms us in our assumption that Christ is meant here. For, if He, whom we shall see as He is, is not Christ, then the link connecting ver. 3 with ver. 2 is not half so close as it is on the assumption that it is the Redeemer. It is said, indeed, that the New Testament elsewhere represents the seeing of God as the final goal of the children of God (Matt. v. 8; 1 Cor. xiii. 12). But, apart from such passages as John i. 18, vi. 46, xiv. 9, 1 Tim. vi. 16, Matt. xi. 27, which assert the

invisibility of the Father in an absolute manner; apart even from the fact that what is spoken of here is not a mere seeing of God in a general kind of way, but a seeing of God *as He is* (and it is upon this that the stress is laid),—apart from these considerations, what is asserted here is not merely that we shall see Him, but also, and indeed principally, that we shall be *like* Him. But Scripture nowhere declares that we shall be like *God*. The likeness to God, which it demands of us, cannot be meant here; for, in demanding that of us, it regards such God-likeness as something that we are not first to acquire in the future. On the other hand, it declares, in the plainest terms, that we are to become like Christ (as regards condition; Rom. viii. 16, 17, 29 f.; Col. iii. 3, 4; 2 Cor. iii. 18; John xvii. 24). The assumption, however, that we shall one day become like Christ rests upon the further assumption that we shall see Him as He is; and our guarantee for the latter is His own promise (John xvii. 24, xii. 26, xiv. 3).

That, therefore, which John impresses so urgently upon his beloved readers is to reflect on the fact that as yet they possess their divine sonship only in a very imperfect manner, and not to forget that in all its fulness it still lies in the future. They must, therefore, continually turn their eyes towards the future. It is certainly of the utmost importance for us that we confidently regard our present condition as that of an already real divine sonship. For without this our relation to God cannot be one that is intimate and joyous. But it would be equally dangerous for the Christian to believe that he already possessed divine sonship in all its completeness; for in that case he would not esteem divine sonship so highly as he ought. Meanwhile he only tastes the first-fruits. Upon the vivid comprehension, by means of Christian hope, of this contrast between fulness of life in the present and the life in the future depends the peculiar and characteristic Christian note, to which our life must be attuned. Upon this also depends the combination, so unintelligible to the world, of the deepest humility and the most daring exaltation, of sorrow and joy, in the life of the Christian. The future heavenly condition of the Christian is already actually in existence; only it has not yet been apprehended by him. How certain the Christian is of his future possession. It is an object of knowledge, and not merely of faith and hope; and that in virtue of his indissoluble vital

connexion with Christ. For in virtue of this connexion he is certain that, when he has reached the goal of his development, he will share in the condition of his Redeemer. It is a genuine and characteristic Christian mood, to which expression is given here. The Christian walks in the visible order of things with the distinct consciousness of belonging to an invisible order. He is aware that only the covering upon his eyes prevents him from apprehending this higher order of things. The fact, however, that he does not see it occasions in him no doubt as to its reality; but he derives the darkness, which is over him, from the veiling of his own eye by his sensuous nature.

The Christian, however, cannot conceive of a real blessedness without the perfect vision of his Redeemer, with which every riddle is solved for him. And such a perfect, not merely approximate, but absolutely real ("as He is"), *i.e.* immediate, beholding of Christ is, from the nature of the case, only possible to those who participate with Him in His condition. Standing outside His glory (John xvii. 24; 2 Cor. iii. 18) the Christian could only have an approximate, because not an experimental, notion of it. From the fact that we shall be like Christ, the thought of our divine sonship obtains a literalness, a strength and fulness, whereby alone it can have its full practical force. It is a *literal* expression, like all other Christian expressions. We are God's children in the same sense as Christ is; we really inherit with Him, so surely as we are His brethren. His glory, and consequently ours also, we cannot conceive too highly. But, of course, it is only if the glory of Christ stands vividly before our soul that the thought of our divine sonship can have so elevating an effect upon us.

Ver. 3. From the greatness of God's love toward us unfolded in vers. 1 and 2, love manifested in the divine sonship bestowed upon us, John now expressly derives the summons to earnestness in the work of sanctification. Such an expectation and hope, he says, *must*, wherever it really exists, become a strong impulse to holiness. This inner necessity is implied in the expression "every one." Purification is to be understood here in the sense of a specially high degree of purity; for while "to be pure" denotes the same moral condition as "to be righteous," it does so from the point of view of perfect freedom from the stain of sin, complete separation from fellowship with it (i. 5;

1 Pet. i. 25); whereas "being righteous" is conformity to the demands of the law in virtue of one's conduct corresponding to it. The main stress lies upon the clause, "even as He is pure." Every one, says John, who has such a hope, purifies himself, and, that too, not merely superficially, but in the same absolute manner as Christ is pure. The cogency of this assertion depends upon the premiss, which is here taken for granted, that conformity in respect of moral condition is the necessary presupposition of conformity in respect of state of existence (Matt. v. 8; Heb. xii. 14). John apprehends this demand more strictly than is usually done. He admits as really Christian only that which aims at the absolute perfection of purity, and which is satisfied with no

other purity than that which is like the purity of the Redeemer Himself. From the nature of the case, any moral strictness that is more indulgent is incompatible with Christian sanctification. The latter proceeds entirely from our being laid hold of by the ethical image of the Redeemer. That in this image, which makes such a peculiarly strong impression upon us, is just this stainless purity. Elsewhere we meet ethical phenomena which command our reverence; but there is always some shadow or other along with their light. In none of them do we discover perfect human virtue; and only *perfect* virtue can lay hold of and inspire a noble human heart. The Christian, accordingly, in working out his sanctification can only set before himself that perfect goal.

The Gospels and Modern Criticism.

BY THE REV. J. J. HALCOMBE, M.A., BALSAM RECTORY, CAMBRIDGE.

II.

MR. BUSSELL, going straight to the root of the matter, points out that the views which I have ventured to put forward with regard to the structure and interrelation of the Gospels, really resolve themselves into the question of the correctness or incorrectness of a definition. After quoting the following definition: "Documents I. and II. (John and Matthew) represent a complete history in two volumes. Document III. (Mark) is a fresh and expanded edition of selected portions of Document II. (Matthew). Document IV. cannot be better described than in terms suggested by the preface of the writer (Luke), as a supplemental and explanatory treatise" (*Historic Relation of the Gospels*, p. 54). Mr. Bussell says: "Such is, briefly and clearly expressed, the whole sum and substance of Mr. Halcombe's several treatises on this subject, the result of his twelve years' labours, and of his patient analysis. Nothing can be added to the statement save by way of comment, explanation, or illustration" (THE EXPOSITORY TIMES, April 1892, p. 352).

This definition, then, is what I have to establish.

Of the numerous proofs of its correctness which might be adduced, I will deal with the three which

are at once the most comprehensive, the most easily stated in a few words, and the most easily verified.

I.

This definition applies with equal exactness (*a*) to the Gospels considered in their entirety; (*b*) to as many component fourfold sections (or periods common to four writers) as the Gospels can be divided into; (*c*) to every one of the fourfold narratives; (*d*) to every fourfold statement. Thus, whereas the construction indicated by the definition is so remarkable that no reasonable person would expect that it could occur twice by accident, it does, as a matter of fact, occur in every one of forty available instances. (See Table annexed.)

Between all these areas of observation there is virtually no difference save from one cause. Where subject-matter suitable to St. John's avowed object in writing predominates, there his record is the longest. Where more distinctly historical matter predominates, there the Synoptic records are the longest. It is to this latter cause that the section embracing the Galilean ministry mainly owes its exceptional character. But the actual

construction of this section is in principle identical with that of every other section. It is true it exhibits a wholly exceptional amount of threefold repetition, but this is merely a matter of detail, turning upon the purposes for which repetition is used.

Parenthetically I may point out that it is to the intensely abnormal Synoptic half of this section that modern criticism has virtually limited its investigations. Yet, in no one particular has this section, even in its entirety, the smallest claim to be regarded as more authoritative than any one of the other thirteen sections.

The late Archbishop Thomson thought that all attempts to solve the problem presented by the Gospels ought to be abandoned. His chief reason for this opinion was, that every successive writer was able to prove every preceding writer wrong. (Introduction to *Speaker's Com. on the Gospels*, p. lii.) May not the reason for the remarkable fact here stated be, that each successive theorist has based his theory on the one abnormal section of the Gospel history, and left his critics thirteen normal sections out of which to refute it?

It is observable that our definition is simply a definition of the nature of the quadriformity of Gospel construction, on the recognition of which Irenæus insists so strongly. As the quadriformity so defined is conspicuous in every possible area of observation which the Gospels can be made to supply, it follows that Irenæus knew perfectly well what he was about when he used such exceptionally strong language on the subject.

II.

Our definition may be tested in every one of the above forty areas of observation by verbal analyses. In every case these analyses represent a sort of photographic negative of Gospel construction, of which negative the definition supplies the development.

From the annexed summary of analyses it will be seen that in every case, without the faintest suspicion of exception, St. John and St. Matthew divide the historical area, be it large or small, between them; whilst St. Mark and St. Luke always deal with the same side of the subject as St. Matthew. As 97 per cent. of St. John's Gospel is not found in either of the other evangelists, while 97 per cent. of St. Matthew's narrative

is fresh so far as St. John is concerned, they are both essentially original documents. At the same time, there is an occasional concentration of verbal identity between them, amply sufficient to establish their connexion. In St. Mark's edition of St. Matthew there is 51 per cent. of identity accompanied by 49 per cent. of expansion, and a constantly varying amount of abbreviation. In St. Luke the supplemental matter is 80 per cent. in the whole history, and 62 per cent. in an exceptional section. Thus the accuracy of our definition of each Gospel could not well be more completely confirmed.

III.

It will be found that every portion of the Gospel record, even down to its separate clauses and words, is dominated by a principle which may be formulated as follows: "Save for a purpose, there shall be no repetition. But where a later writer requires to deal with a subject already treated by a former, he shall, so far as his purpose of repetition admits, use the *ipsissima verba* of the earlier writer."

It must be borne in mind that, *if the Gospels were composed as successive creeds rather than successive histories* (and a good deal might be said in favour of this view), no principle of construction could well be more simple and natural than that embodied in this formula.

"The confessed *crux criticorum* of the subject," to use Mr. Gwilliam's expression, is the obvious difficulty of explaining, by the same theory, both the agreements and differences of the Gospels. But the above formula not only explains both the agreements and differences, it necessarily requires them. It cannot, in fact, be adopted without producing just the very phenomena which distinguish the Gospels from all other documents which the literature of the world has ever known, viz., The sustained and often rapid interchange of dependence and independence; of agreement and variation; of omissions and additions; of abbreviations and expansions. Nor, if used by four modern writers, could the effect of the formula be materially different from what it is in the Gospels. The first two documents would be as nearly as possible original, whilst the character of the other two would be largely influenced by the varying purposes for which repetition might be resorted to, and

would exhibit in a marked form all the necessary phenomena of repetition.

The phenomena of the abnormal section, spoken of above, would seem at first sight to make the rule against repetition an absurd paradox. But to suppose that it really does so, is to confuse an exceptional frequency of repetition with the manner of repetition. The abnormal frequency of repetition is regulated by the number of events which St. Matthew and St. Mark record in a different order, and as to which in his preface St. Luke virtually promises to give the correct order. But in every one of the repeated narratives, without a shadow of exception, the rule of the formula, remarkable as it is, is regularly adhered to. Thus in reality, so far from this abnormal section telling against the correctness of the formula, it is, at least in the manner of repetition, the one part of the Gospel history in which its action is most conspicuously observable.

We have seen that the action of the one principle which dominates all the constructive facts of the Gospels must, whenever and by whomsoever applied, necessarily produce two documents similar to the first and second of our definition, and two others of at least a closely analogous character to the third and fourth of our definition. Thus, for the third time, the accuracy of our definition receives the strongest possible support.

In conclusion, I submit that the teaching of the authorities quoted in my former paper ought to be regarded as an inalienable heritage of the Church; that the correctness of this teaching is demonstrable; and that by no means so well as by establishing its truth can we ever show that the attacks upon the Gospels, which have of late years made such havoc of the faith, are based, not upon evidence, but upon an entire misapprehension of evidence.

I cannot be too grateful to Mr. Gwilliam, Mr. Bussell, and the Editor of this Journal for their large-minded and generous appreciation of views at once so apparently revolutionary and so opposed to their own. But time runs on, and it is now eight months since Mr. Gwilliam concluded a strong appeal for the examination of this subject with the words: "Mr. Halcombe has taken a position which he has made exceedingly strong. To turn aside from his arguments and treat them as of no account, would evince blind prejudice rather than critical acumen" (THE EXPOSITORY TIMES, April 1892, p. 316). So far, of all those who command the ear of the public, the only person who has even expressed an intention of responding to this appeal is—not one of those professionally responsible for the Church's teaching, whether Bishop, Divinity Professor, or leading Theologian, but—the busiest man in the Empire, Mr. Gladstone.

SUMMARY OF VERBAL ANALYSES OF THE FOUR GOSPELS.

	JOHN.			MATTHEW.			MARK.			LUKE.		
	Total of Words.	Total of Words found only in John.	Percentage of Words only in John.	Total of Words.	Total of fresh Words.	Percentage of fresh Words.	Total of Words.	Total of fresh Words.	Percentage of fresh Words.	Total of Words.	Total of fresh Words.	Percentage of fresh Words.
Thirteen Sections, . . .	12,355	11,996	97	11,353	11,073	97	7,772	3,829	49	13,092	10,572	80
Third Section, . . .	3,547	3,487	98	7,325	7,276	99	3,971	2,399	60	6,861	4,271	62
Ten Fourfold Narratives, .	2,903	2,626	90	1,745	1,545	88	1,593	817	51	2,050	1,534	74
Sixteen Fourfold Statements,	614	506	82	552	400	72	549	205	37	582	310	53

The Teaching of our Lord as to the Authority of the Old Testament.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER AND BRISTOL.*

THE LORD'S TEACHING AS TO THE LAW.

II.

2. FROM the relation of our Lord to the law generally, we may now pass to a brief consideration of two of its precepts from which some inferences may be drawn as to the general question, how far His teaching guides us in our choice between the two views. These two precepts are the law of the Sabbath and the enactment relative to divorce—the two precepts in regard of which there was an enduring dissidence between the teaching of our blessed Master and the rabbinical teaching of the day. In each of these some glimpses may be obtained of divine guidance in the anxious and difficult questions which the so-called Higher Criticism has forced upon our consideration.

(a) Let us take first the precept relating to the Sabbath, and here select for investigation one passage in which our Lord does seem to treat in a critical manner this distinguishing precept of the Mosaic law. Our Lord's general attitude to questions connected with the Sabbath we know well, but on this we need not dwell in our present inquiry. It may be summed up in the single emphatic declaration made by our Lord when His disciples were censured by the Pharisees for plucking the ears of corn on the Sabbath day—the declaration, founded on the relation of the Sabbath to man, that "the Son of Man is Lord even of the Sabbath."¹ This attitude is maintained throughout. What we have, however, here to notice is not our Lord's authority over the day, but the reasoning which, on one occasion, He was pleased to enter upon in relation to the Sabbath, and the inferences that flow from it in relation to the

general question before us. Let us recall the circumstances.

At the unnamed festival at Jerusalem, mentioned by St. John in the earlier part of his Gospel,² an impotent man was healed by our Lord at the Pool of Bethesda on the Sabbath day. The performance of this act of mercy on the Sabbath called out a malignant bitterness in the Jewish party which, when our Lord visited Jerusalem some months afterwards at the Feast of Tabernacles,³ appears to have vented itself anew, and to have called forth from our Lord an appeal to the law of Moses of a profoundly instructive character. He alludes to the known fact that circumcision was performed on the Sabbath when that Sabbath was the eighth day,⁴ and in doing so he draws a kind of contrast between the sanctity of the Sabbath and the sanctity of circumcision, and the relation of each to the law of Moses. Our Lord, in fact, here passes a critical judgment upon the relation of circumcision to the Sabbath which, when carefully considered, suggests important and far-reaching inferences. He inferentially confirms the narrative in Genesis as to the origin of circumcision,⁵ and its connexion with what may be termed the patriarchal dispensation; He confirms, also, the fact of its incorporation in the law of Moses,⁶ and further, by the whole tenor of His argument, implies that the priority of the rite gave it a kind of legislative pre-eminence over the Sabbath. Whenever the eighth day brought the two rites into competition, the Sabbath yielded to circumcision. The rabbinical principle, "*circumcisio pellit sabbatum*," could actually, in this particular, claim the authority of the Lord Himself.

With the inferences which have been drawn from this remarkable passage as to questions connected with the Sabbath, we are not here concerned, but we are closely concerned with the broad fact that our Lord does in this passage set, as it were, His seal on the reality of patriarchal history. Few as are the words, parenthetical as

¹ Mark ii. 28. There is some little doubt as to the reference of the *vers.* The conclusion would not seem to be drawn from the fact that the Son of Man was the Head of humanity (Meyer, *al.*), but from the fact that He was the Saviour of man, and so had power even over that which was primarily designed for the spiritual good of man. See Weiss, *in loc.*

² John v. 1.

³ *Ibid.* vii. 2.

⁴ *Ibid.* vii. 22.

⁵ Gen. xvii. 10, xxi. 4.

⁶ Lev. xii. 3.

the reference to the patriarchs may be,¹ the fact remains that in a passage of a distinctly critical character our Lord makes this allusion, and further, that in referring to Moses and, by inference, to the Book of Leviticus, in which circumcision is ordained, the personal lawgiver becomes connected at least with a passage in a particular book; for here, in the verse we are considering, the context precludes the term Moses being regarded as synonymous with the Mosaic law. When to this we add that, in the verse that follows, our Lord mentions that the object of the exception is that the law of Moses should not be broken, may we not at least say this, that in the passage we are considering the personal Moses is connected with the law that bears his name in a manner which makes it reasonable to believe that he himself wrote far more of that law than modern criticism is willing to admit. In a word, if we adopt the Traditional view the whole passage becomes consistent and intelligible.

(b) With the passage relating to divorce we may deal more briefly, as it has not the same critical aspects as the passage that has just been considered. It is, however, of very great importance in reference to the earliest portion of the Book of Genesis.

It will be remembered that, towards the close of our Lord's ministry, we are told both by St. Matthew² and St. Mark that the Pharisees put a question to the Lord in the hope, apparently, that He might be drawn into the then current dispute between the schools of Hillel the "looser," as he was termed, and Shammai the "binder." The answer of our Lord is somewhat differently worded by the two evangelists, but the substance is the same. According to St. Mark, the Lord answers the question by another question—"What did Moses command you?" and the answer is given, as it only could be given, out of a book with the authorship of which modern criticism assures us Moses had little or nothing to do—the

Book of Deuteronomy.³ Against this answer, which our Lord treats as really no more than permissive, and as a temporary concession to hardness of heart and a low moral condition on the part of those to whom it was made,—against this the Lord sets the primal state,—“male and female made He them,”⁴—and God's primal declaration in reference to marriage, whether uttered through Adam or the original writer,—“For this cause shall a man leave his father and mother, and cleave unto his wife; and they twain shall become one flesh.”⁵

Now whence do these words thus deliberately cited and returned in answer to a formal and momentous question,—whence do the words come? As we well know, from the first and second chapters of Genesis, or, in other words, from a portion of that ancient book which we are now invited to consider as a mythical portion, a portion “in which,” to use the words of a recent writer, “we cannot distinguish the historical germ, though we do not at all deny that it exists.”⁶ Is it too much to say that to derive, from a source in which the historical is indistinguishable, the answer of Christ to such a question as that which was put to Him, is to many minds inconceivable. And the more so, as on the Traditional view that Moses was the compiler, or, as those who heard the words would have said, the author, we have just that form of answer that would have materially helped to bring conviction to the hearers, an appeal from Moses to Moses, from the inspired legislator to the inspired compiler or writer of primæval history. That it *was* an appeal of this kind, or was felt to be so by those to whom the words were addressed, we, of course, cannot assert; but this we may presume to say, that it is not, what we must regard the other view to be, simply inconceivable, unless, indeed, we adopt a theory of accommodation, which, doubtful at all times, would seem to be doubly so in a case like the present.

3. But we now pass from the Laws to the Lawgiver. There is, it has always seemed to me, an argument of some little weight deducible from the frequent reference of our blessed Lord to the person and authority of Moses. If we turn to a concordance and eliminate our Lord's mention of the name from incidents or passages which may

¹ The purport of this parenthetical clause has been differently explained. The simplest view seems to be that our Lord mentions a well-known fact to show that Moses (to whom the Jews were appealing) himself accepted a system which involved a breaking of the Sabbath rest. The more common view is that our Lord names the fact to show the greater authority of the earlier law than of the later; so Bengel, Meyer, *al.* This, however, does not harmonise so well with what follows.

² Matt. xix. 3 *sqq.*; Mark x. 2 *sqq.*

³ Deut. xxiv. 1.

⁴ Mark x. 6; see Gen. i. 27.

⁵ Mark x. 7; see Gen. ii. 24.

⁶ *Lux Mundi*, p. 357 (ed. 10).

have appeared in a preceding evangelist, we shall find, I think, that the name occurs in our Lord's discourses some eighteen times, and in the great majority of cases with a clearly personal reference. He is spoken of by our Lord as having given the law,¹ as standing in connexion with historic events,² as having written of the Lord,³ as being one whose writings stood, as far as belief in them was concerned, on a kind of parity with our Lord's own words,⁴ and as one about whose command inquiry is made before a question of controversy is answered.⁵ If we add to this the fact of our Lord talking with him when he was permitted, with Elias, to appear in glory on the Mount of the Transfiguration,⁶ and to speak of the decease that the Lord was to accomplish at Jerusalem.⁷

When we fairly consider these intimations of the aspect in which Moses was regarded by our Lord Jesus Christ, we must at once feel how widely different this Moses of the Gospels is from the Moses of the more advanced writers of the Analytical school. The Moses of that school is little more than the great national "Kadhi" of the wilderness,⁸ the conscientious judge between man and man, the wise counsellor whose brilliant leadership in the Exodus made every Hebrew turn instinctively to him for help and guidance in trials and difficulties, the founder of consuetudinary law, and the one who, by connecting his own family or tribal God⁹ with the religious faith of Israel, gave to that faith a national existence and history. Such, according to the Analytical view, is the true historic Moses. The imaginary Moses, according to that view, is the Moses of the Exile, the Moses of the Priestly Code, and, after what has been just set forth, the Moses, not only of the unbroken belief of the Jewish Church, but of the Gospels and of the Lord Jesus Christ. The break to which we have come, in connexion with the history of Moses, between the Analytical view and the testimony of the Gospels must be pronounced to be complete. We have seen in a former address that the obscuration of the work of Moses as a legislator and as the founder of an organised

religion formed an argument of some validity against the Analytical view. We now see what would appear to be a still stronger argument—the Moses of the Analytical view cannot be harmonised with the Moses of Christ. All this is very monitory. It places very clearly before us the real spiritual peril of being led away by the plausibilities and cleverness of modern criticism, and it seems to tell us very plainly that if we are so led away, we must be prepared to reconstruct our *credenda*.

4. Hitherto we have noticed subjects in which we stand opposed, more particularly, to the extreme party. We may conclude with noticing one subject in which all adherents of the Analytical view, the moderate as well as the extreme, are cordially united. The subject is indeed one which it may seem a little presumptuous to propose to rediscuss; as, if there is one point on which it is claimed that all intelligent critics are completely agreed, it is—that the Book of Deuteronomy was never written by Moses. We are told by one writer that "in all circles where appreciation of scientific results can be looked for at all, it is recognised that it was composed in the same age as that in which it was discovered,"¹⁰ viz. in the days of Josiah. Another writer, of a very different tone of thought, tells us practically the same. "We may suppose," he says, "Deuteronomy to be a republication of the law in the spirit and power of Moses, put dramatically in his mouth."¹¹ Another writer is quite willing to concede that the laws in Deuteronomy are not inventions, but mostly the direct reproduction of more ancient enactments; but he, like the rest, assigns the composition of the book to some unknown writer of the age of Manasseh or Josiah.¹² On this point all are agreed, that in Deuteronomy we *may* have Mosaic traditions, but that the actual composer of the book was some pious, unknown Jew, who, some seven or eight centuries after the days of Moses, put dramatically into the mouth of the great legislator this republication of the Law.¹³

Now it may seem great hardihood to urge any

¹⁰ Wellhausen, *Prolegomena to the History of Israel*, p. 9, (Transl.).

¹¹ *Lux Mundi*, p. 355 (ed. x.).

¹² Driver, *Introduction to the Literature of the Old Testament*, p. 82 (Edin. 1891).

¹³ See, however, the comments of Professor Driver, *op. cit.*, p. 84, in which he speaks of the writer as "introducing Moses in the third person."

¹ John vii. 19. ² Luke xx. 37; John iii. 14, vi. 32, *al.*

³ John v. 46. ⁴ John v. 47. ⁵ Mark x. 3.

⁶ Matt. xvii. 3; Mark ix. 4; Luke ix. 30.

⁷ Luke ix. 31.

⁸ Wellhausen, *History of Israel*, p. 434 (Transl.), Edin. 1885.

⁹ Wellhausen, *ib.* p. 433, note,—a particularly painful note to read.

form of argument against such a general consent ; still there is plainly something to be said on the other side, when we take into consideration our blessed Lord's references to this particular book, and the circumstances under which these references were made.

The something that may be said on the other side is this,—that our Lord, on three separate occasions, so referred to the Book of Deuteronomy as to make it morally improbable that the book could have been so referred to if it had been written, not by Moses, but by one who impersonated him and wrote in his name. Let us briefly consider the three occasions, and see if there is not some ground for the statement that has just been made.

The first passage to which we may direct attention is brief, but of very great importance. It occurs in the concluding portion of our Lord's address to the Jews after His miracle at the Pool of Bethesda.¹ In this address, after telling His hearers that if they were believers in Moses, they would be believers in Himself, He adds these confirmatory words: "For he wrote of Me."² Now in these words, it may be said that there is no doubt that our Lord is referring to the striking Messianic prophecy in the Book of Deuteronomy, in which Moses is represented as having solemnly declared unto "all Israel"³ that the Lord their God will raise up unto them a prophet from the midst of them, of their brethren, like unto him that was speaking to them."⁴ The reference of our blessed Lord is, however, not to be confined to this passage. Every type and typical ceremony in which the Messiah was prefigured in the Mosaic ritual must be deemed to be included in the declaration ; but that this particular passage was at the time pre-eminently present to the thoughts of our Lord may with all reverence be regarded not only as probable, but as certain. And for this reason,—that this prophecy was a direct communication from God. For it must not be forgotten that it is stated by the writer that God communicated to him almost word for word this unique utterance.⁵ The prophecy of the writer is simply a re-utterance of the all but *ipsissima verba* of Almighty God.

¹ John v. 46.

² *Ibid.*

³ Deut. v. 1.

⁴ Deut. xviii. 15. This passage is also referred to by St. Peter (Acts iii. 22) and by St. Stephen (Acts vii. 37).

⁵ *Ibid.* xviii. 17.

Now, under these circumstances, is it thinkable that the writer could have been any other than Moses? Does it not seem almost beyond controversy that our Lord's words must be taken to the letter, and as setting the seal to our belief that Moses, and no other than Moses, wrote, at any rate, this portion? Would the dramatiser, who, if he existed, was *ex hypothesi*, a devout and God-fearing Jew, have dared to declare that God had so spoken unless he had known that it was so? And how could he have known that it was so save by direct communication from God? And what right have we for supposing that he did so receive it, and was thus a distinct medium of divine revelation? If this is not maintained, the only possible supposition that seems left is, that the Deuteronomist dramatiser had some writing of Moses before him—for the words "*wrote of Me*" seem to preclude tradition—in which this prophecy and its dependence on divine authority was distinctly specified. But if, whenever pressed, by what seems fair argument, the critic has to take refuge in these helping-out hypotheses, it does not seem unreasonable to doubt the validity of the theory which these hypotheses are called out to support. At any rate, the case stands thus. Our blessed Lord definitely says that Moses wrote of Him ; and the tenor of the passage precludes the possibility of the word Moses being taken to mean aught else than the personal legislator. Now in the Book of Deuteronomy a striking and unique passage is found, in which it is generally admitted that Moses does refer to our Lord. The question then appears finally to assume the following form—Which is the more probable, that Moses, who wrote the passage, wrote the book (excepting, of course, the last chapter) in which the passage is found ; or that an unknown writer, impersonating Moses, should have happened to have had a written document of Moses, from which he inserted the passage? Few, we think, could hesitate as to the answer to the question.

There is not, I believe, any other passage in which our Lord mentions the name of Moses in reference, direct or indirect, to the Book of Deuteronomy. But passages there are in which our Lord refers to or makes citations from it, which it seems almost impossible to think He would have made if the Book was simply the work of a dramatiser. When, for example, the designedly ensnaring question was put to Him as to the quality of the commandment that entitled it to be counted

as the great or the first commandment,¹ is it reasonable to suppose that He would have made (according to St. Matthew) a nearly exact citation of two solemn verses of Deuteronomy,² if the book had been the late-formed composition or fabrication which it is alleged to be. Such a supposition seems, to use the lightest form of words, to jar with our moral convictions.

Still more will this be felt if we take into full consideration the circumstances of our Lord's Temptation, and of His use of the Book of Deuteronomy in His personal conflict with the Tempter. All the circumstances of those forty days of conflict have not been revealed to us; but this we do know, that at their close, most probably on the last of the days, three culminating temptations were directed against our Incarnate Lord, alike in His body, soul, and spirit; and we know, too, that each was repelled, simply and conclusively, by a passage from the written Word of God. And from what part of Holy Scripture did the three passages or parts come? Each one, as we well know, came from this Book of Deuteronomy. Two of the passages came from the 6th chapter,³ and one from the 8th chapter,⁴—all three purporting to form part of the second solemn address delivered by Moses to all Israel in the land of Moab. Each is introduced by our Lord with the solemn "It is written,"—a form of words which, to say the very least, stamps each passage as a direct and consciously-made citation from the Word of God. Each involves an appeal to an authority behind the words, which the very Tempter himself not only recognises, but with which he seeks to enhance one of his own temptations.

Such are the three citations from Deuteronomy in the particular case we are now considering,—citations made under the most solemn circumstances that it is possible for us to conceive, and apparently claiming to be integral portions of the inspired Word of God. Can such passages owe their real origin to an idealising writer of the days of the reformation of Josiah? Is there not some-

thing which to most minds would seem to be unthinkable in the supposition that the fabricated and the impersonated⁵ could find any place in a scene such as that of the Temptation of our Lord? And the more so, when this subjective argument can be supported by the plain objective fact,—that the unbroken tradition of the Jewish and of the Christian Church has always assigned to the great Lawgiver the authorship of the first thirty-three chapters of this most quickening portion of the Mosaic law. The last word has certainly not yet been spoken in a subject which modern criticism somewhat precipitately claims to have now settled beyond the possibilities of controversy.

We have now considered our Lord's testimony to the trustworthiness of the Old Testament, more particularly with reference to the earlier portions of the sacred volume and to the Mosaic law. His testimony as to the prophets, and as to the historical events of the old covenant, we reserve for the following paper.

As far as we have gone, we appear to have found that our first impressions have been confirmed by subsequent and more particular investigations. Throughout these investigations the tenor of our Lord's references may be equitably claimed as supporting—it may be indirectly, yet in a manner that carries much conviction—what we have termed the Traditional view of the Old Testament. And this claim our opponents do not seem disposed to reject. Nay, the very fact that assumptions have been made as to the possibilities of a real nescience, on the part of our Lord in His human nature, seem to imply some general belief that the aspect in which He regarded the Old Testament does not harmonise with the aspect in which it is regarded by modern criticism.

Are not all these things full of suggestion, and full also of monitory significance? If the testimony of Christ is what it has appeared to be, then the likelihood of offence being given by a criticism that has to maintain itself by attenuating the real knowledge of Christ has become perilously great, and His own words come solemnly home to us: "It must needs be that offences come; but woe to that man by whom the offence cometh!"⁶

¹ Matt. xxii. 36 *sq.*; Mark xii. 29 *sq.* Observe in each passage the term *τοια*, as marking precisely the nature of the question.

² Deut. vi. 4, 5.

Vers. 13, 16.

⁴ Ver. 3.

⁵ Consider chap. xviii. 17.

⁶ Matt. xviii. 7.

Incidents and Emblems.

BY THE REV. WILLIAM A. GRAY, AUTHOR OF "THE SHADOW OF THE HAND."

Songs in the Prison-House.—Once when in Bergen, I called for some Norwegian friends who lived in the suburbs of the town, in a villa on a hill overhanging the Leper Hospital. The visit over, I left the garden, bright with the June roses, lanced with the red rays of the setting sun, and echoing to the voices of happy children, and rejoined the highway close beside the bare, unlovely pile. There, in the hospital grounds, just where the trees were thickest, was a round garden table, and beside it a group of the patients, their faces bandaged to hide the ghastly wounds, and stanch the oozing blood. And one of them was singing. It was not a sweet voice, for it came from a leper's throat, but there was something in its hoarse, rough chime that arrested one. What was he singing, for surely the strain was familiar?

"Safe in the arms of Jesus,
Safe on His gentle breast;
There, by His love o'ershaded,
Sweetly my soul shall rest."

Thus he chanted,—the poor leper whose form no human arms would enfold, whose face no human lips would kiss. Then he paused, and began again. What was it this time, for surely, again, the strain seemed familiar?

"Oh, bliss of the purified, bliss of the free,
I plunge in the crimson tide opened for me."

Thus he renewed his song, he whose disease no earthly skill could cure, whose foulness no earthly fountain could cleanse. Do you remember the words of the old Scotch ballad,—somehow they always come up to me when recalling the incident,—"Werena' my heart licht, I would dee"? Is that too secular? Then take other and grander words, "Unless Thy law had been my delight, I should have perished in mine affliction." It is when one is face to face with mysteries of pain and of sorrow such as these, and finds that the sufferers are not only able to bear them, but rejoice and give thanks in the midst of them, that one understands the meaning of the words, "Everlasting consolation and good hope through Christ." So God giveth songs in the night, and in the deepest, darkest dungeons of the house of

our pilgrimage can fill the heart with joy and the tongue with melody, till the earthly house is dissolved, and we enter the building of God, eternal in the heavens, where the sorrow vanishes and only the song remains.

Carpe Horam.—In fresco painting it is necessary to throw on the colours while the plaster to be decorated is damp. The rule is, "Work while the moisture remains"; hence the need in this particular branch of art of a definite plan of well-mixed colours, and of a swift and steady hand. The principle has a wider application. There are times when human character is especially susceptible to impression, such as the period of early youth, the occasion of a great sorrow, a great joy, or a great change,—times when the influence you exert will be received readily and sink deeply. Would you stamp lives and hearts around you with the beauty of heavenly patterns, make them glow with the hues of heavenly grace? Be sure of your plan, have your materials ready, and paint while the plaster is wet.

Light comes to those who wait.—I had once an experience in the Alps which has always remained in my memory as an illustration of this. It was a visit to a glacier-grotto, reached by a winding tunnel bored through the solid ice. As we penetrated into the chilly depths, away from the outside sunshine that flooded valley and peak, the light became dimmer and dimmer, and when we stood in the narrow chamber at the end of the passage, the darkness was black as pitch. "Wait," said the guide, "and in five minutes you will see light clearly." We waited, and it was just as he had told us. Yet no lamp was lit, no match was struck. What happened was this: as the eye got accustomed to its new surroundings, the atmosphere gradually brightened, the walls and the roof of the grotto glimmered into pure translucent green, and in the clear soft light that encircled us we could recognise the faces of our companions, and read the smallest type in our guide-books. Is there not a parable here? Sometimes, by a sudden providence that changes the conditions of our life,

God brings us into "strait places," and turns the brightness of day into the darkness of night. We are baffled and bewildered; what to do and where to turn we know not, in the unfamiliar gloom of our new situation. But the message is, "Be patient." Things are not so dark as we think them. In a little we shall get light—light even if we have not liberty, and discover we have companionship with us in the trial, the companionship of our brethren in whom the "same afflictions are accomplished"; while the promises and the precepts of our guide-book become legible and lustrous as before.

Creation and the Cross—The Angel of the Sabbath.—When in Venice a good many years ago, I was privileged to meet the late Mr. Bunney, R.A., the friend and *collaborateur* of Ruskin, and to have a long and interesting talk with him about the art-treasures with which the city abounds. I found him to be a man of fine Christian spirit, deeply imbued with a reverence for the religious side of the ancient designs he made it his business to study. He spent three days a week in St. Mark's, and gave special attention to the mosaics, not only as a subject of artistic interest, but a magazine of theological truth. Two things I remember him pointing out to me. One was, that in the dome that is devoted to scenes from the creation, the Creator is represented, not as is often the case in later and coarser art, as the First Person of the Trinity, but as the Second, a youthful figure, grasping the cross, or at any rate with the cross not far off, sometimes outlined in a shadow, and sometimes suggested in the trunk and branches of a tree. The conception not only

lends itself better to art, it is also in accordance with Scripture,—“God’s Son by Whom also He made the world.” A curious fact is, that in one, though only in one, of the scenes, the cross is omitted. It is the scene in which God is depicted as looking forth on the finished creation, and seeing it to be very good; as if the old artist’s thought were, that in the joy of completed work, the shadow had for the moment departed, the tragedy, of which the cross was the symbol, passed temporarily out of sight. Still more beautiful is the other piece of symbolism to which Mr. Bunney directed my attention. The Deity is represented on a throne, with a procession of angels in front. Six have already passed, but the seventh is kneeling before the throne, while He who sits on it grasps the cross in one hand, and lays the other hand on the angel’s head. So, “God blessed the Sabbath day, and hallowed it.” The illustration might be easily pursued. From that time to this the Angel of the Sabbath has been going her gracious rounds. It is true, she has changed her place, and, passing on to the front, leads the sisterhood of the days. But she still has the dew of God’s blessing on her hair. She still sheds the fragrance of His ivory palaces from her wings. She still brings the treasures of His bounty in her lap. Let us hail her as anointed with the oil of gladness above her companions, and open our homes and our hearts to her visits. As Herbert has it quaintly—

“Thou art a day of mirth:
And where the week-days trail on ground,
Thy flight is higher, as thy birth:
O let me take thee at the bound,
Leaping with thee from sev’n to sev’n,
Till that we both, being tossed from earth,
Fly hand in hand to heaven.”

Short Expository Papers.

Isaiah xiii. 2=xiv. 23, and Zephaniah.

THE part of Isaiah being studied by members of the “Guild” extends to the end of chapter xxxix. It is well known that the remainder of the book is thought by most critics to belong to a later period. But also within the first section are several passages which are supposed from internal evidence to belong to a time later than that of the historical Isaiah. These passages are as

follows:—Chaps. xiii.-xiv., xxi., xxiv.-xxvii., and xxxiv.-xxxv.

Zephaniah flourished some two or three reigns later than the Isaiah of Hezekiah’s time. It is therefore natural that we should expect to find many echoes of Isaiah’s prophecies in the Book of Zephaniah. This we find to be the case; but the remarkable fact is that when Zephaniah echoes the thought or the language of Isaiah, it is nearly always the passages which, though included in the

Book of Isaiah, give internal evidence of being post-Isaianic. There are quotations from the part of the prophecies attributed by critics to Isaiah, but these are far outweighed in number and importance by the quotations from the other prophet or prophets included in Isaiah.

Compare, for instance, the references in Zephaniah to Isaiah xiii. 2-xiv. 23. It will be noticed that sometimes Zephaniah seems to gather up thoughts or expressions in one sentence or verse from the above-mentioned portion of Isaiah, and also from some quite different part of the book. In these cases the other part is always some passage supposed to belong to the other prophecies included in the Book of Isaiah. Occasionally the expression is found in Isa. xiii. and in some other prophet. Then the other prophet is usually Jeremiah or Ezekiel, both being prophets of the Exile.

Isa. xiii. 3 reads, "I have commanded my consecrated ones . . . even my proudly exulting ones." Zeph. i. 7 reads, "The Lord hath prepared a sacrifice, He hath sanctified His guests." The sacrifice is the slaughter of a nation; the "consecrated ones," or "the sanctified guests," are the men of war prepared by Jehovah for the work of slaughter. This strange use of קָרַשׁ in the Hiph. and the Pual participle occurs elsewhere only in Jer. xxii. 7, "I will sanctify destroyers against thee."

It may also be noticed that this verse in Zephaniah uses זָבַח, a sacrifice, to describe the slaughter of a people. Isaiah uses it in the same sense in xxxiv. 6, "The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom." It is similarly used only in Jer. xlv. 10 and Ezek. xxxix. 17. Then again this expression, עֲלִי נָאוֹתִי, "my proudly exulting ones," in Isa. xiii. 3, occurs also in Zeph. iii. 11, עֲלִי נִאֲוֹתָהּ, "thy proudly exulting ones," and in Isa. xxiv. 8, עֲלִיזִים, "those that exult."

In Isa. xiii. 4 the word קוֹל is placed at the head of a sentence, giving it almost the force of an interjection. "The noise of a multitude in the mountains! The noise of a tumult of the kingdoms!" In Zeph. i. 14 a similar use of this word is found, "The voice of the day of the Lord." I do not think there is any other instance of a similar use.

In Isa. xiii. 7 is the sentence, "therefore all hands shall be feeble," עַל-כֵּן כָּל-יָדַיִם תִּרְפִּינָה. Also in Zeph. iii. 16, "Let not thy hands drop," אַל-

יִרְפוּ יָדֶיךָ. It is found also in Isa. xxxv. 3, "strengthen ye the feeble hands," יִדְּיִם רַפּוֹת.

Isa. xiii. 17 reads, "Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it." Zeph. i. 18 says of those who shall be in distress because of their assailants, "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." These words are almost identical with Ezek. vii. 19.

Putting together Isa. xiii. 21 and xxxiv. 11, we read, "But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures." "The pelican and the porcupine shall possess it." How much this reminds of Zeph. ii. 14, "Will make Nineveh a desolation, and dry like the wilderness. And herds shall lie down in the midst of her, all the beasts of the nations: both the pelican and the porcupine shall lodge in the chapters thereof!"

Compare Isa. xiv. 2 and onwards with Zeph. ii. 9, 10. "The house of Israel shall possess them (i.e. their oppressors) in the land of the Lord for servants and for handmaids: and they shall take them captive, whose captives they were," and "The residue of my people shall spoil them, and the remnant of my nation shall inherit them. This they shall have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts."

What the explanation of these coincidences may be does not very readily appear. Perhaps some readers of THE EXPOSITORY TIMES may be able to suggest some solution. Perhaps Zephaniah did not use the prophet in Isaiah, but may have been used by him. Maybe a school of prophets during the Exile were familiar with the later pre-Exilian prophets, as also with the prophets of the Exile, Jeremiah and Ezekiel. Whatever the solution be, these coincidences can scarcely be mere coincidences.

R. C. FORD.

Riddings, Alfreton.

Christ Dying for Friends.

OUR Lord when He enjoined His disciples to love one another gave His own love as the example and measure of that precept. "Greater love, He said, hath no man than this, that a man lay down his life for his friends." He was referring to His own death on the morrow.

It is worth noticing carefully that our Lord calls these for whom He gives up His life, His friends. Dr. Martineau finds in that description a reference to "the selective power of Christ's presence." All whose admirations are roused by the beauty of the soul of Jesus, and the heroic sacrifice of His death, and who are won by the contemplation of His higher spirit to feel deep reverence for Him, and to become like-minded with Him, are looked upon by Jesus as His friends. They are attracted out of the vast circle of those who are indifferent, and of those who are opposed to Him, and drawn into the select company of those like-minded ones whose hearts are taken captive by goodness, and who cherish a loving regard for Him, and faith in Him as their inspiration and their guide. It seems to me, however, that these words of the Incarnate Logos go deeper than that. By speaking of those for whom He died as "His friends," Christ Jesus was pointing not so much to the nature of these elect souls who should be drawn to Him as to the nature of His own death as being a sacrifice of love. The peculiar greatness and glory of that death indeed are just here, that it was a loving self-sacrifice for the sake of those whom He looked upon as friends.

We are accustomed to think of the wonder of Christ's death rather as being a sacrifice made for evil men who in heart were rebels against the Father's will, and who deserved not His loving-kindness. And there is a great truth in that way of regarding it. The Apostle Paul states that view of Christ's death. He speaks of us being reconciled to God by the death of His Son, while we were enemies. He points out, too, how the fact that Christ died for us while we were sinners reveals a love in God passing our thought. That is true; it is the truth which should be present to our heart and minds; but it presupposes Christ's description of us as His friends, and the words of Christ tell the greater wonder. The fact that Christ died for men who cared not for Him, and who were fighting against all that He held dear, who were, in fact, enemies to Him and goodness, reveals to us something of the divine quality of love; it shows us what love is, and to what heights of sacrifice it can attain. But the wonder of the death of Christ is not in the greatness of the sacrifice, however great it was, but simply in the fact that it was a sacrifice of love. When He who loves is the eternal Son of God, no greatness or

lofty unexpectedness of sacrifice can be any marvel.

Help, that even demands self-sacrifice on the part of the helper, may be given apart from love. In his poem, "The Dream of Man," Mr. William Watson tells how humanity conquered all enemies, and put away every hindrance and obstacle, and in the end bound man's last enemy Death, so that at length no dark shadow lay across man's world. But then when nought was left to strive for, life became intolerable; in his uttermost despair, man cried to God for help—

"And God from His lonely height,
From eternity's passionless summits,
On suppliant man looked down;
And His brow waxed human with pity,
Belying its awful crown."

And in that pity God helped men; He set death free, and gave back to men "the joy of most glorious striving." There is pity there,—pity that leads to help. But pity is not love. Its gifts lack the enriching presence of love. Its greatest gifts, its mightiest helps are less than the helping smile of love; for He who loves gives Himself, and not any mere external good, and any gift of love is a prophecy of a perfect self-sacrifice, if need were.

The Son of God might conceivably have died for His enemies, the sinful rebels of mankind, apart from love. A God of infinite pity might have looked down from heaven and seen the misery of men; He might even have come down and died, if need were, to save them from misery, and make a better, happier life theirs. An infinite benevolence reigning in the skies might so have blessed men. And yet all the time men might have been kept afar off, helped out of pity, succoured with gifts cast down from a lofty seat of unbending superiority; they might have been blessed by a kind power that only cared not to hear the groans of misery, or know of any pain in the world over which He ruled. In all that, there is not the infinite condescension of love. But Christ Jesus, the eternal Son of God, tells us that it was friends He died for. He did not seek to bless us from afar. He came down to save us from the doom of sin, because, first of all, in love He had honoured and glorified us by regarding us as friends. He died to save us not simply out of compassion or tender-heartedness, but because He had shined us in His heart, and desired to share with us the joy and richness of the heart inter-

cession of friends. That is a condescension of love that exalts our conception of the Divine nature. Eternal love is an infinitely richer conception than eternal benevolence. And when we realise that fact, does not the gospel story commend itself to our belief in that one convincing way left to a divine revelation which necessarily speaks to us of things our eyes have never seen, nor our ears heard? God is the Highest we can know. To think that we can frame a conception higher and richer than the Divine Reality is absurd. If then the gospel of the Divine Love in Christ exalt and enrich our notion of God, we cannot but believe it true. And the fact told there how God not only pitied and helped us, but loved us and gave Himself a sacrifice for us,—outward symbol on the earth of that greater personal sacrifice of love in heaven,—gives such a glorious exaltation and enriching to our idea of Him.

R. GLAISTER.

Glasgow.

John i. 13.

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

THE effect of this threefold negation of an earthly source of spiritual life is much weakened in the above translation. The Revised Version notes an important alteration in the margin, but gives the Authorised Version translation in the text. The following is given as a suggestion of the true translation and interpretation:—

(1) “*Not of bloods*”—οὐκ ἐξ αἱμάτων. The reference is not to “plurality of ancestors” or duality of parentage, but to tribal or ethnic distinctions. Spiritual life is not settled by nationality. No man receives it, or is deprived of it, because the blood of a particular tribe flows or does not flow in his veins. It is not a matter of bloods. This denial is put first, in an emphatic position, because the Jews believed that their tribal or national privilege, that their descent from Abraham, secured the spiritual birthright.

(2) “*Nor of the will of flesh*”—οὐδὲ ἐκ θελήματος σαρκὸς. It is here denied that spiritual life depends on the volition of the natural man. We find a fuller statement of this negation in John iii. 3, 6: “Ye must be born from above. . . . That which is born of the flesh is flesh.” Man as man cannot convey spiritual life to those whom he begets.

There is no reference here to sensual impulse or passion. It is not the flesh as sinful, but as natural that is here described as powerless to quicken spiritual life. The human race as a whole and by its constitution cannot attain to this.

(3) “*Nor of the will of a man*”—οὐδὲ ἐκ θελήματος ἀνδρὸς. It is not the will of man (ἄνθρωπος) but the will of a man (ἄνθρωπος) which is referred to here. The denial of the will of man (ἄνθρωπος) is included in (2), the denial of the will of flesh. Here it is the will of any individual man, especially in his relation as a husband (cf. the Scottish use of “man” with the same significance). Spiritual life does not depend on the will of an earthly father. It can be quickened by no physical act. It comes from above, from the will and act of God alone.

Therefore the translation which best expresses the meaning of the Greek is: “Which were born not of bloods, nor of the will of flesh, nor of the will of a man, but of God.”

JOHN REID.

Dundee.

Did Christ Baptize?

IN John iii. 22 we read that “Jesus came and His disciples into the land of Judæa; and there He tarried with them, and baptized.” Also in ver. 26 of the same chapter we are told how John the Baptist’s disciples came unto him with the complaint: “Rabbi, He that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to Him.” These passages certainly convey the impression that Jesus at this time was not only preaching but also baptizing, and that large numbers were receiving the sacred rite at His hands.

In John iv. 2, however, there is another reference to the subject. We are told there in parentheses that “Jesus Himself baptized not, but His disciples.” The conclusion, therefore, seems to be that the group of earnest men whom the Saviour had already gathered around Him were baptizing the people who flocked to hear Him, but that whilst He directed and controlled them in the matter, He Himself did not baptize. Another question of interest arises, viz. What was the nature of this baptism? Was it simply John’s baptism of repentance, or a higher rite which Christ had already instituted? Perhaps this very matter was discussed at the time between the

disciples of John and those of Jesus, for we read, in iii. 25, that "there arose a questioning on the part of John's disciples with a Jew about purifying." What more natural than that the disciples of Christ should contend that the baptism of their Master was more valuable and perfect than that of His forerunner?—a contention which John's disciples would not be likely to admit. And if such was the question of dispute, probably the latter were right. Jesus Himself received baptism at the hands of John. The opening words of His Gospel also were a re-echo of John's own teaching: "Repent, for the kingdom of heaven is at hand." It seems as though for a very brief period Jesus preached in harmony with John of a *coming* kingdom, and also through His disciples administered the rite of baptism unto repentance. If Christ had indeed at this early stage instituted a higher baptism as the symbol of His own ministry and kingdom, it would doubtless have been administered by Himself to His disciples, and we should hear more of it as the Gospel advances. But there is no evidence that this was the case. With the disappearance of John, Jesus and His disciples baptize no longer. Christ's own baptism is the baptism of fire, but the time for that is not yet. That will be inaugurated upon the day of Pentecost, after the kingdom has been fully established by the life, the cross, and the empty grave.

DAVID KNAPP.

Walbottle, Newcastle-on-Tyne.

Genesis vi. 9.

"Noah was a just man, and perfect in his generations; and Noah walked with God."

BRIEF as this outline is, it is full enough for us to form a sufficient estimate of the man's character, and to understand why he "found grace in the eyes of the Lord" beyond all his contemporaries.

I. *Noah was a man of highest moral and spiritual integrity.*—"Noah was a just," or, as the Revised Version translates, "a righteous man." The term "righteous" is a wide and strong one. It covers the entire range of a man's conduct in all its outward relations toward both God and man. Every man sustains a dual relationship in this world. That is, he sustains a relationship toward God as his Creator, Preserver, Benefactor, and Lord; and

toward men as his fellow-beings. The duties belonging to these relationships are profoundly expressed in the condensed summary of the law of the ten words, "Thou shalt love the Lord thy God with all thine heart, . . . and thy neighbour as thyself." Fulfilment of this is in the highest sense righteousness. Obedience to the Divine law in its Godward and manward aspect characterised the life of Noah in contradistinction to the men of his time, who owned no law, human or divine; see ver. 5.

II. *Noah was a whole-souled man.*—"Perfect in his generations." The term "perfect" is misleading, and conveys more than the historian intended. All that I think he would have us understand is that Noah was a man whose moral and spiritual nature were sound and healthy. The outward righteousness of his life proceeded from no sordid motive, or cool, calculating policy, "Will it pay?" He who acts honestly simply because "honesty is the best policy," and not out of love to the virtue, it is to be feared has very little of it in his heart. The man who is religious on the plan of Bye-Ends has no root of the matter in him. If the fountain be pure, the waters will be wholesome. Because the fountain, whence proceed the issues of life, was healthy and pure, Noah's righteousness was of the high tone which met the Divine approval.

Further, because his heart was whole in all its powers and affections his religion was sympathetic and full of charity, and he became the one preacher of righteousness in an age which set at nought all that was right.

III. *Noah's delight was in God.*—That is one of the meanings underlying the phrase, he "walked with God." It was his pleasure and his delight to be with God. According to the company a man habitually keeps, will be the tendency of his life. Noah delighted in the best of company, hence the healthy wholeness and spiritual beauty and righteousness of his life. The phrase, "Noah walked with God," implies

(a) *Constant communion with God.*—Through constant fellowship his soul gathered wisdom and strength to stand faithfully amid the awful wickedness which surrounded him.

(β) *That he lived his life in God.*—Compare here Gal. ii. 20; Phil. i. 21. Of the same tone and temper was Noah's life.

But no picture of Noah's life is complete which omits one sad blemish which appeared in after

days. Good man as he was, unyielding in the days of temptation and trial, when the strain was passed he proved that "the best of men are only men at the best," and therefore fallible; and therefore the constant remembrance of "Let him that thinketh he standeth take heed lest he fall."

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H. W. FLORANCE.

From Light to Darkness: from Darkness to Light.

ISAIAH viii. 18-22; ix. 2.

THE experience of Israel is here described in three pictures, each marking a distinct stage in that experience.

I. Israel rejecting the light. (1) The prophet comes with a Divine message to his people. So completely is his whole life devoted to the task of witnessing for God among them that his very personality is lost in his message. He himself and his children are for signs (viii. 18), their names, as it were, vouchers for the truth which he sets forth; Isaiah, the salvation of the Lord (deliverance comes not by might nor by power, not, *e.g.*, by such devices as Ahaz resorted to, an alliance with Assyria and the strengthening of the fortifications of Jerusalem, but by the Spirit of the Lord); Shear-jashub, *Remnant Return*—a sign more ominous, speaking of the judgment as well as the mercy of God; Maher-shalal-hashbaz, *Speed-spoil-hurry-prey*—a yet gloomier portent, certifying that judgment is inevitable and must soon descend. The people will not believe: (a) from inability, being unused to exercise simple trust in God; (b) from pride, for the mingling of judgment with mercy in Isaiah's message offends them. They will not believe one who prophesies so much evil, so Isaiah's warnings, like Cassandra's predictions, fall on incredulous ears. (2) Disbelieving Isaiah, and finding no help in human wisdom, they turn like Saul in his extremity, with the proverbial credulity of unbelief, to the oracles of necromancy. The old watchword of religion, "To the law and to the testimony!" "Should not a people seek unto their God?" are forgotten. "For those who act thus," says Isaiah, "there is no morning dawn," for they wilfully turn from the light.

II. A time comes when Isaiah's warnings are fulfilled. Calamity, famine, distress drive the people to despair. There is no voice of hope

from their wizards and soothsayers. Haunted by the memory of the time when the watchword of faith might have saved them, they feel that they have grieved the Spirit and He is gone! Around and within them is nothing but the gloom of despair, as "hardly bestead and hungry they pass through the land and curse their king and their God."

III. In the midst of their despair, they look upwards, scarce knowing why. All other helpers failing, they direct towards heaven a despairing glance, as if hardly daring to think of God's help, and then at last light shines through the gloom.

Thus the prophet pictures the experience of Israel, and of the individual soul in a similar case.

1. Israel's disregard of the prophet's warning and neglect of Jehovah's law, because they set forth the truth in forms distasteful to human pride. What avails simple faith in God when the enemy is thundering at the gates? Where is comfort in a message like Isaiah's, so strangely blending mercy with judgment? If the old religion gives no help, let us turn to some other source of comfort.

2. Retribution came. The overrunning flood swept away the refuges of lies. Israel was driven to darkness, the gloom of hopeless captivity for the majority, of destitution for the remnant left behind.

3. In the darkness taught, like Manasseh, to know their helplessness, suffered to feel their weight, they looked upwards, and the Divine light beamed forth, the light of mercy and salvation.

Such also may be the experience of an individual soul. First, the Divine warning is despised, and the Word of God neglected, set aside as a worn-out superstition. The voice of religion seems to have lost its hold upon such a soul. Then all manner of refuges are tried, alliance with the world-power—immersion in secular business; the superstition of unbelief, Agnosticism, etc. All in their turn fail to alleviate the weary heartache which prompts the cry, "Who will show us any good?" The whole universe seems out of joint, and the soul hardly bestead and hungry curses its king and its God, the whole order of things in the world, and every form of religion alike, the false and the true. At length, in very despair, as if feeling "it is no use, 'for me there is no morning dawn,'" the soul looks upwards. The darkness is past, the true light now shineth, the soul that walked in darkness and the shadow of death sees the salvation of the Lord.

Keig.

HUGH H. CURRIE.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xviii. 10.

"See that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (R.V.).

EXPOSITION.

"See."—A word of caution, of frequent use in the New Testament, and indicating a subtle temptation against which the Christian must watch (compare Matt. xvi. 6; Luke xii. 15; 1 Thess. v. 15).—ABBOTT.

"Despise."—The word here rendered "despise" is literally to *think down upon*, or, as we should say, *look down upon*.—ABBOTT.

"These little ones."—Not merely one of these *children*, but one of these *little ones*; i.e. any one who is insignificant and unimportant. The caution is addressed to the spirit that seeks a high place in the Church, a caution not to look down with contempt upon the weak in faith, the poor in knowledge, or in grace, or in station.—ABBOTT. We must remember with what the discourse began, a contention who should be greatest among them; and the "little ones" are those who are the furthest from these "greatest," the humble and new-born babes of the spiritual kingdom.—ALFORD.

"Their angels."—The whole doctrine of Scripture concerning angels represents them thus: They are above us in respect of our present position; but yet in respect of our calling to the glory of Christ and renewal after the image of God, they serve us. Already their name, *angels* or messengers, represents these heavenly spirits as united to the earth and us. So highly is man honoured before God, so highly honoured is every individual of these little ones! The world as such enjoys indeed, somewhat, the protection and service of the angels, but only remotely and indirectly, not in the personal appropriation which is here denoted by their angels.—STIER.

"Do always behold the face of my Father."—That is, they always have direct and immediate

access to God.—ABBOTT. The imagery is borrowed from Oriental courts, and has its parallel in all royal courts. Only the favoured have free access to the presence of royalty (compare Esther i. 14; Matt. v. 8; Heb. xii. 14).—MORISON. The general sense is, God's *highest* angels represent the *least* subjects of His kingdom.—SCHAFF AND RIDDLE.

Without pressing the language, which is seemingly metaphorical, as all language descriptive of the spiritual world must be, it evidently implies—(1) the doctrine of guardian angels, i.e. that angels are not only in general the ministering servants of God, but that special angels are allotted as the special guardians and attendants of individuals (compare Ps. xci. 11, 12; Acts xxvii. 23); and (2) that the weakest and feeblest of God's flock, not merely the children, but the little ones in intellectual and spiritual power and in ecclesiastical position and earthly honour, have the readiest and nearest access to God; in other words, that weakness and want, not greatness, constitute the strongest appeal to Him.—ABBOTT.

"My Father."—He does not say "*their* Father" (i.e. the Father of the little ones, for God is certainly not the Father of the angels), but "*my* Father." For it is in virtue of the Sonship to the Father of the Son of Man that this grace comes down from the Father to the little ones.—STIER. Almost unconsciously, as it were, He claims a Sonship nearer and higher than could have been claimed by any child of man.—PLUMPTRE.

METHODS OF TREATMENT.

I.

CONTEMPT.

By the Right Rev. W. Boyd Carpenter, D.D., Bishop of Ripon.

I do not wonder that Jesus Christ should have said, "Take heed that ye despise not one of these little ones"; for nothing so destroys character, nothing so kills the sinews of exertion, nothing so robs us of the glorious dream of making our lives worthy, as the breath of the spirit of contempt. What, in the estimate of Jesus Christ, are the

sources of contempt? I think He teaches us that one of those sources is want of knowledge; another is want of wisdom; and the third is want of reverence.

I. Want of knowledge will produce contempt. We need a larger knowledge of God's universe. We need to know, He seems to say, that this world and the unseen world are bound together, so that, if the "little one" is injured, or offended, or despised here, its sorrow and its wound are felt right away up there where God sits enthroned.

At first knowledge seems to kill belief. Our forefathers seemed constantly to feel the fluttering of angels' wing around them. The knowledge of the laws of nature drove all the angels away. But we have only to enlarge our knowledge. We have to learn that these very laws are God's angel ministers. The flame that leaps up from our hearths, the wind that beats in our face, the star that shines in the sky—these are God's guardian angels.

II. Want of wisdom produces contempt. A wise man never despises. Behind the most prosaic life there is an angel form for those who look through it. Wisdom teaches us that in the moment when we pass by things, or when we seek to destroy them because of our contempt, we run the risk of destroying some sacred thing. Even in the lowest there is an angel life struggling towards something better, a capacity to outstrip their mean and present self and reach up to the presence of God.

III. Want of reverence will produce contempt.

There comes a time when we esteem ourselves so great that we get into a habit of *nil admirari*, when we think it beneath us to show pleasure or admiration at anything. The wonders of creation excite no wonder in us. We feel no awe or reverence in the presence of the great God Himself.

What is the source of this irreverence, which so easily passes into contempt? It is the want of sympathy, the want of love. But God Himself knows nothing of it. He has no contempt for the world He has made, even though it has rebelled against Him. For God so *loved* the world that He gave His only begotten Son.

Therefore love is the antidote to contempt. Let the power of love come upon our souls, and we shall find that even in the basest and the meanest of men there are magnificent possibilities, much to hope for, much to believe in.

II.

THE VALUE CHRIST SETS ON EVERY MAN.

By the Rev. Principal Dykes, D.D.

I. Jesus isolates each of us. "Despise not one" are His words.

Next, He measures the worth of each by God's special care of him. Despise not one, for his angel is before the Father's face.

Finally, He finds us all to be in His Father's sight equal—the little ones equal to the great, the lost as loved as the unstrayed.

II. This teaching of all men's equality in the Father's sight was a new thing in the world, and wrought a revolution. Recall the contempt that Roman felt for "barbarian," and class for class even among the Romans. Think how cheap men held human life.

III. How does this level pride and cut away the roots of contempt! Jesus was no moralist prating of man's littleness at his best. No, man is not little; God respects men. But, then, He has no respect of persons.

IV. Now see what inward prerogatives we have which assert our personal value in God's sight.

(1) From each of us God claims a separate responsibility. That is to say, each of us is born with a special nature or disposition, and each of us is subjected to a separate course of training. Thus, each one leads a solitary life, in which God is our only constant companion.

(2) But that this burden of individual responsibility may not become unbearable, He admits us to a ready access, He draws out our confidences. And sin does not destroy His interest, or make Him cease to seek our confidence and our love. Each of us for himself God seeks by ways which He tries with no other, for He values, loves, longs for, grudges to lose, and yearns to save each one of us.

ILLUSTRATIONS.

PERHAPS the following may be more than an illustration. Among men, those who nurse and rear the royal children, however humble in themselves, are allowed free entrance with their charge, and a degree of familiarity which even the highest State ministers may not assume. Probably our Lord means that, in virtue of their charge over His disciples (Heb. i. 13; John i. 5), the angels have *errands* to the throne, a *welcome* there, and a *dear familiarity* in dealing with His Father which is in heaven, which on their own matters they could not assume.—DAVID BROWN.

PERHAPS, you will say, we don't see the angels, and that our conception of the range of life is limited by our experience. It is true, we don't see the angels; but there are a great many things in this world of the existence of which you are perfectly certain, but which you do not see. For instance, there is that mysterious agent which we call electricity. You are able, to a certain extent, to take that wondrous power of nature in hand and make it subservient to your will by means of the telegraph. But you do not see the electricity. You are certain it is there. It is a great nature-power. You can control it and make it, under certain conditions, do your bidding. You have no doubt of its existence; but whoever saw the electric fluid? And so it is with angelic intelligences, only as to them we repose, not upon the word of science, but upon the word of faith. Revelation is full of them from first to last. The Bible, if I may so speak, begins and ends with angels. It begins with the cherubim placed as guards at the gates of heaven, and ends with the angel of the Apocalypse, who gives his last commission to St. John, and bids him seal it up. And from first to last, throughout the book of God, His greatest servants are in communication with those angelic beings.—LIDDON.

I HAVE heard it called a "well-bred contempt." God help us, and let the phrase perish for ever. Contempt is never well-bred. Jesus Christ puts beside it His own character. Did not humanity strike Him, think you, as a mean and despicable thing? He, who could read all its baseness, and track from His knowledge every little act and thought of insincerity—was not human nature disgusting and revolting to Him? And yet I never read a word or a syllable suggesting contempt. The utmost was this, that He marvelled at their unbelief.—W. BOYD CARPENTER.

Is there any reason to think that God cherishes the ideal of a child of six more than the ideal of a child of sixty?

What difference can fifty or sixty years make in God's estimate of us, as long as we are still "following on to know Jehovah"?—T. K. CHEYNE.

THERE are certain spots in Europe where there are springs of water in which it seems to depend almost on the position of a single tuft of grass, or some other equally trifling cause, whether the little rill of water that burst out of the soil fall in the direction of the Po, and so flow on through the Adriatic into the Mediterranean Sea, or whether, taking the opposite course, it shall find its way through the Rhine into the German Ocean, as the case may be. And this is actually a figure of what is taking place constantly. Very slight influences indeed, brought to bear on the early years of life, tell with unspeakable force upon the future of a child. It is the same with the young mind as with a tender twig. We can bend it this way or that with perfect ease; but let it grow a few years and it becomes stiff and hard, and we cannot bend, though we may be able to break it.—LIDDON.

OH, the exceeding grace
Of highest God that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro
To serve to wicked man, to serve His wicked foe.

How oft do they their silver bowers leave
To come to succour us who succour want;
How oft do they with golden pinions cleave
The fitting skies like flying pursuivant,
Against foul fiends to aid us militant.
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward:
Oh, why should heavenly God to man have such regard?

SPENSER.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names

of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of

Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books :—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE GOSPEL OF LIFE. BY BROOKE FOSS WESTCOTT, D.D., D.C.L., Bishop of Durham. (*Macmillan*. Crown 8vo, pp. xxiv, 306. 6s.) In the current issue of *The Nineteenth Century*, the editor offers some recollections of Tennyson which pass beyond all other articles on Tennyson that have enlightened or interested us. Among the rest, he says: "He [Tennyson] inclined somewhat to the theory of a demiurge, with whom alone man comes into direct contact, saying that this was perhaps 'the nearest explanation of the facts of the world which we can get'; and this he put into the mouth of the King in the 'Passing of Arthur,' where he cries—

'O me! for why is all around us here
As if some lesser god had made the world,
But had not force to shape it as he would,
Till the High God behold it from beyond
And enter it and make it beautiful?'"

The Bishop of Durham firmly holds that the world was shaped by the High God Himself, and that He shaped it as He would, no demiurge or lesser god thwarting His will at all. And when you demand, "Why, even I can see that the world is not so perfect as it might have been," his answer is: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." So this volume, with its significant title, *The Gospel of Life*, is written that he may give a reason for the hope that is in him. It

is written now that he may give that reason to the world. To his many disciples he has been giving it all these years in lecture and conversation, of which this volume is the gathered sum and substance. The title, we say, is significant. Dr. Westcott has seen, as other men have seen, the signs which other men call footprints of the lesser god. It is the *problems* of life that fill the book from cover to cover. Yet he names it "*The Gospel of Life*." For he has seen the mystery made known. And in the revelation of that mystery he has learned that God held the problems of life in His gracious hand even from the first, and yielded His sway to no demiurge at all. In the fulness of time God sent forth His Son. That is the Gospel of Life.

THE EPISTLE OF ST. JAMES. BY JOSEPH B. MAYOR, M.A., Litt.D. (*Macmillan*. 8vo, pp. ccxx, 248. 12s. 6d.) This is the most complete Commentary on *The Epistle of St. James* in the English language. We have not said the largest, though it is very large, for we are mindful of the laborious days of the Puritans, when they did not scorn but found delight in mighty works like this. But we have said the most complete, and now add the most serviceable for the modern student. It is a life's work literally. It "has indeed been seldom out of my thoughts since the time when, as an undergraduate, I first made

acquaintance with Coleridge's *Aids to Reflection*, and was led in consequence to study, with some care, the Epistle of St. James, to which reference is made in the earlier aphorisms of that book." It is a life's work; and to do one book of the Bible in such a way that it will take the first place in the literature of that Book, is something for a life. One cannot help thinking, though it is a useless thought, that St. James himself would have been beyond measure amazed if this copy of his letter could have been put into his hands. It is a useless thought, because St. James himself could have settled half the controversies and cleared up the other half of the perplexities, and so made the writing of so great an edition of his letter an unnecessary thing. Sometimes we wish he had done so, and sometimes not. For the tracing of the threads is a fine discipline for all of us, and leads often past the arid sands to green pastures of God's wisdom and truth.

But to the book. To name the subjects Professor Mayor deals with is beyond our space; it is easier to say simply that he deals with them all, the Author, the Authenticity, the Date, the Grammar, the Apparatus Criticus, the Text, Notes, Paraphrase, Comments, and Index—all are here. It is the most complete edition of St. James in the English language, and the most serviceable for the student of the Greek.

THE DOCTRINE OF THE PROPHETS.

BY A. F. KIRKPATRICK, D.D. (*Macmillan*. Crown 8vo, pp. 540. 6s.) In choosing the theology of the prophets of the Old Testament as the subject of his Warburtonian Lectures, Professor Kirkpatrick no doubt chose that to which his own mind was most persuasively drawn. But he also chose the subject upon which, beyond all others, we have longed for a trustworthy and fertilising handbook. They who have waited till such a handbook should appear will not all be satisfied with this. For here if anywhere in the Word of God at present it must needs be that offences come. But even those who are most deeply offended will willingly concede that in the scholarship of England to-day there are very few indeed who can combine fearless inquiry with reverence and truth more happily than he. We commend the book heartily, and most of all to those who at first will feel the offence of it. For this is not the kind of offence against which our Lord pronounced

His "woe"! Rather is it the offence that hurteth for a little, that it may at the last heal more utterly.

CATHEDRAL AND UNIVERSITY SERMONS. BY R. W. CHURCH. (*Macmillan*. Crown 8vo, pp. 317. 6s.) It is impossible not to welcome another volume of sermons by the late Dean of St. Paul's. It is impossible not to be disappointed with it when it comes. We do not mean that this volume fails to rise above the ordinary standard, the rank and file of the great army to which it belongs. But we do say that it has not attained unto the dignity of undisputed leadership in that army. And yet the sermons which Dean Church permitted to be published in his lifetime took rank well-nigh beyond all others of their time. These are noble and chastened and true as the man himself. What they lack is that far search and illimitable prospect, that suggestion of the boundlessness of knowledge and of life, which the earlier volumes gave. They do not lack it always. The sermon on "The Power of the Ascension on the Lives of Men" is able to stand beside the best. But for the most part the horizon is nearer, the duty more defined, and the very words seem chosen to suggest the narrower need.

MOTHERS AND SONS. BY REV. THE HON. E. LYTTLETON. (*Macmillan*. Crown 8vo, pp. 163. 3s. 6d.) How many are the mothers who have had their thoughts and said their say about the Headmaster of Haileybury! And now he turns and tells us that he too has had his thoughts about the mothers, and the things that they have left undone (as well as some that they ought not to have done) in the training of these their boys. He says many things that are both wise and practicable; and all in such a spirit as we are sure he would that mothers would do unto him. But what will they think of him after it all? Surely he is regardless beyond all conceiving, when he meddles in such matters as these—we quote the last two sentences in the book, and end abruptly as he does: "Again, it is difficult to imagine what follies growing boys will be guilty of in respect to tight waistcoats and trouser-tops. Who is to see to these things if mothers do not?"

PATRIARCHS AND LAWGIVERS. BY F. D. MAURICE, M.A. (*Macmillan*. Crown 8vo, pp. 348. 3s. 6d.) The issue of this cheap edition

of Maurice is now in steady progress. This is the fourth volume. It is interesting to see that it is the tenth issue of the book, and yet this is not so great a book as the *Prophets and Kings*.

SOME LIGHTS OF SCIENCE ON THE FAITH. BY ALFRED BARRY, D.D., D.C.L. (*Longmans*. 8vo, pp. xiv, 348. 12s. 6d.) If the spirit of John Bampton could exercise a veto on the appointment of the Bampton lecturers, it is possible, and even probable, that he would once or twice have put his veto in operation. But not in this instance. Bishop Barry starts fairly and moves unswervingly along the lines of that defence of the faith which the immortal Canon of Salisbury approved. And it is not flattering to know, that for that very reason they will receive less attention than others have received. It is not flattering to our sincerity or to our wisdom. For this volume, the *Bampton Lectures* for 1892, has cost the author much honest toil, and it well deserves the poor reward of our attention. True, it is not many years since the Bampton lecturer of 1884—the present Bishop of London—chose the relation between Science and Religion as the subject of his lectures also. But the very ability of the Bampton lecturer of 1884 made his treatment a partial and individual one. We are ready for a broader, more everyday handling now. And besides, how swift does this stream flow! In eight years our attitude to many scientific questions has greatly altered, and the conclusions Bishop Temple struggled for are the axioms Bishop Barry begins with.

The range of subject is wide. But four great topics may be named—Law, Evolution, the Social Question, and Criticism. And what the author says, though never new or startling, is well said, and wholesome always.

THE DECALOGUE. BY ELIZABETH WORDSWORTH. (*Longmans*. Foolscap 8vo, pp. xxiii, 240. 4s. 6d.) One is prepared to be lenient, but it is needless. Miss Wordsworth knows what her capacities are, and does not pass beyond them in writing a volume on the Decalogue. It is thoroughly practical. The Introduction is so, of which the subject is “The World, the Flesh, and the Devil.” And every chapter of the book is so also—plain precept, for eager listening ears. There is scholarship also, accurate and temperate. Above

all, there is the person—the living voice behind the precept, the breathing presence of the law itself, its sum of love to God and man made actual in the life that lives it out before us. That is the book's best quality, though its own literary qualities are not rare or feeble.

EZRA AND NEHEMIAH. BY HERBERT EDWARD RYLE, B.D. (*Cambridge*. Foolscap 8vo, pp. lxxii, 328. 4s. 6d.) Ezra and Nehemiah needed an editor, and they have got one. They have got one who has prepared himself, and who never wanders beyond his preparation. The book will receive more notice soon. But there is no risk of anticipation. The honesty and the ability of the work done here will place it first in all our study of these books.

GLEANINGS FROM A MINISTRY OF FIFTY YEARS. BY REV. CHARLES HOLLAND, M.A. (*Elliot Stock*. Crown 8vo, pp. 311. 5s.) Fifty short sermons gathered from fifty years' accumulation! Mr. Holland's modest hope that those who have heard them will be glad that their memory should be thus refreshed will surely be fulfilled. And more than that, the very simplicity of these addresses will find them a good entrance where the spoken word never came.

TALKS WITH MEN, WOMEN, AND CHILDREN. BY REV. DAVID DAVIES. (*Alexander & Shepherd*. Crown 8vo, pp. 640. 6s. 6d.) The men who dare publish any part of their regular pulpit and desk work are after all the minority of preachers and of teachers. But the man who dares to publish so large a part of his yearly work as this, stands, so far as our knowledge goes, entirely by himself. Is the work worthy? The best answer is its reappearance every year, certainly in not smaller, but surely in larger quantity than before. For our own part, we still like the “Talks with the Children” best, though it may be that the “Talks with the Teachers” have more of the writer's brains in them. Very racy are the “Echoes from the Welsh Hills” also, and the sermons have no claim to be left behind. Yes, the work is worthy.

THE EXPOSITOR'S BIBLE. THE ACTS OF THE APOSTLES. BY THE REV. G. T. STOKES, D.D. (*Hodder & Stoughton*. Crown 8vo,

2 vols., pp. 424, 480. 7s. 6d. each.) The already very large family which is known as *The Expositor's Bible*, is, like other families, diverse in disposition, however alike in outward feature. They range between the severely exegetical, through the expository and the homiletical, on to the mainly historical. The work before us is much more a history of the Acts of the Apostles than an exposition of the book which goes by that name. And no one will grudge the distinction. For if good work was to be done, it was necessary that the writers should have freedom to do it in the way that was best for them. Besides, we have many expositions of the Book of the Acts; we have few modern histories of the Acts of the Apostles. And even though that portion of the Acts which the apostle to the Gentiles wrought have enticed some of the finest historians we have had, there is always room for another that is scholarly and independent. Dr. Stokes writes as a thorough scholar; he has given himself to this work to master it; and his judgment also is rarely found at fault. Certainly these two volumes will do nothing to bring down the standard of the series to which they belong.

THE SERMON YEAR-BOOK FOR 1892. (*Hodder & Stoughton*. Crown 8vo, pp. 408. 6s.) Close-cropped and unadorned, with thin flexible boards also, as it is the way for year-books all to be, the Sermon Year-Book appears for the second time. Its contents are various. First, sixteen full sermons by well-known names, from Bernard Snell to Alexander Maclaren. Next, fifty sermon outlines, well chosen and well done. Then a long list of "Sermon Texts of the Year," a puzzling feature, for surely men have no need that texts should be *suggested* to them, the crowd that press in upon them making the embarrassment. And finally, a list of anecdotes and illustrations gathered from sermons of the year. Your hope is greatest from the feature that is last, but it is a hope that never finds fruition. We fear it is a task that passes human skill.

HINDUISM, AND ITS RELATIONS TO CHRISTIANITY. BY THE REV. JOHN ROBSON, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. xv, 269. 3s. 6d.) This is a new edition of our best handbook to the study of the religions of India. It is greatly improved also. The last

three chapters, the most important of all, are rewritten throughout. In them is found a much needed and most admirable account of the Arya Somaj, and its founder, the most important religious movement in India to-day. For the pains Dr. Robson has taken to make his narrative accurate and unbiassed, for the literary grace of it also, we heartily thank him.

THE QUESTION OF QUESTIONS. BY SAMUEL WAINWRIGHT, D.D. (*Nisbet*. Crown 8vo, pp. 335. 7s. 6d.) What *is* the question of questions? The old school of evangelism said, "What must I do to be saved?" But the new school, to which Dr. Wainwright belongs, substitutes, "What think ye of Christ?" The substitution is significant of a larger atmosphere, not of a feebler or less evangelical faith. Now the answer to this question is the Christian apology, and it is not only the best apology, but the only apology that is open to us. Bid the adversaries answer this question, and you will put them sooner to rout, and more utterly than on any other line. Answer then yourself, and, if you do it well,— "not by might, nor by power, but by My Spirit,"— you will more likely than in any other manner constrain them to say, with the first Christian agnostic, "My Lord and my God." Dr. Wainwright answers well.

THOUGHTS ON THE LORD'S SUPPER. BY THE LATE REV. RICHARD WATERSTON. (Edinburgh: *Andrew Elliot*. Crown 8vo, pp. xxxv, 162.) A strong understanding and a warm heart belonged to Richard Waterston, and this volume is a convincing evidence to those who knew him not. There have been many things said on the Lord's Supper even in late years, and said well. But nothing has been more truly or finely said than this. No one will regret the purchase of this most unpretending volume, none can fail to be made better by it. There are also surprising flashes of insight into the meaning of Scripture, for Mr. Waterston was a close student of the Word all his life.

SOME MAIN QUESTIONS OF THE CHRISTIAN FAITH. BY HENRY VARLEY, B.A. (*James Clarke & Co.* Crown 8vo, pp. 143.) Dr. Wainwright has told us that *the* main question is, "What think ye of Christ?" But as that

question gets answered, others rise around it; and seven of these (the fourth is this question itself) are raised, and briefly answered here. They are (1) Is there a God? (2) Are the Gospels Authentic? (3) Are Miracles Credible? (4) Who is Jesus Christ? (5) Did Christ rise from the Dead? (6) Is there a Future Life? (7) What is a Christian? (8) What is the Church? The sermons have already appeared in the *Christian World Pulpit*, and attracted some attention there. For they are as clear in style as they are practical in subject. Now they will be more widely and heartily welcomed in this very attractive binding.

JAMES BROWN, D.D. SERMONS. (*Maclehose*. Crown 8vo, pp. 271. 5s.) A clear and sensible introduction to the book, by Dr. James Brown's son, tells us what manner of man he was. He was an intellectual man, and a lovable man to boot. We knew his intellectualism already, for he gave us *The Scottish Probationer* and *William Robertson of Irvine*. We guessed his heart from these also. And the son's Memoir adds unmistakable confirmation. Then the sermons tell us of his work in the study and the pulpit. They tell us that he was first of all an expositor. There are admirable character-studies,—in the broad, however, not as Bishop Lightfoot would lay the innermost parts all severally out before us,—but the best sermons are expositions. There is rarely, if ever, an antiquated idea, or one that criticism has proved erroneous. For Dr. Brown was well forward, and yet he preached nothing but the gospel of the great God and our Saviour Jesus Christ.

THE CONTEMPORARY PULPIT LIBRARY. SERMONS. BY CANON LIDDON. (*Sonnenschein*. Crown 8vo, pp. 188. 2s. 6d.) For timeliness, for wisdom, for worth, the first sermon alone in this volume should secure it a wide acceptance. Its title is "Solomon's Sin." And Solomon's sin was too great tolerance. When Zerubbabel and his friends began to rebuild the second temple, there were those who despised it in comparison with the temple of Solomon. But when the Samaritans came to offer their help in the building of it, they were sternly turned away. And it was a more religious act than the building of a great house to the Lord. So says Canon Liddon plainly, and the lesson needs home-coming now.

NOTABLE SAYINGS OF THE GREAT TEACHER. BY HENRY THORNE. (Stirling. Crown 8vo, pp. 254. 2s. or 2s. 6d.) Mr. Thorne has found a ready market for the things he has discovered in his treasury, and he is able always to bring forth more. The little book contains fifty addresses, or Bible-readings as they are called. It is the kind of address which the author has found most useful in his evangelistic work. It is conscientious and very practical—the fruit both of experience and of earnest study.

THE DIVINE ART OF PREACHING. BY ARTHUR T. PIERSON. (*Passmore & Alabaster*. Foolscap 8vo, pp. 147. 2s.) "It is a good divine that follows his own instructions." Dr. Pierson does not do so here. For he warns the students not to publish anything but their very best; and he thereupon proceeds to publish this little book of thirteen lectures on preaching, which is quite unworthy of his reputation. It is easy to forgive the lectures themselves; they were thrown in to fill a gap; they were extemporised to meet an emergency. But you cannot forgive the publishing of them so readily.

PAPERS FOR THINKING PEOPLE. BY ARTHUR T. PIERSON, D.D. (*Passmore & Alabaster*. Foolscap 8vo, pp. 94. 1s.) These five papers are entitled (1) "The Fool's Creed;" (2) "The Ethics of the Dance;" (3) "The Word of God tried and proved;" (4) "The Great Laws of the Sermon;" and (5) "Why and How shall I Give?" The fourth is found in the work just noticed, and there are elements of the others there also. Nevertheless, this serves its purpose better than the other. The only criticism that one would make is that though the papers are for "thinking people," the author's chief concern seems to be that they may think too much. Thinking people will be profited by these papers sometimes, but sometimes they will think a little way beyond them.

THE PREACHER'S MAGAZINE. EDITED BY MARK GUY PEARSE AND ARTHUR E. GREGORY. (*Kelly*. 8vo, pp. 572. 5s.) We have often commended the *Preacher's Magazine*, and it gets more worthy of commendation as it grows older. So heartily does Mr. Gregory throw himself into it, that it is like to drive all its homiletical rivals

off the field. New features keep appearing. One of the latest is a Union for the Study of the Bible, and Professor Waddy Moss has done some admirable if unostentatious work in this volume in connexion with it.

CHURCH AND STATE IN SCOTLAND.

By THE REV. THOMAS BROWN, D.D., F.R.S.E. (*Macniven & Wallace*. Crown 8vo, pp. 167. 1s.) It is a great pleasure to welcome this new and handier edition of Dr. Thomas Brown's Chalmers' Lectures. Our confidence in these lectures when first they appeared was not misplaced, and now that they have been issued in this attractive volume, and at this almost incredibly low price, we make little venture in promising them a far larger and ever widening audience.

PERFECT THROUGH SUFFERING. By

THE REV. J. HILES HITCHENS, D.D. (*Bryce*. 12mo, pp. 195. 1s. 3d.) Among the literature of Consolation, Dr. Hiles Hitchens' *Perfect through Suffering* has taken its place. This is the second edition. How the author has learned the force of Tennyson's words that

"truth embodied in a tale
Shall enter in at lowly doors,"

let the little volume itself, and the good reception it obtains, be witness for him.

THE CHURCH OF SCOTLAND. EDITED

By REV. J. A. M'CLYMONT, B.D. (Aberdeen. Crown 8vo, pp. 214. 1s.) The political and polemical flavour is not altogether absent from these eight lectures, but he would have a tender nostril who should be offended thereby. And yet, all that apart, the best of the book is the historical, not the predictive. It is so easy to prophesy; it is so needless. It is so difficult to transcribe history with truth; it is so immeasurably valuable when it is done.

SO GREAT SALVATION. By THE REV.

G. H. C. MACGREGOR, M.A. (*T. & T. Clark*. 12mo, pp. 138. 1s.) When Dante wrote the *Divina Commedia* in Italian, the language of the people was despised. "Why," said a monk to him, "when thou art so learned, hast thou written such a work in the vulgar tongue?" "It is," said the poet, "that all may know our hopes, and that the wife of the peasant may comprehend our faith."

The anecdote irresistibly returns to one in reading this little book. Here is a scholar also, and he has written that the wife of the peasant may comprehend his meaning, and know the hope that is in him. Principal Moule apologises for introducing the book. "A true book is its own best introduction," he says. No one will grudge him his word of introduction, and yet it is true that this book needs it not. It needs it not, for the truth rings from the very first page, and its note is very clear and convincing.

THE BAPTIST HANDBOOK AND DIARY FOR 1893. (*Veale, Chifferiel, & Co.* 8vo, 3s. 6d.)

It is a handbook of which any Church may be proud, a handbook which should lift the Church into greater prominence in its neighbours' eyes. No pains have been spared, and none wasted, so far as we can see. For the Diary, which fills nearly half the book, is an excellent, serviceable Diary, fully ruled and lettered, with two days to the page, and we have begun to use it as our Desk Diary at once.

THE BAPTIST AND THE CONGREGATIONAL ALMANACK. (*Robert Banks*. 2d. each.)

There are other year-books besides these, but these are the handiest and the cheapest.

AT HIS FEET. By L. J. A. BARNETT. (Aberdeen: *Wyllie*. 16mo, pp. 59. 1s.) "Thoughts for Mothers," for mothers who are cumbered with much serving. And so they are short and plain and spiritual; well meant, well done.

PAMPHLETS. These are enough this month: *The Apocryphal Gospel of Peter*, the Greek text with a brief Preface by Professor Swete (Macmillan); *A Short Catechism for the Use of Congregational Sunday Schools*, by J. Hilton Stowell, M.A., with a Preface by A. M. Fairbairn, D.D. (Alexander & Shephard); *Christ and the Critics*, by W. H. Bennet (Glasgow: Pickering); *The Bible, God's Rock of Ages*, by Rev. A. T. Pierson, D.D. (Passmore, 2d.); *The One Thing Needful Almanack* (Southport: R. Brimelow, 1d.); and *The Mistakes of Ingersoll*, by W. R. Bradlaugh (Snow, 1d.).

THE MONUMENTS OF UPPER EGYPT.

By AUGUSTE MARIETTE-BEY. (Boston: *Mansfield & Dearhorn*. Crown 8vo, pp. 335.) This volume

is not one of the books of the month. Had it reached us in time, it should have been included in the survey of recent literature in Biblical Archæology. But it deserves this special place of its own. For it is still, and will probably

remain, our most original and refreshing handbook to the antiquities of Upper Egypt. The translation is done extremely well, the flavour of the original being quite discernible, and the illustrations are reproduced with skill and delicacy.

Contributions and Comments.

Dr. P. A. de Lagarde's last Syriac Work.

IN the *Introduction to the Criticism of the New Testament* Scrivener speaks of Count F. Miniscalchi Erizzo's edition of the *Evangelium Hierosolymitanum* as failing, elaborate though it be, to satisfy critics of the calibre of Laud and the Abbé Martin. The late Dr. Lagarde made a fresh collation of the MS. a short time before his death. His results have recently been given to scholars in a posthumous work, entitled *Bibliotheca Syriacæ a Paulo de Lagarde collectæ, quæ ad philologiam sacram pertinent*, Gottingæ, 1892. The book is very well printed, the arrangement of the matter is excellent, and the volume is a fitting conclusion to the series of learned works which have issued from the pen of the deceased scholar. The first half of the book contains "Veteris Testamenti Græci in sermonem Syriacum versi Fragmenta octo," the latter half is the new edition of the *Evangelium Hierosolymitanum*. The text of this lectionary is rewritten, so as to read in the order of the text of the Four Gospels. The collation of the MS. seems to have been very carefully executed. Notes are appended to the pages, giving the reading of the margins, and of correctors, and comparing the edition of Miniscalchi Erizzo, where any difference exists. There is, however, no translation of the Syriac, so that the book will be of use to Syriac scholars only, and in this respect will be of less value than the Italian Count's edition.

Although other portions of the *Jerusalem*, or *Syro-Palestinian*, version have been discovered, this book of the Gospel lessons is still the most considerable part extant. It is not unreasonable to hope that the whole version may some day be recovered. Professor Rendel Harris, who found a leaf in the convent on Mount Sinai, which he published in *Biblical Fragments*, saw other leaves

in this same library, which he was unable then to copy. Five fragments have been recently acquired by the Bodleian Library, and an edition of them is in preparation, and will shortly appear as one of the *Anecdota Oxoniensia* series.

Oxford.

G. H. GWILLIAM, B.D.

The Origin of the Gospels.

I CRAVE permission to say a word or two this month in reply to the Rev. Arthur Wright, M.A., and then, with your kind consent, I will attempt a more complete exposition of my theories in your next issue. There has recently in this country been a recoil against the hypothesis of oral tradition as an explanation of the phenomena of the Synoptic Gospels. Mr. Wright finds himself in consequence the advocate of a somewhat unpopular cause, and adduces *three* objections against the documentary hypothesis. First: The documents cannot be produced. *Litera scripta manet*; and since the Semitic autographs are not forthcoming they never existed. "I cannot conceive," says Mr. Wright, "that if St. Peter or St. Matthew were known to have left any written records of Christ's words and deeds behind, those copies would have been studied, copied, and then consigned, every single copy, to the flames." There are two things which Mr. Wright deliberately ignores, but which are of great importance in this connexion. The first is that if any credence is to be accorded to any statement made by the Church fathers, we must admit that Matthew wrote (συγγράμματα) a Gospel, in either Hebrew or Aramaic. Few facts are so well attested as this. The second is that one can point to a whole string of works which were almost certainly written first in Hebrew or in Aramaic, and then translated into Greek. *In each case the Greek has survived, and the Semitic original has*

perished. Such works are, the First Book of Macabees, Josephus' *History of the Jewish War*, the Psalms of Solomon, the Wisdom of Sirach, and others.

Mr. Wright's second objection is that "the documentary hypothesis may account for the similarities of the Gospels, but it does not account for their divergences." If Mr. Wright means that the theory of a *Greek Urevangelium* does not explain the divergences, I cordially agree with him; but it is here that the value of the theory of the *Aramaic Gospel* specially asserts itself. I claim that my hypothesis strikingly explains many of the divergences. And I would here call Mr. Wright's attention to nine papers of mine which appeared in *The Expositor* of 1891, as well as the one he mentions in 1892. The arrogance with which he speaks of my work will certainly injure Mr. Wright's reputation more than mine. When a theory has been carefully considered by the public for more than twelve months, and warmly welcomed by many scholars of the first rank as a probable hypothesis awaiting further development, readers of THE EXPOSITORY TIMES will place their own value on the statement that the theory "only needs to be stated in order to be refuted." I have never claimed that my hypothesis elucidates *all* the phenomena. I concede that some of them may be due to oral tradition. The problem is a complex one, and there may be a *modus vivendi* for both explanations. Further, the linguistic clue which I pertinaciously follow in deciding as to which parts of the Synoptics were written originally in Aramaic, can give no information as to *who wrote* the Aramaic Gospel. If other arguments necessitate, it will be quite reasonable for me to concede to Mr. Wright "that St. Peter's Memoirs, as well as St. Matthew's Logia, were originally in Aramaic." My method is dumb on the point of authorship. *That* must be determined by other considerations. But it is certainly remarkable that my work reveals three convergent lines of evidence. (1) There was, according to early tradition, a Semitic Gospel written by a Galilean. (2) There are, in the restored Semitic text, many indications of the Galilean dialect. (3) The facts and discourses are confined to the Galilean ministry.

Mr. Wright's third objection, which does not directly concern myself, I pass over for the present. In your issue for March, I will endeavour to place before readers of THE EXPOSITORY TIMES a con-

densed statement of what I consider to be the salient points in the argument, and leave them to decide as to its cogency or otherwise.

Manchester.

J. T. MARSHALL.

Note on Exodus iv. 11.

THE reading in this verse is interesting, not for any intrinsic importance, but as showing how a conjectural emendation may obtain unexpected verification.

A few months ago I was struck by the form of the clause, "Who maketh the dumb, or the deaf, or the seeing, or the blind ('illēm, chērēsh, piqqēäch, 'iwwēr)?" Here we have four terms forming neither two contrasts (e.g. the hearing and the deaf, the seeing and the blind) nor yet four co-ordinate adjj. of privation, but three co-ordinates and one contrast. But the change of a single letter (substitute $\bar{\mathfrak{d}}$ for $\bar{\mathfrak{p}}$) will give four co-ordinates by giving us piššēäch, "lame," for piqqēäch, "seeing."

The emendation pleased me not a little, but as the LXX. evidently read the $\bar{\mathfrak{p}}$, it was plain that the change was a very early one, and that the restoration must remain merely a conjecture.

The 35th chapter of Isaiah, however, afforded me the lacking proof. It is an exilic prophecy of the Return. We know that thought at the time was much coloured by the recollection of the Exodus. Accordingly, when the prophet says (vers. 3 and 4), "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompence of God; He will come and save you," we might conjecture that he was thinking of God's words to Moses. And there follows immediately an exquisite poetical paraphrase of the somewhat bald prose of the Exodus verse—

"Then the eyes of the blind ('iwërim) shall be opened;
And the ears of the deaf (chërēshim) shall be unstopped.
Then shall the lame (piššēäch) leap as an hart;
And the tongue of the dumb ('illēm) shall sing."

We may therefore confidently assign the "seeing" to a scribe's error between the Exile and the time of the LXX.

J. C. TODD.

Ilkley.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN the announcement of the programme for the present volume of THE EXPOSITORY TIMES it was stated that arrangements were being made for a series of articles on the theological and religious life of various countries. Already an article has appeared on Canada by Professor Symonds, of Toronto University. Now we shall commence a series of papers which will deal fully with Switzerland and Protestant France. The writers will be Professor Gretillat, of Neuchatel, Professor Bois, of Montauban, and Professor Frommel, of Geneva, and they will not only describe the religious and theological movements in that country at the present day, but also give a separate account of the work and influence of most of their leading theologians.

Further, it was stated that arrangements were under progress for a series of articles on our own and other great writers in theology and leaders in religious thought. We are in no haste to complete these arrangements. But while mentioning that already an article of acknowledged insight has appeared on Thomas Hill Green, by Professor Iverach, we may state that others have been definitely arranged for as follows:—

- Godet, . . By Professor Gretillat, D.D.
 - Vinet, . . By Professor Bartlet, M.A.
 - Dillmann, By Principal Witton Davies, B.A.
- VOL. IV.—6.

- Lotze, . . By Rev. A. E. Garvie, M.A.
 - Herrmann, By Rev. David Eaton, M.A.
 - Westcott, . By Rev. J. O. F. Murray, M.A.
-

We shall also commence very soon an important series of papers under the title of "Keswick at Home." The papers will be written by the recognised leaders in that remarkable movement which is now best known by the name of the Keswick Movement, and they will present a systematic and what may be regarded as an authoritative exposition of the teaching known as the Higher Life. Such a series of articles will be widely welcomed.

The Sunday School, the weekly journal for which the editor of THE EXPOSITORY TIMES is responsible, has made a most encouraging start, and has been received by the Press with a favour which we believe to be quite exceptional. Professor A. B. Davidson contributes a column or more every week, and he is putting into it such work as only ripe scholars can fully appreciate, though we all can enjoy it. Nor do we know that the Rev. Mark Guy Pearse, who also contributes a paper weekly, has anywhere shown himself happier than in some of his recent expositions there.

The publishers of *The Sunday School* are willing to send a parcel of free copies, carriage paid,

to any one who will take the trouble to distribute them. If any of our readers will let us know how many they can conveniently dispose of, we shall gladly send their names on to the publishers. Address the Editor, at Kinneff, Bervie, N.B.

We should like to add that while our main consideration in *The Sunday School* is for those who have to do with the teaching of the young, we have a strong desire to supply another very pressing and widely felt need—the need for a good-toned weekly paper which may safely be used for family reading on Sunday. Will our readers try it in that light also, and if they find in it the thing they have been looking for, will they commend it to their friends?

There was a time when the complaint was freely made that the theological magazines neglected the just claims of the Old Testament. But that was before the publication of *Lux Mundi*, and when the Higher Criticism was only a name for an unfamiliar thing, with the words “made in Germany” stamped upon it. Now the complaint may with more justice be made that the Old Testament receives more than is fairly due to it, and that it is the New that is in danger of neglect.

Certainly the risk is less that the New Testament should suffer any permanent neglect. And we have all been fully aware that while the controversy raged round the criticism of the Scriptures of the Old Testament, the unsettled problems of the New but slumbered for a little, and would by and by awake to press their yet more urgent and more vital claims upon us.

To one of the greatest of the New Testament problems we have opened our pages somewhat largely this month. We make no apology for the space it occupies. It is worthy that we should do

it justice, and to do it justice we must give it room. But we should greatly like to carry all our readers with us as we proceed. And if there are those who have not yet had the opportunity of making any study of it, a word or two of a strictly elementary kind will be welcomed, and all the rest will forgive.

The problem has long been known as “The Synoptic Problem.” But the name is false and misleading, and it is an excellent sign of a better attitude towards the matter to find Dr. Sanday and others insisting that it is not a Synoptic problem, not a problem of the three Gospels Matthew, Mark, and Luke only, but a problem into which John must also enter, if it is ever to see its solution.

The problem is this: How to find a satisfactory theory of the origin of the four Gospels which will account for both their resemblances and their differences. You may know nothing about it as long as you are content to read the Gospels one after another, and accept the abundant edification such reading is able to bring you. But the moment you remember, in reading the story of the Feeding of the Five Thousand in St. Mark, that you read a similar story in St. Matthew also, and turning back compare the two narratives together, you are confronted with it, and not likely to forget it ever again. For you easily see that, while the story is one and the same in both, in respect of all its essentials,—as a story in short,—there yet are most surprising resemblances in language, if the two narrators are independent, and no less surprising differences if the one is copying the other.

Let us see clearly how the matter stands. The first narrative which is told by all the Evangelists is the one to which we have just referred, the Feeding of the Five Thousand. Let us exhibit it in parallel column in the words of the Revised Version, placing the resemblances as nearly as possible in a line with one another:—

MATT. XIV.

MARK VI.

LUKE IX.

JOHN VI.

13 Now when Jesus heard it, He withdrew from thence in a boat, to a desert place apart; and when the multitudes heard thereof, they followed Him on foot from the cities.

14 And He came forth, and saw a great multitude, and He had compassion on them, and healed their sick.

15 And when even was come, the disciples came to Him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

16 But Jesus said unto them, They have no need to go away; give ye them to eat.

17 And they say unto Him, We have here but five loaves, and two fishes.

18 And He said, Bring them hither to me. And

19 He commanded the multitude to sit down on the grass;

and He took the five loaves, and the two fishes, and looking up to heaven, He blessed and brake and gave the loaves to the disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up that which remained over of the

32 And they went away in the boat to a desert place apart. And the

33 people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent

34 them. And He came forth and saw a great multitude, and He had compassion on them, because they were as sheep not having a shepherd: and He began to teach them many things.

35 And when the day was now far spent, His disciples came unto Him, and said, The place is desert, and the day is now far spent; send them away, that they may go into the country and villages round about, and buy themselves

37 somewhat to eat. But He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 And He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And He commanded them that all should sit down by companies upon the green grass. And

40 they sat down in ranks, by hundreds, and by

41 fifties. And He took the five loaves and the two fishes, and looking up to heaven, He blessed, and brake the loaves; and He gave to the disciples to set before them; and the two fishes divided He among

42 them all. And they did all eat, and were filled.

43 And they took up broken pieces, twelve basketfuls,

10 And He took them, and withdrew apart to a city called Bethsaida.

11 But the multitudes perceiving it followed Him: and He welcomed them, and spake to them of the kingdom of God, and them that had need of healing He healed.

12 And the day began to wear away: and the twelve came, and said unto Him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals; for we are here in a desert place.

13 But He said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.

14 For they were about five thousand men. And He said unto His disciples, Make them sit down in companies, about fifty

15 each. And they did so, and made them all sit down.

16 And He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake; and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up that which remained over to them

1 After these things

Jesus went away to the other side of the sea of

2 Tiberias. And a great multitude followed Him, because they beheld the signs which He did on them that were sick.

3 And Jesus went up into the mountain, and there He sat with His dis-

4 ciples. Now the pass-over, the feast of the

5 Jews, was at hand. Jesus therefore lifting up His eyes, and seeing that a great multitude cometh unto Him,

saith unto Philip, Whence are we to buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do.

7 Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one

8 may take a little. One of His disciples, Andrew,

Simon Peter's brother,

9 saith unto Him, There is a lad here, which hath five barley loaves, and two fishes; but what are these among so many?

10 Jesus said, Make the people sit down. Now

there was much grass in the place. So the men

sat down, in number about five thousand.

11 Jesus therefore took the loaves; and having given thanks, He distributed to them that were set down; likewise also of the fishes as much as they would.

12 And when they were filled, He saith unto His disciples, Gather up the broken pieces which re-

MATT. XIV.

broken pieces, twelve
21 baskets full. And they
that did eat were about
five thousand men, beside
women and children.

MARK VI.

and also of the fishes.
44 And they that ate the
loaves were five thousand
men.

LUKE IX.

of broken pieces, twelve
baskets.

JOHN VI.

main over, that nothing
13 be lost. So they
gathered them up, and
filled twelve baskets
with broken pieces from
the five barley loaves,
which remained over
unto them that had
eaten.

Now when this narrative, or even a small portion of it, is examined, it is seen why this problem has been called the *Synoptic* problem. It is seen why the three Gospels Matthew, Mark, and Luke have been called the Synoptics,—that is to say, the Gospels with one outlook. For the resemblances are very close between these three; John is much more independent than any of them. He is outside to a great degree. And if this is seen to be so here, it is seen to be still more so when the whole Gospel of St. John is compared with the others. Still it is manifest from this narrative that we cannot separate John from the others, and settle the problem without him. The attempt to do so has been short-sighted and disastrous.

Taking John with us, then, the question at once arises, How do they all differ where they differ, and how do they so closely resemble one another where they resemble? That is the problem before us—the Gospel Problem.

The most natural answer undoubtedly is, that one of the evangelists wrote his Gospel, and the others used it freely. They used it freely, not slavishly. They incorporated his very words where it suited them, they left them out where they chose, and they added others of their own where they could, or cared to do so. And that is the answer which has been made by some very great scholars, English and German. It is the view that was worked out with great patience by the late Professor T. R. Birks, and it is the view elaborated with no less patience and enthusiasm by the Rev. J. J. Hal-

combe. And these names are sufficient for our purpose in the meantime. But it should be mentioned that while Professor Birks held that the order of writing was the same as the order in which the Gospels stand in our Bible, Mr. Halcombe holds that St. John wrote first, and that the others then followed in the present order.

Why that first and most natural view has not satisfied every one, eminent scholars will tell us. Those who are dissatisfied with it have suggested other two explanations, and have followed the one or the other of them.

Some hold that there was a Gospel, or even more than one Gospel, in writing before any of our present Gospels were written, and the four evangelists (or at least the first three) used that earlier Gospel, whence their resemblances and their differences. The earlier Gospel may have been in Greek, as some say, or it may have been in Aramaic, as others say, and translated by our evangelists into Greek—of all that we shall hear. Professor Marshall tells in the present issue why he believes they used an original Aramaic Gospel.

Others, however, hold that while there is little if any evidence of the existence of an earlier Gospel, there is as little need for it. The whole problem may be solved, they believe, by supposing that the earliest disciples, beginning at the very apostles themselves, made the facts of Christ's life and His teaching the subject of oral instruction to their converts. Most things were learned and known by word of mouth in those days, and

memories were retentive. If St. Peter, for example, repeated his story over and over, till his followers had learned it by heart, and they again repeated it to others, till at last it got recorded by St. Matthew and the rest,—that would account for the remarkable resemblances between the Gospels, and account for their differences also, for which, of course, defective memories and the like would be to blame. Bishop Westcott has ably expounded the oral theory, and Mr. Arthur Wright, of Queen's College, Cambridge, is at present its very capable advocate.

The revolution that is now passing over the interpretation of prophecy was touched upon in the last issue of THE EXPOSITORY TIMES, and a striking illustration was found in Professor Kirkpatrick's Warburtonian Lectures. But in Professor Driver's new volume of sermons, to which reference has already been made (*Sermons on the Old Testament*. Methuen), there is a still more striking instance of this reversal of the interpretation of prophecy. The prophecy is that remarkably impressive passage in the sixty-third chapter of Isaiah, which describes the return of the solitary blood-stained conqueror from Edom:—

“Who is this that cometh from Edom,
With dyed garments from Bozrah?
This that is glorious in his apparel,
Marching in the greatness of his strength?”

The reversal of the old interpretation of this passage is not due to Professor Driver, or to any school of interpretation to which he may be said to belong. Many years ago there was a sermon preached on this prophecy, by the late Bishop Lightfoot (it may now be found in his *Cambridge Sermons*. Macmillan), which repudiated the old interpretation as heartily to the full as Dr. Driver does, and gave a memorable exposition of the new. Here are the Bishop's words of repudiation: “I have explained the passage thus at length, because from very early times it has suffered much from

misrepresentation. It has been supposed that the prophet's words refer immediately to the scene on Calvary; that the figure seen approaching is our Lord Himself; that the solitary treading of the wine-press represents His submission to the Father's wrath endured for our redemption. I think it will be plain from what has been said, that this view does not at all meet the requirements of the context. I think it will be seen, also, that the image of treading the wine-press, till the garments of the treader are drenched with the blood of the crushed grape-clusters, must signify, not the endurance of punishment, but the infliction of punishment. And, if so, we need not stop here to inquire whether in any proper or natural sense our blessed Lord could be said to endure the Father's wrath when He ended a life of self-devotion by this sublime act of self-sacrifice, which was the fulfilment of His Father's will. Far different is the lesson which the text sets forth.”

As in all these cases the new interpretation is found by paying attention to the actual circumstances under which the prophecy was delivered. And in this instance the circumstances are of special interest. Edom and Israel were enemies. The closeness of their kinship made their enmity only more bitter and personal. It began early. When Israel returned from Egypt and reached the land of Edom, they craved permission to pass through their brother's land, but the Edomites churlishly refused. “Edom refused to give Israel passage through his border; wherefore Israel turned away from him.” Perhaps the Israelites never forgot that insult. The Edomites had no desire that they should. Age succeeded age, and generation made way for generation, but the hostility between these close neighbours never abated its bitterness. “Other nations varied in their demeanour toward the chosen people, being at one time in alliance and at another in enmity; but Edom never swerved from his attitude of implacable hostility. As Amos expresses it, ‘His anger did tear perpetually, and he kept his wrath for ever.’”

For the most part throughout their history, Israel maintained the supremacy and kept the Edomites down, or at least compelled them to use treachery to gain their ends. But Edom's day of vengeance came. When the Babylonian conqueror passed across the sacred land, destroying its cities and its vineyards, and carrying its inhabitants to a miserable captivity in a far land, Edom made common cause with the ruthless foreigner, laid snares for the fugitive Israelites who sought to escape, and either treacherously murdered them or treacherously betrayed them into his hand. And so, as the children of Israel sat and wept by the rivers of Babylon in the days of their captivity that came after, their plaintive song was suddenly interrupted by the memory of Edom's cruel joy in the day of their calamity, and they cried: "Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, Down with it, down with it, even to the ground."

If, then, there is any message of consolation for Israel; if the prophet is sent with the promise of a coming triumph for the downcast nation; how can it ever be complete till Edom is brought low? But who is sufficient for it? Edom is secure within her fortresses; "she dwells in the clefts of the rocks," "she sets her nest among the stars." And she is as able as she is unscrupulous in her methods of warfare. What can this handful of Israelite captives do against the proud nation?

Suddenly the prophet sees a solitary champion approaching from the way of the strongholds of Edom. He comes majestically as a conqueror, and his garments are dyed red with the blood of the slain.

"Who is this that cometh from Edom,
With dyed garments from Bozrah?"

The answer is sublime:

"I that speak in righteousness, mighty to save."

Plainly he has wrought a deed of vengeance. But, see! it is in the cause of righteousness. It is in no wanton spirit of revenge he has bared his

arm. If he has had to visit one proud sin-stained nation with chastisement, it is that he might save another that is humble and needy. But the prophet is impressed with the deep stain upon his raiment. Surely it is no ordinary conflict he has passed through.

"Wherefore art thou red in thine apparel,
And thy garments like him that treadeth the wine-press?"

It is because the terrible task of chastisement had fallen upon himself alone. Alone he had passed through this nation and visited it with the wrath of God's displeasure. There was no human hand who dared assist him.

"The wine-press I have trodden alone;
And of the peoples, no man was with me:
And I have trodden them in mine anger, and trampled
them in my fury;
And their life-stream is sprinkled upon my garments,
And I have stained all my raiment."

"This, then, is the force of the passage,"—we now quote the words of Bishop Lightfoot. "It is a prophetic announcement of Israel's triumph at the moment of Israel's deepest humiliation; a prophetic denunciation of vengeance on Israel's enemies, when those enemies were proudly triumphing over their prostrate foe. The chief offender, the bitterest and most insolent foe, is Edom, Israel's brother Edom. In the day of vengeance Edom's punishment shall be the greatest, because her crime was so unnatural, her hostility so uncalled for. Though the horizon is now so dark and stormy, though all hope seems to have vanished, though Israel stands alone among the nations, while her enemies are many and strong and unscrupulous, yet there is One Whose arm is all-powerful, One Whose aid is never invoked and never rendered in vain, One Who will silence all insolence and crush all opposition, the never-failing ally of Israel, the Lord Jehovah Himself. This reliance in God alone in the absence of all human aid, is the leading idea of the passage. Again and again it is reiterated: 'I have trodden the wine-press alone. Of the people there was none with Me. I looked, and there was none to help; I wondered that there was none to

uphold. Therefore Mine own arm brought salvation unto Me.'"

Does any one fear that to give up the old interpretation is to put away the possibility of one excellent and eloquent sermon? Read this sermon by the Bishop of Durham. How many preachers have we left who can stand beside him? What the power of the spoken voice may have been many of us know not, and will never know. But here, and in the volumes that match with this, is marvellous and abundant evidence that it could not well have surpassed the eloquence of the written word. Further on, in this same volume of Cambridge Sermons, there is one on the Wrath of the Lamb, and it handles its magnificent subject so capably that we think it might be chosen as a pattern for all earnest students to follow. Let us endeavour, in as few words as possible, to point out the line of treatment that is taken.

The text is very short—"The wrath of the Lamb," Rev. vi. 16. "This title," he begins—"the Lamb, the Lamb of God—as applied to our Lord, is found only in the Gospel and the Apocalypse of St. John." It is one of the links that bind the two together. But the word occurs twice only in the Gospel, twice on one single occasion, and never is heard again. In the Apocalypse it is reiterated not far short of thirty times. Thus he brings our minds to rest upon the Apocalypse where his text is, and the first part of his task is due.

Now he wishes us to perceive the boldness, the superhuman audacity of the apostle in the use of this figure in the Apocalypse. He tells the story of the Van Eycks' celebrated picture. He tells it with great fulness of detail, once or twice verging on the risk of losing our interest if he loses our comprehension of the whole. But he admirably brings out at the end the unutterable surprise with which we discover that the Central Figure upon whom men below and angels above, and even the adorable Father of all, bend their gaze, is a lamb

pure and simple. "The painter seems determined that the adoration of the Lamb shall be the adoration of a lamb; and a lamb he has given us. There is an incongruity, a perversity, a paradox, a bathos in this treatment which we can hardly explain, and cannot forgive."

But this paradox is not the painter's, it is the seer's. This incongruity belongs first to the vision in the Apocalypse. If the painter did not fear to disappoint, the seer delights to shock us. "Nay, he seems bent on enhancing the incongruity by all the accessories which he can gather about it, welcoming every paradox of language and every inversion of metaphor which will give point to his lesson." It is a lamb, yet it is the shepherd of the flock. It is a slain lamb, yet it has power over the Book of Life. Its blood is crimson, yet the robes of the redeemed are made white in it. Though a feeble, helpless creature, it is the emblem of power and of victory. And it is all of set purpose. "Once the Apocalyptic seer stumbles on an image more akin (one might have thought) to the ideas which he wishes to convey—'Behold the Lion of the tribe of Judah.' Here was a magnificent image, recommended alike by its prophetic prestige, by its historic relations, and by its intrinsic propriety. The monarch of the forest, springing on his prey, would suggest just those conceptions of sovereignty and vengeance and might with which he would desire to invest the Person of the glorified Lord. Yet it is dropped at once and for ever; and the image of the Lamb replaces it, never again to be relinquished. The mode of transition, too, is remarkable. 'One of the elders said unto me . . . Behold the Lion of the tribe of Judah . . . And I beheld, and, lo . . . a Lamb as it had been slain.'"

Has the preacher spent too much time over this paradox? Nay; the point of the sermon is there. He will spend a little longer yet. For he has to lead straight up to the climax of the paradox, the *wrath* of the *Lamb*. He would get these two incongruous ideas together—the wrath of divine

vengeance, and the guilelessness of the lamb—that you may see how much lies, that everything lies, in the very incongruity of them.

Then when you have seen how utterly paradoxical they are, his message is borne swiftly in upon you with irresistible persuasion. Does the seer of the Apocalypse terrify us with hideous images of the physical agonies in which the lost lie tortured and tormented? No. For the most part a thick veil is drawn over the fate of the lost. And when a glimpse is given, it is to suggest a wholly different order of ideas. "Every eye shall see Him, even they which pierced Him." "Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

For what *is* the agony of the lost? It is the blessing spurned, and the opportunity gone. It

is the glory and the goodness, in which we yearn to slake our burning thirst, and the cup is dashed away from our lips. "What was it that wrung from those foolish ones in the parable, the mournful, hopeless cry, 'Lord, Lord, open unto us'? Not certainly the howling of wild beasts, nor dread of robbers, nor deadly night-chill, nor menacing storm. It was the light streaming through the casement, and the shadow of the bridegroom thrown on the chamber wall—the light they might not share, and the bridegroom whom they might not greet." For "our highest capacities become our fiercest tormentors. The agony is that love itself is inflicting vengeance. He is not changed, but we are changed. He is the Lamb still. His truth, His purity, His love are eternal. But our perversity has transformed them into avenging angels. That is the agony of it. That is the supreme torture—it is the wrath of the Lamb we endure."

The Kingdom of God.

BY ERICH HAUPT, D.D., PROFESSOR OF THEOLOGY, HALLE.

IN the Synoptic Gospels the kingdom of God is the main theme of the preaching of Jesus. There is the same difficulty, however, in understanding the term "kingdom of God," as 'there is in understanding all other central and leading expressions used by Him. He nowhere gives an express explanation of the sense which He connects with such terms, but leaves it to His hearers to gather His meaning gradually from the totality of His words and from the various occasions upon which He uses them. This is what we have to do in the present case. For the purely lexical explanation does not carry us far. The expression "kingdom of God," taken by itself, might signify two things—the territory subject to God, or the sovereignty of God. Each of these two meanings suits individual passages, but neither of them is suitable in all cases. What a strange thing it would be for Jesus to threaten the Jews that the "territory subject to God" would be taken away from them (Matt. xxi. 43), or for the Jews to ask, when the "territory subject to God" cometh, and for Jesus to

answer that it cometh not with observation (Luke xvii. 20 f.). It would be equally inappropriate to preach the gospel of the "territory subject to God" (Matt. iv. 23, xxiv. 14), which, at the most, could only refer to the universal extent of the kingdom, without saying anything as to its content. Nor do we succeed better with the second meaning, "sovereignty" of God. The promise that the "sovereignty of God" belongs to the poor, the persecuted, the children (Matt. v. 3, 10, xix. 14), could, in that case, only mean that they would share in God's royal dignity; whereas the meaning plainly is that they shall belong to the kingdom ruled by God (*vide* also Luke xiv. 15; Matt. viii. 11). We must, therefore, see whether the term was used in pre-Christian Judaism, and if so, what meaning it had. But in doing so we must use great care. The demand, on the one hand, that we should understand the thoughts of the New Testament in accordance with the Old Testament, and, on the other, that we should seek the key to the words of Jesus and the apostles in the thought and language

of post-canonical Judaism, may prove a hindrance to the right comprehension of the world of Christian ideas; it may even lead to an ignoring and to a depreciation of its real content by reducing it to the level of the pre-Christian stage of religion. If, however, the historical method is wisely applied, a comparison of New Testament expressions and forms of thought with externally similar or at least analogous terms and notions of Judaism will always show to what an extent Christianity has deepened the earlier thoughts, and what a new content it has given to time-honoured expressions. So it is with the "kingdom of God." The foundation of the idea is contained in the Old Testament; it is developed in later Judaism; Jesus attaches Himself to this preceding development, but in such a way that the term is filled with wholly new contents.

The term itself is not found in the Old Testament; but the ideas, which the term was coined to denote, occur in it in great abundance. Israel was the special people of God's possession; God was Israel's proper and true King. God exercised His sovereignty, in the first place, *over* Israel by revealing His will to them, and claiming from them its observance. But not only was His sovereignty to be realised *over* Israel; *through* them it was to be realised *over* the whole world. Israel the dominant central point of the whole earth, and thereby the other peoples also drawn into obedience to the divine will and into the service of the divine aims—that was the goal of history, which the prophets kept steadily in view. But both as regards Israel and the other peoples, the present reality fell far short of this ideal. Within Israel God's dominion was a very limited one, the people being disobedient to His will; while outside Israel there could be no talk of a divine dominion, seeing that the heathen world opposed itself to God and to His people, and instead of being ruled by Israel gained supremacy over them. Accordingly, in the apocalyptic writings of Judaism about the time of Jesus, the expression "kingdom of God" became a designation of the condition, which they looked for in the time of the end, the time of consummation. We must, therefore, look upon the meaning "sovereignty," not "territory subject to," as that from which we should start in our investigation: the kingdom of God is the condition in which God's sovereign will, both as regards Israel and the Gentiles, is to be fully recognised and carried out. But this idea naturally acquired a new shade of

meaning. The sovereignty of God undoubtedly made demands upon His subjects; but it did not merely demand, it also gave—God's *sovereign* will was at the same time a *saving* will. That Israel's enemies, who enslaved it in the present, should be conquered and become subject to it; that David's kingdom should be raised up in greater power and glory; that the nation as a whole, and each of its several members, should participate in all conceivable prosperity and blessing,—all this was included in the idea of the expected sovereignty of God. The more this aspect of it filled the consciousness of the people; the more the righteousness, which God *demanded*, presented itself to them only as the condition of the salvation which He was to give; so much the more did the expression, kingdom of God, become a comprehensive designation for this salvation, for the sum of the blessings, which God's sovereignty was to bring—yea, in which it was to consist. Thus we explain the use of the term among the Jews in the time of Jesus. When the Baptist announces the nearness of the kingdom of God, he does not think primarily of the time when the people shall be obedient to God (in his summons to repent he posits this moment as a presupposition), but of the time when the sovereignty of God shall manifest itself as the salvation of the people, just as the exclamation of the Pharisee, "Blessed is he that shall eat bread in the kingdom of God" (Luke xiv. 15), shows that he regards the kingdom of God as a place of enjoyment, and therefore as a saving good. God's sovereignty and the salvation of Israel, specially of the pious in Israel, become so synonymous, that the first term becomes interchangeable with the latter.

Our Saviour starts from this development of the idea; but He does so in such a way as to fill the term with wholly new contents. Already for the Jewish consciousness that which the sovereignty of God *demanded* had become a mere presupposition for that which it *gave*; and to Jesus also, only in a far higher degree, the kingdom of God consists in this, that God *gives salvation*. In His case this was the necessary consequence of His whole manner of thinking. If the expression, "God so loved the world," is unquestionably the foundation of His whole preaching; if love is essentially the communication of blessings; our Lord could not otherwise conceive of the sovereignty of God than as consisting in the communication, the bestowal,

the realisation of the highest goods. That men cannot earn or deserve these goods; that we rather obtain them through a prevenient, spontaneous divine deed—it is this that makes His words the gospel, the glad tidings. To Him, therefore, as well as to Judaism, the term “sovereignty of God” is a designation of the condition in which the highest good and all appertaining individual goods are existent for men; it is a concise expression for the perfection of the individual man as well as of humanity; the realisation of the goal of the world. And this idea is developed by Him to a far greater extent than in Judaism. For whereas the latter looked upon righteousness—*i.e.* obedience to the divine will—as a human performance, which was the condition for the enjoyment of the saving benefits, to the Lord this righteousness is also a part of the saving benefit; it is not a presupposition, but a consequence of the kingdom of heaven being thrown open; in the last analysis it also is an operation and gift of God. Accordingly, Jesus does not understand by the kingdom of God a complex of *men*, who have a definite character, but a complex of *goods* of a definite kind. This is proved, in the first place, by the individual expressions which He uses. When He says that this kingdom belongs to the poor or to the children (Matt. v. 3, 10, xix. 14), it is manifestly thought of as a good, for whatever belongs to one is to him a possession or a good; when He threatens the Jews that the kingdom shall be taken from them (Matt. xxi. 43), or promises to His own that they shall inherit it (Matt. xxv. 34), or that it shall be given them (Luke xii. 32); when He urges them to pray for it or to strive after it (Luke xi. 2, xii. 31), this same idea of a good is plainly implied. It is proved also by the fact that already in the Synoptists the expression “kingdom of God” is occasionally supplied by “eternal life” (Matt. xviii. 8, 9), and that in John the latter term has taken the place of the former. This conclusion is confirmed, finally, by the saying of Paul that the kingdom of God does not consist in eating and drinking, but in righteousness, peace, and joy (Rom. xiv. 17), in which saying the saving goods or benefits are expressly represented as the content of the idea.

Looked at formally the notion of the kingdom of God or of the sovereignty of God on the lips of Jesus is substantially analogous to that of the Judaism of His time—both mean by the term the

sum of the saving goods, which are given to men for their enjoyment or use. But the material content of the term is essentially different in the two cases. With the Jews the question was as to goods of a worldly kind; with Jesus, as to supermundane goods. If it were necessary to prove the latter statement, the relation we have just mentioned between the kingdom of God and eternal life would be sufficient; so also the contrast which Jesus frequently makes between the goods of the kingdom of God and the treasures of an earthly kind, which the natural man seeks (Matt. vi. 19; Mark viii. 36, x. 21; Luke xii. 21, xvi. 11). In order to express this contrast, Jesus, according to Matthew's Gospel, used by preference the term “kingdom of heaven,” *i.e.* more accurately, “sovereignty of heaven.” It is common at present to regard this expression as non-authentic, and to impute it to the evangelist. In my opinion there is no warrant for this. That Mark and Luke do not use it is simply explained by the fact that their Gospels were meant for Gentile readers, among whom the religious use of the word heaven was not common. On the other hand, we could not explain how it had occurred to Matthew to ascribe the expression to Jesus, if He had not used it, more especially as both expressions were equally current and synonymous among the Jews of the time. They used the term kingdom of heaven simply because of their superstitious dread of using the divine name. But as Matthew's whole Gospel shows, he did not share this superstition. And we can easily explain why the Lord preferred the form, “kingdom of heaven.” To this term also He has given a new and deeper content than it had among the Jews. To Him the kingdom of heaven is not a kingdom which is in heaven in the sense of the word familiar to us, *i.e.* in a supermundane place; He aims rather at bringing the kingdom of heaven to the earth, and making the latter the place where it is set up. The term does not even mean that this kingdom derives from heaven or leads to heaven, so that heaven would denote the place of the origin or of the goal of this kingdom. By the word heaven He seeks to describe not the *place*, but the *kind*, of this kingdom, its nature and its character. When He addresses God as the Father in heaven, He does not thereby name the place, where He is to be sought, whom even according to the Old Testament the heaven of heavens cannot contain; but heaven is to Him the figurative expression for the absolutely super-

mundane being of God, which cannot be measured by any earthly measure. When He commands His own to acquire a treasure in heaven instead of earthly treasures, the thought is evidently not that this treasure is in another place, but that it is of another kind. And so the kingdom of heaven is to the Lord a kingdom of a different kind from all earthly kingdoms—a kingdom whose goods, gifts and forces, whose foundations, relations, and aims are wholly different from those which the natural man knows; in short, it is a condition of a supermundane kind. That which Jesus says to Pilate, "My kingdom is not of this world," is only an explanatory paraphrase for the expression "kingdom of heaven." The more, however, His contemporaries thought of the kingdom of God after the analogy of earthly kingdoms, the more they looked upon its goods merely as earthly goods made perfect, it was all the more natural for the Lord to use an expression which, like the word "kingdom of heaven," protested against this notion, and pointed to the totally different nature of His kingdom.

This discussion as to the meaning of "kingdom of heaven" also shows how far the term "kingdom of God" or "kingdom of heaven" is from denoting, in the first place, a number of men bound together by community in respect of place or circumstances in life. Even on earth the real essence of a kingdom, that whereby it is distinguished from other kingdoms, does not consist in the local or temporal juxtaposition of its members, but in the unique mental quality which has been produced by the working together of the most varied moments of a psychological, geographical, or historical character. Each kingdom has its own definite stamp, one might say its own individual mental complexion; into this unique quality each individual member of the nation is born; it is this quality which makes him, as distinguished from the foreigner, an actual member of the nation. So, by the term "kingdom of God," Jesus thinks, in the first place, of its inner quality, of the sum of its characteristic notes; and that is, that it is the condition in which God manifests Himself as Ruler

by the bestowal of supermundane goods. Wherever these supermundane goods are, or, to express it otherwise, wherever the content of the divine life is reflected, there the kingdom of God is, and therein it exists. Just as each kingdom is an organism, so also is this; it is not, however, an organisation of an external kind, not a definite form assumed by visible things, but an organism—*i.e.* an articulated unity and well-ordered fulness—of purely invisible, superterrestrial, supersensible, supermundane relations, goods, gifts, and forces. It is a condition where, within this earthly world, yea, in its forms, a higher world, the world of eternity, has attained reality. Christ has brought this kingdom into the world, for in Him this eternal life, this fulness of supermundane goods was actually existent. At the moment, therefore, when He was here, the kingdom of God in all its fulness was also potentially in existence, just as in the seed the whole fulness of what is afterwards manifested in the plant is contained. This is the explanation of the peculiar language of Jesus, when He speaks of a kingdom of God as of a reality, before He could speak of a church, or of a body of men, who have this supermundane character. The various individuals enter into the kingdom of God; they inherit it, and attain it; thus it is always presupposed as existing before the existence of its members. And with justice; for *it* is here, since *He* is here. To be sure, it is not to remain wrapped up in Him; children are to be born to it; it is to draw within itself the whole of humanity; its existence, however, is not dependent upon all this, but only upon the existence of Christ Himself. Thus we see how this divine kingdom can be represented, sometimes as present, sometimes as future,—as present, inasmuch as its whole and full content is inwardly already existent, its forces operative and its gifts offered for men's enjoyment; as future, inasmuch as it has not yet attained outwardly to complete and full victory in the world. Summing up, we may say that to Christ the term "kingdom of God" is the comprehensive expression for the New Testament blessing of salvation in its fullest sense.

The Ministry of Elijah: A Theory.

BY THE REV. NORMAN L. WALKER, D.D., EDINBURGH.

NOTHING almost is told in the Bible of Elijah's early life. Like Melchizedek, he is suddenly introduced to us, without reference to father or mother, or descent, or the beginning of his days. He is indeed called *The Tishbite*, which seems to suggest the town or village in which he was born; but this has nowhere been certainly identified, so that the name conveys to us no real information. The only thing said of him, which fixes the region from which he came, is this, that "he was of the inhabitants of Gilead."

That fact has been made the most of. Gilead was on the eastern side of the Jordan, and less under the influences which told on the western section. Hence there were times when it stood toward the more settled portions of the country in very much the same relation as that in which, a century and a half ago, the Highlands stood to the Lowlands of Scotland. And some, founding on this difference, picture Elijah as growing up, not amid the amenities of civilised life, but amid the rude simplicities of an Arab encampment. In this way they account for his sudden appearance, when he first presented himself at the court of Ahab—not clad in soft clothing, as if he had lived in a king's palace, but as a wild man from the wilderness, tall and strong, with long hair, and with a sheep-skin or the skin of some other animal thrown over his shoulders.

But how came Elijah to think of undertaking the mission in which he engaged? There is a natural and a supernatural explanation which may be offered.

The natural explanation is that by which we account to ourselves for the ministry of Mohammed. It does not seem at all strange to us that the false prophet, brooding as he did in the desert over the idolatries of his country, should have come to the conclusion that an obligation lay upon him to proclaim to the world the unity of the Godhead. And, in like manner, there is nothing surprising in the fact that an earnest Israelite was moved at this time to lift up his voice like a trumpet, to tell the Hebrew people of their sin. The period was exceedingly corrupt, and was threatening to become more and more so. The decline began when

Jeroboam, for political reasons which we can easily understand, set up rival temples in Dan and Bethel; and it went on at an accelerated pace when Ahab married the daughter of a heathen king, who was much abler and more in earnest than himself, and who soon brought her husband over to her ways of thinking. So rapidly was the process of degeneration proceeding, that the risk seemed imminent of the candle of the Lord being absolutely extinguished, and the kingdom of Israel being reduced to become one of the pagan nations of the world. That one of the faithful should contemplate a catastrophe like that with dismay was exceedingly natural, and equally natural it was that he should have been stirred up to take steps to prevent it.

But Elijah did not run merely because he was himself moved to do so. He ran because he was sent. His mission had also a supernatural origin. Of this no express mention is made; but two things are said in connection with his early experiences in Gilead, which are not a little significant. One is, that before he presented himself to Ahab, a peculiar relationship had already been established between himself and God. That is distinctly implied in the language which he used: "*As the Lord God of Israel liveth, before whom I stand.*" The expression has a well-understood meaning. It represents the attitude of a recognised and confidential servant; such an attitude, for example, as was occupied by those whom the queen of Sheba congratulated on their relationship to Solomon: "*Happy are these thy servants that stand before thee, and hear thy wisdom.*" Something very special must obviously have taken place between God and the prophet before he entered on his work. He claimed to speak, not as from himself, but as an ambassador. And an authority so high he would not have pretended to, if it had not been expressly conferred upon him. But there is another thing to be noted. The judgment which Elijah denounced upon the land had, as we learn from St. James in the New Testament, been made the subject of special prayer to God before he left the land of Gilead. "He prayed that it might not rain, and it did not

rain for the space of three years and six months." This piece of information, which we receive from an unexpected quarter, brings out a new and interesting and significant fact, viz. that Elijah did not merely wait in God's presence as a servant to hear His will, but that he had express dealing with Him on the subject of the mission which he was moved to undertake.

In all this there may not appear to be very much, but enough is revealed to warrant the conclusion that Elijah became a prophet not at his own instance merely, but by the inspiration of God. Let us see, however, how he proceeded with his mission.

The fact to which reference has just been made, that the judgments sent upon the people came *on the suggestion of Elijah*, and in answer to his prayer, seems to be a very significant one. It appears, indeed, to supply the key to the prophet's early ministry. We picture to ourselves a man full of indignation as he thought of the apostacy of the land, and full of a fiery zeal for the honour of the God who was being forsaken. In this state of mind he cannot wait for the development of the divine plan of reformation, but burns for an opportunity to try methods of his own. He prays that it may not rain. He takes it upon him to indicate what ought to be done in the circumstances. So eager is he, that he is not content to obey. He leads, he guides, he points out what behoves to be done; and the remarkable thing is, that God allows him to follow out his own course, doing what is asked of Him, and suffering him to discover his errors only through his own failures.

How is Israel to be brought back to Jehovah? That was the problem to be solved; and Elijah's theory to begin with was this, that there was no remedy so sovereign as *correction, judgment, punishment*. Only, he seems to say, let me be allowed to bring upon them some awful and sensible trouble, and they will turn from their sins and repent. Well! the power he asked was given to him, and the drought came. One year passed—two years—three years, and no rain or dew came to refresh the thirsty ground. There was tremendous suffering; but what was the result? *Nothing!* When at the end of the period of trial the prophet asked the people to say whether they believed or not in Jehovah, they answered him not a word. *The method of correction had failed.*

Elijah, however, was not disheartened. It was possible, he evidently thought, that the famine

might be accounted for in a natural way; the hand of God had not been displayed through it in a sufficiently evident manner. And he now presented a second petition, viz. that the Divine existence might be manifested so as to be recognised by the most stupid and inconsiderate. In other words, he now placed his dependence on a *sign or wonder*. And God again assented to his wish. On Mount Carmel there came that answer by fire, which seemed in its power of demonstration to be complete. Nor for the moment did there seem to be any doubt about its efficacy. The strange sight brought the people to their knees, and under the pressure of convictions, which appeared to be overpowering, they cried out, "Jehovah, He is the God! Jehovah, He is the God." Elijah was now satisfied that the end had been gained. Baal worship was overthrown. The national faith was restored. And under the influence of the exultation so produced he swept the false prophets out of existence, and felt no fatigue in the race which he ran along with the king's chariot into Jezreel. But before the day closed, an extraordinary and unexpected spectacle came to be witnessed. A message was received from the queen—the ablest and most determined enemy of the Hebrew religion—intimating that she was neither converted nor discouraged, and that she was preparing to take her revenge on the agent in the nominal reformation; and the night saw the valiant defender of the faith in ignominious flight, and never in his panic halting until he had reached the distant and, as he hoped, the inaccessible recesses of the peninsula of Sinai. *The method of sign or wonder had failed also!*

And now Elijah owns himself to be completely beaten. He has tried his two specifics, and they have accomplished nothing, and he knows of no other means by which the change he seeks may be effected. He asks, therefore, that he may be permitted to die, as seeing no further use to which his life can possibly be put.

But here God interposes. Man's extremity is God's opportunity. Now that Elijah has been made to realise the vanity of his plans, he is open to hear of and recognise the suitability of others. He is told that his work in the world is not done, and he is taught, in a very notable way, a lesson which he apparently much needed to learn.

The work which he was set to do was to anoint two men as kings, respectively of Syria and Israel,

and to prepare as his own successor Elisha of Abelmeholah; and the lesson he learnt was this, that no spiritual impressions will ever be permanent unless they are made by the Holy Ghost. How that lesson was taught is expressly told in the story. It was by means of several extraordinary demonstrations. First, a hurricane arose and rushed down the mountain ravines with such tremendous fury that the rocks were riven by it; but the Lord was not in the wind. Next came an earthquake, whose power seemed equally awful; but the Lord was not in the earthquake. Afterwards fire burst forth which looked as if it would devour everything before it; but the Lord was not in the fire. Finally, however, there was heard a still small voice—the thrilling, penetrating call as of a living person, and the prophet who had been appalled, but not overpowered by the preceding manifestations, gave way before this more searching appeal, and came forth from his cave with his mantle over his face to listen to the Divine message. What was it that was thus taught him? Was it not this: “Not by might nor by power, but by my Spirit, saith the Lord.”

Now what greatly interests us further in Elijah's history is the record of how his latter days were spent. From this point his life becomes less eventful. He comes forth again once or twice, as of old, when special circumstances seemed to demand his reappearance in public life, as, for example, when Ahab had murdered Naboth for the sake of his vineyard; but as a rule he lives in retirement, and in a manner which is less romantic and exciting. It would, however, be a great mistake to conclude that he spent the evening of his days

as a hermit or in doing nothing. The truth is, that the last chapter of his life was probably his busiest. How it came about we do not know, but the age of persecution seemed to have passed. A spirit of comparative toleration prevailed. Schools of the prophets were allowed to be established in various places, and *Elijah spent his closing years in an active superintendence of these*. Thus he was taught a lesson which we have much need to lay to heart in these days, that the kingdom of darkness in this world is not a fortress which may be taken by assault, but one which will be reduced only by a long and laborious process of sapping and mining. The prophet, when he commenced his ministry, imagined that the idolatry of his country could be overthrown by a stroke. He closed his life-work by organising a system of means which required the co-operation of many men, and which it took years to carry into effect. His history then, from this point of view, is a very instructive one. What it proclaims is this, that we must neither grow weary of quiet well-doing, nor imagine that supernatural effects are to follow from natural causes. The results from our ordinary religious agencies—our colleges and Sabbath schools—our sermons and prayer-meetings—may seem to us exceedingly small, and we may grow impatient when we think of them. But after all, they may prove more efficacious than Elijah's drought or his answer by fire. In any case, we see in them God's method for subduing the world to Himself; and if the method seems to accomplish little, the explanation may be that we are forgetting the other lesson the prophet was taught, viz. the need for an outpouring of the Holy Ghost.

The Moral Teaching of the Sermon on the Mount.

BY THE REV. F. H. WOODS, B.D., LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

THERE is perhaps no portion of the New Testament about which so many questions of all kinds have arisen as the Sermon on the Mount. These may roughly be divided under three heads—I. The purely critical. II. Those which are suggested by these critical questions, and answered indirectly by our solution of them. III. Questions which deal with the subject-matter. It is not my purpose to treat of the first two with any fulness in

the present paper. I shall only touch upon them mainly with the object of safeguarding myself in dealing with the third. For critical questions so closely connect themselves with every part of Holy Scripture, that we can never safely ignore them.

I. Before speaking of the first set of questions, I should like to make one preliminary remark, obvious in principle, but very frequently ignored

in practice, especially in dealing with this particular subject. We cannot even understand the questions that arise, far less make any attempt to answer them, until we have first made ourselves acquainted with the facts. In this case the facts are such as should be familiar to every student of the New Testament. They are these—(1) In St. Matthew there is a long discourse contained in chapters v.–vii., described as uttered by our Lord to His disciples on a mountain, “And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him: and He opened His mouth, and taught them” (ver. 1). But at the close of the discourse (vii. 28, 29), words are used which show that part, if not the whole, of this discourse was uttered in the hearing of the multitudes. “And it came to pass, when Jesus ended these words, the multitude were astonished at His teaching: for He taught them as one having authority, and not as their scribes.” The next verse mentions His descent from the mountain. This discourse, as found in St. Matthew, is commonly known as the Sermon on the Mount. (2) In St. Luke vi. 20–49, we find a discourse which, except for a few additional verses, may be fairly called a shorter recension of the Sermon on the Mount. The additions in St. Luke are vers. 24–26, most of ver. 38 and ver. 45. (3) The two recensions differ considerably in language. Thus in St. Luke the four woes in vers. 24–26, corresponding to the four beatitudes preceding these, take the place of four of the eight beatitudes of St. Matthew. Again, St. Luke has “Blessed are the poor.” St. Matthew, “Blessed are the poor *in spirit*.” (4) There seems to be something like a difference of aim in the two discourses. In St. Matthew, after the beatitudes and introductory exhortations (vers. 3–16), we have a carefully arranged and systematic discourse on the text, “Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.” This is worked out by instituting a comparison in different ways between the old law and the new law. This comparison is directly made in chap. v., but seems suggested also in chaps. vi. and vii. In St. Luke we have, after the beatitudes and woes, only those parts of St. Matthew’s discourse which deal with the principles of Christian morality, illustrated by a short collection of parables. (5) The discourse of St. Luke is said to have been uttered after the

descent from the mountain (where He had spent the whole night in prayer, and appointed His twelve apostles), ἐπὶ τόπου πεδινού, “on a level place.” Hence it has been sometimes called by way of distinction “the Sermon on the Plain.” (6) There is a considerable difference in the position which the discourse occupies in St. Matthew and St. Luke. In St. Matthew it is quite at the beginning of our Lord’s ministry in Galilee. In St. Luke it is placed after several events which follow the sermon in St. Matthew. (7) Several short portions, generally single verses or parts of verses, of the Sermon on the Mount are found scattered in different chapters of St. Luke, but especially in the middle section of his Gospel (ix. 51–xviii. 14), in which he differs so widely from St. Matthew and St. Mark that it seems mainly to have been derived from some one or more independent collections of parables, etc. (8) In St. Mark there is no sermon, but only a mention of the great gathering of the crowds from all parts, which in both St. Matthew and St. Luke is said to have preceded it (cf. Mark iii. 7, 8 with Matt. iv. 25; Luke vi. 17). (9) In St. John there is no discourse which, either by its contents or position in the narrative, can be identified with either recension.

These are the facts out of which the first group of questions arise. They may be arranged thus:—A. Which form of the discourse, if either, represents the original sermon? (a) Did St. Luke curtail the longer discourse of St. Matthew, because he did not wish to repeat what he was going to say in other parts of his Gospel? or (b) did St. Matthew combine the discourse of St. Luke with sayings gathered from other sources (oral or otherwise) in the same way that he collects well-known groups of parables and miracles? or (c) are these two sermons independent expansions of an original discourse which was possibly even shorter than the Sermon on the Plain? or (d) are they both fragments of a much larger collection of sayings, such as τὰ λόγια mentioned by Papias (quoted in Eusebius iii. 39) as the work of St. Matthew. B. When was the sermon delivered? (a) At the beginning of our Lord’s Galilean ministry, as St. Matthew puts it, or (b) immediately after the appointment of the twelve apostles as we find it in St. Luke?

C. Where was the sermon delivered? (a) On the mountain top, as St. Matthew seems to say, or (b) on a plain or level place below the mountain

according to St. Luke? or (c) is it possible to combine or reconcile the statements of these two evangelists? There are some, *e.g.*, who hold that in the longer form of St. Matthew it was addressed to our Lord's disciples on the mountain, and in the shorter form of St. Luke to the multitudes on a plain below. There are others who think that the sermon in one form or another was uttered once on a level place upon the mountain but not at the summit, where our Lord had first appointed the twelve.

I think this summary of questions, with hints at the different ways in which they have been answered, may prove useful to those who wish to study this subject for themselves. We must now turn our attention to the second group of questions which arise out of them.

II. These questions are of a wider and more serious nature, inasmuch as they deal in various ways with the accuracy of the gospel narrative. A. If these two sermons are in any sense two forms or recensions of the same, they cannot both represent the *ipsissima verba* of our Lord. How then can we be sure that we have our Lord's actual language in other cases where the same test cannot be applied? Does this not rather seem to show that they aimed at giving the general sense rather than the exact words? We can easily understand, *e.g.*, an early preacher so repeating the beatitudes as to give them in what may be called a negative as well as a positive form; especially when by doing so he would be making a more exact parallel between the blessings and cursings of the old law and the blessings and cursings of the new law. Such a modification of Christ's language might arise in course of time quite unconsciously, when we remember how often a so striking portion of our Lord's teaching must have been repeated to catechumens. We have a parallel case in the very singular variations of the Lord's Prayer.

Similar questions arise as to (a) time and (b) place. How far, *e.g.*, is it likely that any attempt was made in the earliest forms of gospel teaching to give the exact order of events and discourses? or how far was the order, as it now appears in our several Gospels, merely the result of attempts to give as complete or as characteristic summaries of our Lord's acts and teaching as was practically possible? We cannot shrink from such questions out of a mistaken feeling of reverence, if we wish to make our comparative study of the Gospels

really intelligent. At first we may be shocked by the bare suggestion of such inaccuracies; but if we think a little, the ultimate gain is greater than the loss. Because, so far as discrepancies imply independence, so far they give us the evidence of two witnesses instead of one. A strong objection on the part of sceptics is that the Synoptic Gospels are so much alike, that they have only the evidential value of one document in support of their contents. Such discrepancies as those in the two recensions of the Sermon on the Mount show that this objection cannot be admitted without considerable modifications. Besides, the discrepancies in our Synoptic Gospels are often of a kind to suggest the limits beyond which a divergence from our Lord's words is improbable. Thus they go far to establish the *substantial accuracy* of the gospel records. And lastly, the two versions of a certain passage sometimes show us unmistakably the original saying from which they diverged. *E.g.*, we may be almost certain that our Lord's words were originally "Blessed are the poor," where the Aramaic word represented by "poor" was somewhat ambiguous. St. Luke understood it as meaning "without earthly riches." This he shows by the addition of the words "woe unto you who are rich" (vi. 24). But others, like St. Matthew, understood it in an ethical sense. He therefore added the words τῷ πνεύματι, making it "Blessed are the poor *in spirit*." Similarly, St. Luke explains the very difficult expression of St. Matthew and St. Mark, τὸ βδελύγμα τῆς ἐρημώσεως, "the abomination of *desolation*" (St. Matt. xxiv. 15; St. Mark xiii. 14) as the desolation brought on Jerusalem by the Roman armies. "But when ye see Jerusalem compassed with armies, then know that her *desolation* is at hand" (St. Luke xxi. 20).

III. Let us now turn our attention to the third class of questions, those which arise out of the contents of the Sermon on the Mount. In the present paper I wish to speak of one only, connected with the doctrine of non-resistance. To what extent ought we to accept our Lord's teaching literally, as a principle of practical conduct? or how far may we regard it as the language of Oriental hyperbole, or of mere metaphor? The passages in which this doctrine is enunciated are St. Matt. v. 38-48, vii. 1, 2; St. Luke vi. 27-38. It is just one of those cases in which the divergence in the two evangelists implies a considerable degree of independence, and so, as I said above,

affords a strong evidence of the substantial accuracy of the report; but it will be convenient to take the language of one evangelist. In St. Matthew the crucial words are, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not [him that is] evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee turn not thou away."

Now the common way of speaking about such a passage is to say that our Lord's directions must be understood in the spirit, and not in the letter. On the other hand, it is well known that the Quakers have, more or less consistently, maintained that we should take the words in their literal sense. The stoutest advocate of this view in modern times is the Russian novelist, Count Tolstoi. He considers that all appeals to legal tribunals, all attempts to resist crime by punishment, all wars, even of a defensive kind, are contrary to the teaching of Christ, and therefore wrong. He believes that this high Christian morality is so far a natural instinct of man, that if any nation were to adopt in its entirety the principle of non-resistance, crime and wars would rapidly diminish, and that nation would, by the sheer force of its moral strength, become the greatest nation in the world. This view is worked out in considerable length in a treatise called *What I Believe*, translated from the Russian by Popoff (Elliot Stock, 1885). In it he shows, in an interesting way, how he gradually became convinced of the truth of this literal interpretation of Christ's teaching. We have a characteristic example of his method in the beginning of the fourth chapter. In commenting on Matt. v. 38, 39, he says, "Christ means, you have been taught to consider it right and rational to protect yourselves against evil by violence, to pluck out an eye for an eye, to institute courts of law for the punishment of criminals, to have a police, an army, to defend you against the attacks of an enemy; but I say to you, do no violence to any man, take no part in violence, never do evil to any man, not even to those whom you call your enemies."

Now is there no *via media* between these extreme methods of interpretation? If we refuse to accept

the principles of Count Tolstoi, must we therefore fall back upon an interpretation which, while calling itself the spirit as opposed to the letter, practically too often tolerates principles of selfishness diametrically opposed to Christ's teaching? What then is the serious objection, apart from all selfish considerations, to Tolstoi's view? It is that *as the world, even the so-called Christian world, is constituted*, we believe it altogether impracticable. The whole point really turns upon the words italicised. If all nations were convinced, and all individuals were convinced, that these principles were right, the case might be very different. It would not be necessary that all should be perfect, but that all should recognise and feel the full force of the Christian principle.

We are already beginning to practise the principle in the case of smaller bodies of Christians. In the family, for example, we frequently do so, and to some extent in the school. We are beginning to realise that moral influence (ought we not to say rather Christian influence?) has, when it can be brought to bear, a greater and more lasting power than violence. There is many a Christian family where, as children get beyond the early stages of childhood, the only form of punishment is the displeasure of the parent, or the disgust of other members of the family towards the wrong-doer.

Now we can easily imagine the same principle extended to a larger social unit—the village, for example, where everybody knows a good deal about everybody else. A country clergyman told me the other day that one night he had a whole bed of onions completely stripped. "What did you do?" I asked. "I suppose you took means to find out the culprit and prosecuted him." "No, I told my villagers that I had no intention of prosecuting him. I knew that by so doing I should get their sympathy on my side, and they would make him thoroughly ashamed of himself." The clergyman was right, and he had no more trouble of the kind again. "But this would not have answered," you will say, "had not the thief been a villager, because public opinion could not have been brought to bear on him in the same way." This is certainly one great difficulty in extending the principle beyond a comparatively small unit.

But at present there is an infinitely more serious difficulty—the generally low condition of Christian

morality. It may or may not be lower than it has been in past ages. This is not very easy to judge. But it is very certain that it is very far below the standard of the New Testament, and what our best religious instincts feel to be right. This lower condition of morality acts in two ways. In the first place, it weakens the proper force of public opinion itself; in the second place, its force, such as it is, is less felt by the offender, and he is consequently less easily put to shame. If there was on both sides a true sense of Christian morality, the power of public opinion would be almost infinite. Suppose, for example, that a lie in any form was recognised as a thoroughly un-Christian act among all classes of society, what an immense effect this would have in the cause of truth! And the same is true of those numberless little offences against Christianity which are now regarded as venial.

We see, then, that there is an actual tendency towards carrying out literally the principle of non-resistance, and that it might be possible to extend this principle to a much larger extent. If we agree in this, we may be prepared to admit that Christ's teaching, in its literal interpretation, is an ideal towards which we ought to aim as a practical rule of life, even though *present conditions* make it impossible as yet to carry it out with perfect consistency. To admit this would be an enormous gain in the cause of Christian morality.

But we may still ask whether this *ideal* view of Christ's teaching is what Christ Himself meant. Very probably it was not. It is always dangerous to interpret Scripture otherwise than literally, when the literal sense is possible. For if possible, it is most likely to be the true sense. Now it is quite clear from the Gospels that our Lord intended to found a great Family, whose acting principle was to be brotherly love. Its members were to work for each other's good only. In such a society it was quite possible to carry out in their literalness our Lord's directions. There were to be no punishments for offences of one brother against another. The brothers were to be forgiven as often as they offended. "Seven times a day"—"seventy times seven." Only if one obstinately refused to accept this principle he was to be excluded from the Family (St. Matt. xviii. 17). Such a Family began among the immediate band of our Lord's disciples. But even then there was a Judas Iscariot. It was tried on a large scale in the early Church of Jerusalem; but how soon do

we find an Ananias? and then the party quarrels of Hebrews and Grecians? and finally the springing up of a church of paupers? In one sense "the social experiment" of the Jerusalem Church must be pronounced a failure. Human nature was not ripe enough to bear the temptations of the higher Christian life. And yet the apostles were right in attempting it. Those early chapters of the Acts of the Apostles give us, if but for a short space, a glorious vision of a Heavenly Brotherhood, for which the world is better.

Christ Himself had foretold the impossibility of a pure Church actuated entirely by the Christian principle. There would be evil mingled with the good, tares with the wheat, bad fish among the good. No system of excommunication would prove a sufficient or even a just remedy. But there is nothing in this to imply that they should not aim at realising eventually the Christianity of the Sermon on the Mount in all its fulness.

The truth thus seems to be that what Christ intended to be the actual rule of the Christian life, and was for a time literally carried out, proved *for awhile* to be impossible. To the Christian Church it became an ideal, not a merely visionary Utopia, but a goal towards which they should aim. To us it is still in this sense an ideal, but an ideal towards which we have been making a steady advance. I have already noticed the growing power of moral influence in the smaller units of social life. We see other signs of this advance in our way of regarding, and our methods of inflicting, punishment. Punishment is coming to be generally regarded, not as an act of vengeance on the part of society for wrongs inflicted upon it (this was but a refinement of the eye for an eye principle), but partly as an act of self-defence against crime, partly as a means of ultimately benefiting the culprit. The methods taken for reforming juvenile offenders, especially those undertaken by different philanthropic societies, show what importance is being attached to this last point. Another sign of the same advance is the increasing tendency to unite for various purposes. Combination is the cry of the age, individualism is proportionately on the wane.

It is true of course that the purposes for which men unite are not always religious or philanthropic. They may be even anti-religious. But the tendency is at least a healthy sign. It shows that one of the most important principles of Christianity is

being more and more recognised, the advantage of working together for a common end. It may be objected that the aims for which men unite are often ultimately selfish, as when men work together to keep up the price of wages. But even so, collective indirect selfishness is far better than individual direct selfishness, because it is really far less selfish. It necessarily takes in the thought of the good of others as well as self, and the larger the body the more room for unselfishness. It is clearly the wisdom of Christians to do what they can to Christianise these efforts.

So far the present seems tending, even though indirectly, towards the principles of Christianity. But the outlook is not in all respects bright. It cannot be too clearly recognised that the religion of the Sermon on the Mount cannot become even approximately the religion of the nation, until men are convinced of the two great religious facts, dogmas if you like to call them so, which underlie

the Sermon on the Mount, the common Fatherhood of God and the Brotherhood of all mankind. These two must go together. Without them there will be the constant danger of lapsing back into selfishness. When a man has gained all his private ends by working with others, he will work for himself when he finds he can gain greater advantage, or he may try to combine both. Like Ananias, outwardly he may work with the community, secretly he may work for himself. In other words, in order that combination may be a religious success, men must individually accept the first principles of Christianity. But this is not realised by the politician of the day. They must learn by education and experience that personal unselfishness and gentleness are no signs of weakness, but forces of Christian character, which are capable of attracting and controlling men, and bringing them under the law of Christ.

Requests and Replies.

Can any of your readers tell me what bdellium (Gen. ii. 12; Num. xi. 7) really is? Is it pearl, the cotton plant, an odorous resin, or a soluble gum? Sir J. D. Hooker says "it is perhaps the fragrant amber gum found in the sands of Arabia and Nubia." If so, can it be seen or bought in London, and what is its name in modern *Materia Medica*? It is peculiarly interesting as the earliest recorded raw material of commerce.—J. F. H.

I am afraid I cannot throw much light on the subject, where nearly all is conjecture.

If בִּדְלִיּוֹת is identical with the Latin *bdellium*, then we know what it is, viz. the gum of the Palmyra palm, *Borassus flabelliformis* (L.), the gum of which is found in the sand in desert districts of Arabia and North-East Africa. But I am inclined to think myself that this gum may have been produced by an earlier and probably extinct species. It is very like amber and sweet scented, and much valued in the East. I have seen it exported from the Red Sea for London, but I really do not know its commercial name.

I prefer myself the rendering *pearls* for בִּדְלִיּוֹת, but I do not like to dogmatise.

H. B. TRISTRAM.

The College, Durham.

Which Grammar and Dictionary are to be recommended to a beginner in Arabic? Is Dr. G. Lansing's Dictionary one of the best?—J. R.

I am in the habit of recommending to beginners in Arabic the grammar of Socin (Williams & Norgate), and the dictionary of Steingass. I am unacquainted with Dr. Lansing's dictionary.

D. S. MARGOLIOUTH.

Oxford.

What is the proper meaning of the word "seed" in Matt. xiii. 31? Should it be received as meaning "The Word," or "Christ, the living Word," or "the Sons of God"—the children of the kingdom? Can it be interpreted in more than one way?—L. W. R.

The student of our Lord's words must constantly feel how difficult it is to limit the *application* of them, and to say "these words mean this and not that"; but it is possible to fix the primary meaning of them, and to say, "they mean primarily this, and only by secondary application that." If we attempt this in the present case, we seem to have three clues to guide us.

(a) The simile is that of a *seed*, i.e. it is something capable of growth, and something that forms one of a class, and is capable of being put into comparison with other individuals of the same class (μικρότερον πάντων τῶν σπερμάτων, 32).

(b) The thing compared is "*the kingdom of heaven*," and therefore certainly not, primarily, Christ Himself, "the King"; but it must be used in one of the two senses in which He ordinarily uses the word. This will be either (1) the external visible body of disciples, the Church (if the name may be permitted so early); or (2) the reign of Christ in the heart (cf. Stanton's *Jewish and Christian Messiah*, part ii., c. i.).

(c) The context would seem to guide us to the prior of those two alternatives. The preceding parable—that of the Tares—is clearly a parable of the fortunes of the Church. The last parable of this group—the Draw-net—equally clearly has the same reference. These are the clearest, but all the rest of the group will bear the same interpretation.

It seems, then, that the primary reference is to the body of disciples. It is a parable of encouragement to the small body of followers; at the present moment, small, poor, insignificant, not to be compared for importance with Pharisees or Sadducees, with Essenes or Herodians, yet destined to grow into the Catholic Church.

Secondarily, it is quite legitimate to give it a subjective reference to the principle of Christianity in the individual heart. The disciples are not to be discouraged: the kingdom of heaven, and faith in Christ, which is its germ, may seem at first to get slight hold upon a heart, as compared with the other principles there; but it has the power of growth in a greater measure than they. It will ultimately gain its way, and all the other aims of life, the love of knowledge, of power, of fame, will only be secure when under its shadow. Bengel's note puts well this latter application: "*Mundus habet varia sapientiæ, potentiæ, virtutis semina. Ea omnia vicit fides Christiana per omnem mundum propagata.*"

Keble College, Oxford.

WALTER LOCK.

The Aramaic Gospel.

A RÉSUMÉ OF THE THEORY IN ACCORDANCE WITH ITS GENESIS.

BY THE REV. PROFESSOR J. T. MARSHALL, M.A., MANCHESTER.

WHEN, with unwonted impulsiveness, I promised last month to place before the readers of THE EXPOSITORY TIMES a summary of the arguments in favour of an Aramaic Gospel, I was not fully sensible of the difficulty of the task. To condense a process of argumentation which has occupied eleven papers in the *Expositor* into the limits of one paper is a task of no slight difficulty—especially as the argument is essentially cumulative. In fact I have, on two occasions, declined to accept the undertaking, when the request was made by a Society of Biblical Scholars in Oxford. But I have been led to see that, though there may be losses in some directions, there may in others be a decided gain in viewing the various parts of the argument as one compact whole; just as the jurymen is often grateful for the summing up of the judge.

As furnishing an element of freshness to those

who have already perused my papers in the *Expositor*, and at the same time adding no little to the cogency of the proof, it has occurred to me that it may be well to slightly draw aside the veil of privacy, and permit you to see the theory in its genesis: to divulge to you how the idea first occurred to me, and how step by step it grew upon me, opening up remarkably in unexpected ways, until it became to me one of the most certain of all certitudes. If I can conduct you along the path I walked myself, I may in this way perhaps best lead you to the same goal. The method suggested will introduce more of the personal element than is in harmony with one's feelings, but I trust this will be forgiven in view of the higher interests sought after.

It was in the early spring of 1888, in connection with the study of 1 Thess. iv., v., that the germinal idea first occurred to me. Having satisfied myself

that the words ἐν λόγῳ Κυρίου in chap. iv. 15 refer to Christ's *discourses*, I was comparing chap. v. 3-7 with an interesting fragment found only in Luke xxi. 34-36, and observed that the two passages correspond thought for thought; only that whereas Paul says the day will come "as *travail*," Luke says it will come "as a *snare*." Then the thought occurred that in Hebrew the words for "snare" and "travail" are almost identical, חבל being "a snare," and חבל, "travail."

This at once suggested the inquiry, Does not this seem to prove that these variations are due to translation from a common Hebrew original? St. Luke tells us very explicitly that before he wrote his Gospel "many had taken in hand to draw up a narrative of the things most surely believed among" the Christians. Does not the phenomenon before us seem to show that Luke and Paul had in their possession an account of the Lord's last great discourse written in Hebrew, and that the two readings, "as a snare" and "as travail," are variant translations of the same Hebrew form חבל? I lost no time in applying this suggestion to the other allusions to our Lord's words which are found in the Epistles, with the view of examining whether the variations which they present, as compared with our Greek Gospels, may be due to the circulation of Semitic fragments of our Lord's discourses, some of which Paul had in his possession, and from which his translations were made. (The results of these investigations eventually appeared in the *Expositor* of July 1890.) Then the larger question began to shape itself, Are the variations which the Gospels present of our Lord's sayings due to translation from a common Hebrew original? I had then for some time been a devoted student of Delitzsch's Hebrew New Testament, and was quite of the opinion that in his work we have the nearest approach we are ever likely to possess to the words of the Lord Jesus. But to test this hypothesis it was needful to make a thorough study of a *Harmony* of the Gospels. In this task I found it of great benefit that as a youth I constructed for my own use a Harmony of considerable parts of the Gospels, arranging in columns the parallel, though sometimes slightly divergent, expressions of the Synoptists on the same line. There was another of my earlier labours which seemed likely to serve a use altogether unforeseen and unpremeditated. Some ten or twelve years ago I devoted all my

leisure time to the study of Hebrew synonyms, and arranged lists of the Hebrew synonyms of more than three hundred English words, endeavouring from the Concordance and the study of words in their connection to ascertain their precise shade of meaning. And, claiming your indulgence, I may say there was another discipline which I found of great value. In studying the Hebrew, I have always kept an eye on the Septuagint; and in studying the Greek Testament I have devoted special attention to Old Testament quotations, and in cases where the Greek differs from the Hebrew I have habitually striven to reconstruct the Hebrew text which was presupposed by the Greek. Others may think me mistaken, but for my own part, in these preliminary studies, I reverently trace the guiding hand of One who leads us in a way that we know not. A minute study of the Harmony of the Gospels gradually revealed to me a threefold classification of their contents:—

A. There are numerous passages—sections, verses, or clauses—in which each of the Synoptists stands alone. Each gives matter not found in the others, or, if describing the same event, gives a more or less independent account.

B. There are many instances in which two, or sometimes three, evangelists agree *verbatim*; or, at all events, the differences are not greater than may have taken place in process of transcription from a Greek text, nor than are actually found in different MSS. of the same Greek author. As illustrations of this I would advise the study in a Greek Harmony of Luke vii. 32-35 || Matt. xi. 16-19; Luke xi. 31, 32 || Matt. xii. 41, 42; Luke v. 23, 24 || Matt. ix. 5, 6 || Mark ii. 9, 10; Luke vi. 2-4 || Matt. xii. 2-4 || Mark ii. 24-26; and, notably, all the passages in which Christ foretells His death.

C. There are other instances where the parallel passages agree in thought, but not in words. Verse after verse, thought agrees with thought, and yet there is far from verbal identity. There is precise parallelism in the clauses; almost every clause has its representative in one or other of the companion Gospels, and yet we come across words which are *not* equivalent. In the midst of substantial agreement we come across individual words which startle us by their discrepancy; and though the difference is not momentous, we cannot honestly say that the words mean quite the same. It was in *these* passages that we detected indications of translation from a common source; and it was to these

divergent words that we directed special attention to test if they were translations from the same or from two very similar Hebrew words. Case after case was examined; the Hebrew synonyms of the two divergent Greek words were laid side by side to see if, in a MS., two of the Hebrew representatives were so near alike that one could easily be mistaken for the other. But all in vain, or almost in vain. The results were scanty in number and doubtful in quality. Evidently I was on the wrong tack. Then I thought of the counter hypothesis, that the primitive Gospel was written in Aramaic. So convinced was I that the phenomena indicated the use of a written document that, solely in order to verify the hypothesis, I commenced the study of Aramaic, procured Buxtorf's Targums and the best modern apparatus, immersed myself for a time in the subject, and eventually completed the study of the whole of Buxtorf's four portly volumes. During my reading, my thoughts were ever on the meanings required for the divergent Greek words, and in time I drew out some hundreds of lists of Aramaic synonyms, as I had done years before for the Hebrew. Before long my research was repaid. The first instance was in the Lord's Prayer—the first-fruits of my labour. In Matt. vi. 12 the prayer occurs: Forgive us our *debts*, *ὀφειλήματα*. Whereas in Luke xi. 4 we read: Forgive us our *sins*, *ἁμαρτίας*. Now it may safely be affirmed that if our Lord originally uttered the prayer in Greek, these divergences would never have occurred; for the remarkable memory of Orientals might surely be trusted to transmit this brief and specially sacred portion accurately. But when we remember that there is an Aramaic word *חוב*, which means (1) a *debt*, (2) a *sin* or trespass, does not this strongly suggest that the difference in the Greek words is due to a variant translation of the one Aramaic word *חובתא*? Again, in Matt. x. 28 we read: "Fear Him who is able to *destroy* both soul and body in Gehenna;" but Luke xii. 5 says, "is able to *cast* into Gehenna." In Aramaic the word *שנר* has two distinct, unconnected meanings. The first is to "throw, cast"; usually of casting out a dead body, as Jer. xxii. 19. The second, to "burn, consume." May we not be permitted to infer that the divergence in the Greek is due to a variant rendering of the word *שנר*? And again, when Matt. x. 40 says, "He that *receiveth* you *receiveth* me," and in a similar connection, in Luke x. 16, we

have, "He that *heareth* you *heareth* me;" and we know that the verb *קבל* means both "to *receive*" and "to *hear*," is it not clear that since the Saviour spoke Aramaic we have before us two renderings of the one word? On what other supposition can we so satisfactorily explain the fact that Matt. x. 38 speaks of "*taking* the cross" (*λαμβάνειν*), Mark viii. 34 of "*taking up* the cross" (*αἶρειν*), and Luke xiv. 27 of "*carrying* the cross" (*βαστάζειν*), as by assuming that we have different translations of the Aramaic *קבל*, which is regularly used in all these significations. For an elaboration of these and other instances, I would refer the reader to *The Expositor* for April 1891.

I need not inform the readers of this Magazine that there are two hypotheses which attempt to explain the divergences in the Synoptic Gospels. The first is that of *oral tradition*, which seeks to explain them (1) by the necessarily variant account which two equally credible witnesses would give of the same incident; and (2) by the imperfection of human memory in orally transmitting the words of Jesus for many years before they were written. The other hypothesis is that which has assumed two or more *documents* as lying behind our present Synoptic Gospels. So long as it was maintained that these documents were *Greek*, I incline to think that the theory of oral tradition had in some respects the better of the argument; indeed there are some phenomena which I venture to think can best be explained by the theory of oral tradition, as I will presently try to show.

As regards the cases of explanation from Aramaic which we have thus far given, there is no reason why the out-and-out advocate of oral tradition, who *also* believes that Christ *spoke* Aramaic, should raise any objection. Even if Christ's discourses were committed to memory as spoken, and orally transmitted, the phenomena we have thus far considered would naturally occur. *קבל*, for instance, might naturally be translated into Greek "*receives*" and "*hears*," even if the Greek translators were simply listening to Jewish instructors, and had no access to a written document. But at this point our paths must diverge, for the great majority of the Greek variants can only be explained by the assumption of an Aramaic document, and not by oral tradition.

The question then arises: What are the *kinds* of frailties to which Semitic scribes are liable?

What kinds of variation regularly spring up in Semitic MSS. in the process of transcription? To answer this question, a study of the LXX., in conjunction with the Hebrew, is invaluable; but we can obtain a very satisfactory answer within the pages of the sacred volume itself (1) by comparing the Hebrew text of Ps. xviii. with that of 2 Sam. xxii., where we have the same Psalm twice recorded, almost all the differences being clerical; (2) by comparing the proper names in the Book of Chronicles with the same names as given in the earlier books of Scripture,—we find here more than sixty names differently spelt; (3) by comparing, with the Hebrew, many of the Old Testament quotations found in the New Testament, and examining what variant Hebrew reading is presupposed by the Greek text. A careful study of these sources of information discloses that the variations admit of a fourfold classification. (i.) The diverse vocalisation of the same Hebrew consonants. (ii.) The misreading of a Hebrew letter. (iii.) The omission of a letter. (iv.) The transposition of two adjacent consonants. These kinds of divergence are always present, and, what is more, there is a tolerably constant ratio in the frequency with which they respectively occur. This same ratio, we may add, is discernible in the *kinds* of variation we claim to have found in the Aramaic. (See *Expositor*, August 1892.)

The central feature of my theory is the assumption, which *seems* quite simple and reasonable, that the same kinds of variations which occurred in different MSS. of the Hebrew Bible would find their way into MSS. of the Aramaic Gospel. Strange to say, the probability of this simple assumption has been called in question by two of my critics, Dr. Resch and the Rev. Arthur Wright. Both are committed to theories which run counter to mine, and without assigning valid reasons they dismiss the matter as antecedently “incredible”; forgetting that what is “incredible” to one who is thus committed may be quite credible to one who will patiently examine the evidence. The fact is, that the method to which they object has been pronounced to be thoroughly legitimate by some of the first Semitic scholars of our country, and has been welcomed by numbers of Biblical scholars as yielding a reasonable solution of the problem. To my mind, it is antecedently even more probable that we should have clerical errors in the Aramaic MSS. than in copies of the Hebrew

Scriptures. In the first place, the Jews had wealth to command the services of the best scribes and the best parchment. The Palestinian Christians were exceedingly poor, and could command neither. Besides this, it is very probable that there was in the Aramaic of the period a great lack of fixity in the orthography. In the extant Biblical Aramaic, in some degree, but far more strikingly in the Samaritan Targum, this is very noticeable. There is a decided lack of uniformity in spelling the same words; reminding one, almost, of the eight ways in which Tyndale's Bible spells the word “it.” In fact, this is the case in all languages until they acquire a literature and scholastic institutions. Both the above-named circumstances would contribute to variety in the transcription of Aramaic copies of the Gospel, and to difficulty in deciphering them.

Another argument in favour of our position, which is surely worthy of some credence, is the testimony of Papias, who is the one, nearest to the Apostolic age, who gives us any information as to the composition of the Gospels. His words are: “Matthew compiled the oracles (or ‘the discourses’) in the dialect of the Hebrews, and each one translated (or interpreted) them *as he was able*.” Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνεγράψατο, ἡρμήνευσε δὲ αὐτὰ ὡς ἦν δυνατὸς ἕκαστος. The word Ἑβραῖς is confessedly ambiguous. It may mean Hebrew or Aramaic. It generally means “Hebrew,” but in the New Testament, *e.g.*, the words Golgotha, Gabbatha, and Bethesda are all said to be Ἑβραϊστί, though they are all Aramaic forms. Many interpretations have been given of the words of Papias, but two things are evident: (1) that Matthew's work was somewhat widely used; and (2) that those who used it had some difficulty in translating it.

And now I come to that part of the evidence which cannot be condensed without diminution of forcefulness. I refer to the citation of instances, in which the attempt is made to explain the divergences in our canonical Gospels by showing that, *if we translate the diverse Greek words into Aramaic, we obtain Aramaic words bearing a very close resemblance to one another*—differing only in one or other of the four ways we have above referred to. We can only adduce a few cases of each kind, requesting those who wish to study the subject further to peruse the *Expositor* for 1891; or to wait patiently till I can find time—in co-operation, I trust, with

some other Aramaic scholars — to develop the theory more fully in a separate volume.

I. Instances in which the divergent Greek words yield the same Aramaic consonants differently vocalised.

Matt. xvii. 2, was transfigured, *μετεμορφώθη*.

Luke ix. 29, became different, *ετερος*.

In the Aramaic of the Book of Daniel we have repeatedly two meanings of the verb *שני* or *שנא*. It means, (1) to be different, diverse, Dan. viii. 3, 23; (2) to be changed, Dan. iii. 27, v. 9. If we suppose an Aramaic original text, *ויוה שני*, then if we vocalise *שני* as *שנא*, we obtain the meaning "was changed." If we point it *שנא*, this means, "was different."

Matt. xiii. 4. The fowls *came* and devoured it; so Mark iv. 4.

Luke viii. 5. It *was trodden*, and the fowls devoured it.

This presupposes, we think, a different vocalisation of the text-word, *דרין*. The verb *דרין* has two meanings: (1) to tread upon; (2) to enter, come. The former meaning is the more common, but the latter clearly occurs in the Targum of Prov. vi. 11; Isa. lix. 8; and Deut. xi. 25. *κατεπατήθη* = *דרין*; *הנה*; *הלθε* = *דרין*; *הנה*.

Luke v. 19. They *went up* to the house-top.

Mark ii. 4. They *uncovered* the roof.

The Aramaic word *סלק* = to go up. But in Pael *סלק* = to cause to go up, to lift up and carry away, to remove. If the reader vocalised *סלקו* as *סלקו*, he obtained the meaning, "they went up"; if *סלקו*, "they removed."

Luke ix. 39. It hardly *departeth* from him, *sorely-bruising* him.

Mark ix. 18. He *grindeth* with his teeth and *pineth away*.

These words stand in close parallelism, but might be supposed to be independent descriptions, if it were not that, when translated into Aramaic, they yield words almost identical. The verb "to grind" with the teeth is *חרק*; "to depart" is *ערק*; and, as we shall show, in the Samaritan Targum *ע* and *ח* are constantly interchanged. The verb, to dry up, parch, wither, is *פרק*; as in Lam. iv. 8, "Their skin cleaveth to their bone, it has become *withered*, *פרק*, like a stick." But in

Pael the same verb also means, to crumble, crush, shatter, precisely the meaning of *συντρίβω*.

Mark ix. 20. The spirit *saw* Him and it convulsed him.

Luke ix. 42. The demon *tore* him and convulsed him.

In an unvocalised Aramaic text, the italicised words would be alike. *ερηξεν*, "he broke," or "tore" = *אריק*, Aphel of *רקק*, to break, crush; while *ιδών*, or rather *ειδεν*, is *אריק*, Aphel of *דיק*, to see, look at, gaze.

These instances, selected mostly from the *Expositor* for March 1891, may suffice to show that some divergences in our Greek text may have arisen from the simple circumstance of reading different vowels into an unpointed Aramaic text.

I will now adduce some cases in which it is necessary to assume that some very slight alterations had crept into the Aramaic MSS., due to the misreading of one Aramaic letter, the omission of a letter, or the transposition of two adjacent letters.

Matt. xiii. 6. *διὰ τὸ μὴ ἔχειν ρίζαν*. *שרש*.

Luke viii. 6. *διὰ τὸ μὴ ἔχειν ἱκμάδα*. *שרש*.

Matt. xvii. 1. *εἰς ὅρος ὑψηλόν*. *עלא*.

Luke ix. 28. *εἰς τὸ ὄρος προσεύξασθαι*. *עלא*.

Mark x. 49. *εἶπεν αὐτὸν φωνηθῆναι*. *אתקרא*.

Luke xviii. 40. *ἐκέλευσεν . . . ἀχθῆναι*. *אתקרב*.

Mark v. 26. *δαπανήσασα τὰ παρ' αὐτῆς πάντα*. *כל מיליה*.

Luke viii. 43. *προσαναλώσασα ὅλον τὸν βίον*. *כל מיליה*.

Mark iv. 21. *μήτι ἔρχεται ὁ λύχνος*. *אתא*.

Matt. v. 15. *οὐδὲ καίλουσι λύχνον*. *אתא*.

Matt. viii. 19. *εἶπον τοῖς μαθηταῖς σου*. *אמרי*.

Luke ix. 16. *προσήνεγκα τοῖς μαθηταῖς σου*. *אמרי*.

Matt. xii. 14. *συμβούλιον ἔλαβον*. } *אתמלכ*.

Mark iii. 6. *συμβούλιον ἐδίδον*. }

Luke vi. 11. *διεάλουν πρὸς ἀλλήλους*. *אתמלל*.

Matt. xxiv. 23. *μὴ πιστεύετε*. *תתרחצו*.

Luke xvii. 23. *μὴ ἀπέλθete*. *תתרחקו*.

Matt. vi. 20. Where thieves do not bore through. *יפבו*.

Luke xii. 33. Where thieves do not draw near. *יקרבו*.

Mark iv. 37. ὅστε γεμίζεσθαι τὸ πλοῖον.
אמסני.¹

Luke viii. 23. καὶ συνεπληροῦντο καὶ κινδυνεον.
אמסני.

Matt. xix. 4. ὁ ποιήσας ἀπ' ἀρχῆς. דברא.

Mark x. 6. ἀπὸ τῆς ἀρχῆς κτίσεως. דברא.

Matt. xix. 22. ἀκούσας δὲ τὸν λόγον. שמע.

Mark x. 22. στυγνάσας ἐπὶ τῷ λόγῳ. שמע.

Matt. xiii. 21. σκανδαλίζεται. אסתקל.

Luke viii. 13. ἀφίστανται. אסתקל.

Those who wish to study the subject are advised to turn to the *Expositor* for May, June, and November 1891, where the above Aramaic words are explained, and their meaning illustrated from usage.

And now to revert to the history of the development of our theory. I had not been at work long before I detected that some words necessary to effect the explanation of the divergent Greek words were found only in the *Palestinian* Targums of the Pentateuch. It was necessary, therefore, to procure these and study them exhaustively. Before I had finished reading them, I found that they solved the problem even better than the dialect of Onkelos; for while I found it needful to use many words found only in the *Palestinian* Targums, I did not need any words that are found only in Onkelos. Is not that an important link in the chain of evidence?² But even more important was the discovery, that words which were the Aramaic translation of the Greek homologues, manifested the peculiarities characteristic of the *Galilean* dialect. In order to equip myself in this direction, I made a partial study of the *Palestinian* Talmud, and a very thorough study of the *Samaritan* Targum. Since the earliest editions of the *Samaritan* Targum were probably written in the first century, and there must always have been a close resemblance between *Samaritan* and *Galilean*, I found the study of *Samaritan* exceeding useful in my researches; disclosing, as it did, the fact that the Aramaic original must have contained many forms and peculiarities belonging to the northern dialect.

¹ So the word is spelt in Samaritan.

² It is interesting in this connection to note that the word סליחה, talitha, in Mark, which is, as I consider, one of the surviving fragments of the Aramaic Gospel, is found only in the *Palestinian* Targums.

The peculiarities of the northern dialect were three—

I. Confusion of the gutturals. It was not that they used them indistinctly, but indiscriminately. Any of the gutturals, א, ה, ח, and ע, might be used for its fellows. *E.g.*, in the *Samaritan* Targum חמרא, "wine," is written עמרא; and אמאר, "sheep," is also written חמאר; חבר, a neighbour, is in the same verse written עבר; דחק, "he took away," is written דעק; לא, "not," is often written לה, and so on, in hundreds of instances. It is doubtless due to this fact that חקל דמא, 'Ακελδαμά, is in some Greek MSS. spelt 'Ακελδαμάχ.

II. Transmutation of sibilants and dentals. This is the old provincialism of pronouncing שְׁבִלָה as סְבִלָה. In the *Samaritan* Targum ש is found for ס, and ס for ש, with the utmost carelessness. So ה interchanges with ש, ד with ה, and ט with צ.

III. Interchange of ב and ו. This is at first very misleading to the student of Samaritan. To find חובא for חווא, טור for טור, לבחא for לוחא, is startling. Indeed, whenever ו has a daghesh forte, we generally find ב in its place.

Is it not a striking proof of the correctness of our hypothesis, that all these peculiarities present themselves somewhat frequently in pursuing our identifications of the Greek variants? We can here only cite a few instances—

Luke ix. 39. And hardly departeth. ערק.

Mark ix. 18. And gnasheth his teeth. חרק.

Mark iii. 5. How they might destroy Him.
יאבדון לה.

Luke vi. 11. What they should do to Him.
יעברון לה.

Matt. xxiv. 41. Grinding in the mill. באדרא.

Luke xvii. 35. Grinding together. בהדרא.

Matt. v. 15. Under the bushel. (Paln.) סווא.

Luke viii. 16. Under the bed. שווא, or סווא.

Matt. xvii. 8. They saw . . . Jesus alone.
אסתכא.

Luke ix. 36. Jesus was found alone. אשתכח.

Matt. xiii. 32. The birds come and lodge. קטין.

Mark iv. 32. The birds are able to lodge.
קטין.

Mark v. 2. A man met Him from the *tombs*.
קבריא.

Luke viii. 27. A man met Him from the *city*.
קוריא.

(The second might, of course, also
be written קבריא.)

Matt. viii. 24. A *great* storm. זעפא רבחא.

Luke viii. 23. A storm of *wind*. זעף רבחא.

Matt. ix. 11. Why eateth your *Master*? רבא.

Mark ii. 16. Why eateth He and *drinketh*?
רבא, or רבא.

Another important link in the chain of evidence is to be obtained from the occurrence of *duplicate readings* in the Gospel of Mark. Many writers have directed attention to this peculiarity of the second Gospel, though some cases hitherto unsuspected have been unearthed by our method. For instance, it has often been noticed in connection with the healing of the leper, while Luke says, "His leprosy departed from him," and Matthew, "His leprosy was cleansed," Mark reads, "His leprosy departed and was cleansed." Now, our investigations show that in every case *where these duplicates occur, the two parts are, when translated into Aramaic, almost, if not quite, alike*. From this we infer that there were in vogue two renderings of the Aramaic, and that some very early redactor, addicted to the practice which shows itself in the Syrian conflate readings of the New Testament MSS., improved, as he thought, upon the text of Mark from which he was copying by adding the second reading with which he was familiar. In the case just cited, we would suggest that the original reading was אֲתִנְקַת = "was cleansed." This became אֲתִנְדַת = "fled," "removed," "departed." Then some worthy progenitor of Lucian, wishful to preserve both renderings, combined the two, ἀπαλθεν καὶ ἐκαθαρίσθη. Similarly we have in Matt. viii. 24, a great storm; Luke viii. 23, a storm of wind; Mark iv. 37, a great storm of wind. We have just shown that this is explicable on our hypothesis. Again, we have seen that סוא = שוא means a bushel, and שוין means a bed, and have explained the difference between ὑπὸ τὸν μῶδιον in Matt. v. 15 and ὑποκάτω κλίνης in Luke viii. 16 as variant renderings of the Aramaic. When we read in Mark iv. 21, "under the bushel *or* under the bed," does not the double reading confirm the existence of the Aramaic variant? Further—

Luke viii. 12. Taketh away *the word*. דברא.

Matt. xiii. 19. Taketh away *that which was sown*.
דררא

An early copyist transcribing Mark says, "Takes away the word which was sown," combining, as we believe, the two various Aramaic readings. [It will be noted that both these words are Palestinian.]

Several other valuable instances are given in the *Expositor* for December 1891, to which I would earnestly refer the reader. The fact that in each case the doublets yield Aramaic words which closely resemble each other, is strong evidence of derivation from a common Aramaic source.

And now, what were the contents of the Aramaic Gospel? or rather, what parts of the Gospels once existed in Aramaic? The excellence of our method, as we conceive of it, is that it allows no scope for preconceptions or subjectivity. We take the linguistic clue into our hands and follow it implicitly. Those parallel passages which present phenomena compatible with translation from a common Aramaic original, and in which the divergences can be explained by the assumption of very trifling and common variations in an Aramaic exemplar, must be assigned to the Aramaic Urevangelium, and the rest must be set aside. I confess that at first I had no idea that the theory would apply to other than the discourses, but after a time I found that the method applied even more richly to some of the narratives than to the discourses. May I request the reader to turn to the *Expositor* for August 1892, where there is a tabulated list of those parts of the Gospels which give evidence of translation from Aramaic. In the first place, I cannot thus far find any trace that it contained an account of our Lord's passion. It contained, speaking generally, the ministry of our Lord in Galilee. As to discourses, it contained the Sermon on the Mount, the admonitions of Matt. x., the parables of Matt. xiii., and the eschatological discourse of Matt. xxiv. As to narrative, it contained almost the whole of Mark's Gospel to the end of chap. xiii., and, as I believe, in the *order* in which the events occur in the Greek Gospel of Mark. The exceptions can be ascertained from the list. They are, speaking roughly, the latter half of chaps. ii. and iii. and most of chaps. vii. and xii. I need not say that I am far from attaching any the less historic

credibility to those parts thus excluded. It is simply a question of literary authorship; and these parts do not yield to the requirements of the method—do not give any indications of translation. Besides this, the list *may* be incomplete. Our method can only work by comparison. When two parallel but divergent Greek words yield the same or slightly different Aramaic words, then our method comes into play. Consequently it can pronounce no verdict on those discourses or narratives which are only found in *one* of the Synoptics. Some of these parts *may* have formed part of the first Gospel, though our method cannot *prove* that they did.

I may be asked if I think there were *two* original Aramaic documents. Strictly speaking, our method is, as I said last month, dumb on the point of authorship. It can say nothing as to who wrote the documents. But the superior richness of the yield, whenever Mark and Luke occur in parallelism, as compared with the yield from the Matthean discourses, strongly indicates that we have two kinds of phenomena before us. Dr. Sanday has recently said that the Hypothesis of Two Documents at present holds the field. If this should continue to be the case—*i.e.* if this hypothesis should, by other arguments, be demonstrated—there is nothing in my results antagonistic, but rather favourable to the Two-Document Hypothesis, only my work will have shown that *both existed primarily in Aramaic*.

Now, in conclusion, what are the phenomena which seem to require the explanation of oral tradition? The reader will bear in mind our three-fold classification of the contents of the Synoptists, A, B, and C. With reference to the origin of the parts A and B, we have at present no concern. The class C consists of passages in which we have a substantial rather than a verbal agreement. But even in these passages, while we have very many synonyms and equivalent phrases, we have also more *verbal* agreement than is consistent with the supposition of *independent* translation from a common Aramaic original. In class C we have emphatically the phenomena of "similarity amid diversity." As to the *divergences*, some may be due to editorial preferences; others, to the difference

of plan which underlies each Gospel—the sublime conception of the Christ which each of the evangelists was divinely inspired to portray: of the rest, we believe that most of the Greek variants will eventually be proved to be due to variant renderings of Aramaic MSS. As to the verbal *similarities* in these passages, we incline to think that they are due to the fact that the Synoptists were familiar with a current Greek translation of the Aramaic. Here it is we invoke the aid of oral tradition. Dr. Weiss would postulate the existence of Greek written translations of the original Semitic Logia, but one shrinks from excessive multiplication of documents, and it seems to me that the resemblances are amply explained, if we assume that the evangelists, in the process of translation from the Aramaic MS., had in their thoughts a Greek translation which was current in the classes where the catechumens were instructed in the Gospels. Thus the difference between the Rev. Arthur Wright and myself is this: He claims that the discourses and narratives were transmitted orally by means of catechetical schools; and then, after the lapse of many years, committed to writing in Greek by the evangelists, who are presumed to be the heads of such schools. The view which, after a minute word-for-word examination of the passages, and as the result of implicit following of linguistic evidence, I would advocate posits—1. An Aramaic document; or, with equal, if not greater, probability, *two* Aramaic documents: one closely corresponding to our Gospel of Mark; the other containing the discourses of Christ. 2. Instruction in the Gospels in the Greek language by catechists who probably taught the catechumens to commit the discourse and incidents to memory. 3. A Greek translation of the Aramaic document, made by evangelists who were familiar with the oral Greek text, which, with more or less uniformity, was current in the catechetical classes. It will, of course, be noticed that our hypothesis pushes back a *written copy* of the Lord's words and deeds to within perhaps twenty years of the Saviour's death, and thus renders far less probable—if not impossible—the incrustation of legend and of myth.

The Origin and Relation of the Four Gospels.

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THE first condition of all original investigation is that the student shall approach his subject with his mind wholly unbiassed by any assumptions. No matter how apparently true, nor how long and universally accepted his previously conceived opinions may be, they must all be placed, so to speak, in the dock, and tried on the capital charge of misdirection.

But when, having once arrived at his own conclusions, the student desires to expound them to others, he can hardly do otherwise than reverse the process by which he has himself proceeded. Instead of working from evidence to conclusions, he must state his conclusions, show how they combine into a harmonious whole, and finally show how the evidence supports them.

Apart from such a process as this, it may well happen that even the most perfect series of scientific inductions, especially when opposed to more or less universally accepted opinions, may appear hopelessly disconnected and incredible.

Acting on this principle, I shall endeavour in the present paper to state the general drift of the conclusions to which many years' study has led me, and to show how these conclusions combine to form a history of gospel production, which is not only eminently simple and natural; but in the case of two of the writers, St. John and St. Luke, strictly consistent with their own avowed object in writing.

If here and there I am obliged to give reasons for this or that conclusion, it will be understood that I do not advance them by way of evidence, but merely to try and bring out the inherent probabilities of the case.

Manifestly the first thing we require to do is to ascertain what the facts to be dealt with are, or, in other words, what each of the Evangelists has done. Provided we are content to assume that what a writer has done must necessarily represent what he intended to do, this initial inquiry ought of itself to go a long way towards solving any difficulties which may confront us.

Supposing we were approaching the critical study of the Gospels for the first time, and were *wholly unbiassed by any preconceived ideas as to their order of publication*, we could hardly fail to be struck with certain simple and obvious facts.

We should observe—

(1) That the Apostolic Evangelists, St. John and St. Matthew, deal more exclusively than their co-historians with the oral teaching of our Lord, and generally with the more intrinsically important and personal aspects of His ministry.

(2) That their histories, never to any appreciable extent, repeat each other; and

(3) That taken together, their histories represent an exquisitely balanced twofold primary representation of our Lord's personal ministry and teaching—the one representation dealing with the personal and spiritual, the other with the personal and historical aspect of the subject.

So far we should be bound to assume either (a) that the two Gospels were practically written at the same time and represented a carefully sustained division of the subject between the two writers, or (b) that whichever might have been the second of the two writers, that writer had intentionally supplemented the work of the first.

With regard to the Gospels not written by Apostles or eye-witnesses, we should observe—

(1) That St. Mark's Gospel is so intimately connected with that of St. Matthew as to suggest some special motive or motives for his travelling so closely over the same ground; and

(2) That the different sequence in which St. Mark arranges many of the incidents recorded by St. Matthew, and the extent to which he uniformly adds many circumstantial details of such incidents, naturally suggest that his motive for writing was to do just what in these respects he has done.

With regard to St. Luke, we should further observe—

(1) That, according to what is generally allowed to be the most natural meaning of the expression which he uses, he himself in his Preface tells us that he intended to write in chronological order.

(2) That with one notable and explainable exception (*see below*) his order agrees with, and therefore confirms, St. Mark's rather than St. Matthew's order; and

(3) That he adds much which gives a greater completeness to the general history, and which systematically fills in the historical lacunæ created

by the peculiar manner in which the other records are composed.

Again, therefore, we should think it probable that St. Luke's, like St. Mark's, motive for writing was to do precisely that which our preliminary investigation shows that he has done.

Such I submit is the general impression as to the relation of the Gospels, which a first study of them would make upon the mind of any student who was wholly unbiassed by any preconceived and possibly misleading ideas on the subject.

Supposing this impression to be a correct one, it must necessarily serve to make the following facts stand out in bold relief:—

(1) The two Gospels by Apostles are both seen to be independent documents, *i.e.* without any such repetition as would detract from the originality of whichever was the later written.

(2) The close, and especially the verbal connection between the Gospels of St. Mark and St. Luke on the one hand, and St. Matthew on the other, does, as a matter of indisputable fact, serve to graft the non-Apostolic text of St. Mark and St. Luke upon the Apostolic text of St. Matthew, and so imparts to the former an Apostolic authority.

To gain this authority clearly may have been the motive for St. Mark and St. Luke writing as they did.

(3) Supposing that St. John wrote before St. Matthew, and that the latter was followed by St. Mark and St. Luke, *each successive portion of the fourfold record must, at the date of its publication, have presented the history in a form complete as far as it went.*

Thus St. John, inasmuch as he explains the manifest historical incompleteness of his narrative, thereby constitutes his Gospel the one record which, without creating any false impression by its omissions, was *suited to have stood alone as a first Gospel.*

We thus get the following results with regard to the four documents:—

(1) St. Matthew's record, when read with St. John's, completes a primary representation of the more personal aspect of our Lord's ministry and teaching.

(2) St. Mark's narrative explains and supplements St. Matthew's history.

(3) St. Luke's Gospel gives a final completeness to the whole record, and notably in the matter of historical sequence explains much which, in the case of extra-Judæan readers especially, must clearly have needed explanation.

I will now deal with each of the Gospels separately, taking them in the order which the above general survey suggests.

(*To be continued.*)

Newman Smyth's "Christian Ethics."¹

BY PROFESSOR VERNON BARTLET, M.A., OXFORD.

THE "International Theological Library" aims at a high ideal, both as to competence and as to spirit; and hitherto, at least, it has fallen but little, if at all, short of its aim. If Dr. Driver's *Introduction* is full of the best qualities of scientific research, and if Dr. Bruce's *Apologetics* tells of largeness of spirit and profound Christian insight, no less may be claimed for Dr. Smyth's *Christian Ethics*, the first real contribution to this vitally important branch of theology made by an Anglo-Saxon theologian. Its prominent features are thoroughness, balance, freshness; and, underlying

all, a deep enthusiasm which makes the book eminently readable and stimulating. Sanity and wholesomeness are in every line, and the whole book lives.

It is, however, obvious that certain aspects of a book so comprehensive are more fitted than others for notice in these pages. Accordingly, after indicating the general line of treatment, we will try to emphasise those parts which throw light on biblical truth and on the Christian life of to-day.

Admirable, indeed, both in its sympathy and firmness, is the philosophical Introduction, dealing with the relations of Christian Ethics to Ethics in general, to Religion, and to Theology. Its tone is well represented in the dictum, quoted from Martineau, that "conscience may act as human

¹ The International Theology Library, vol. ii. *Christian Ethics*, by Newman Smyth, D.D., Author of *Old Faiths in New Light*, etc. Edinburgh: T. & T. Clark. 1892. Pp. x, 498, 8vo; price 10s. 6d.

before it is discovered to be divine." The positive exposition falls into two parts, one devoted to the Christian Ideal, the other to Christian Duties, which latter are classified according as the Moral End involved is (1) self, (2) others, (3) God.

The topics discussed in Part I. are the conditions under which the Christian Ideal has been revealed—a subject involving points of great moment for the present transition epoch in religious thought; the contents of that Ideal, the true *summum bonum*, considered both in itself and in contrast to rival ideals; the stages in its progressive realisation, before and after Christ, its veritable Norm; the spheres in which it is to be realised—the family, the State, the Church, and the indeterminate social spheres, *e.g.* friendships.

Such, then, is the general morphology of the book. But we have reserved for further reference certain chapters viewing the life, which animates the moral organism, more from the inside, as the dynamic element in Christian experience. But before proceeding to exhibit their contents, let us see where the previous "survey of the ethical nature and history of man" has already placed us.

From it "we have now gained some conception of the Christian Ideal as the highest conceivable moral good; and also we have learned how, in the age of the Christ, the *new birth* of the Christian personality has been brought to pass. We shall have to do in the following chapters with the last and highest product of man's moral history, that is, with the *new man* in Christ Jesus," in his social as well as in his more strictly personal aspects (p. 214). It will at once be observed how the author brings to the front the "new birth of the Christian personality," or the specifically Christian consciousness, as the basis of what follows. If we know aright its essential instincts and desires, we shall know the secret of Christian Ethics, the life of the "new man," spite of all the infinite applications of which it is capable. Accordingly, we find a chapter devoted to the Christian Consciousness, with a view to the discovery of the forms in which the true *summum bonum*, both as individual virtue and as social good, is realised.

What, then, is its virtuous principle upon which the several Christian virtues or graces depend? Dr. Smyth's answer is happily stated. As "Faith was said to be the material, and the Scriptures the formal principle of the Reformation," so "in Ethics we may say that Love is the material, and

Faith the formal principle of Christian virtue. The Christian character is formed by faith: it lives in love. It is constituted what it is through faith, but it consists in love. Or, we might say, love . . . in its receptive and formative principle is trust; and faith, in its positive and active power, becomes love.¹ Faith passes into love which abides. And love remains love only as it always trusts."² Love then—love which in finite spirits ever involves faith or trust—is the ultimate form of virtue in Christianity. How simple is all this, and how scriptural! For "God is love; and he that abideth in love, abideth in God and God in him." And yet how necessary that the old should ever be made new to us. If, then, faith as a moral energy, involving the very principle of virtue itself, is of the nature of the virtuous, is it meritorious? If so, is salvation after all a matter of merit? Certainly not in the ordinary sense of "works." "Faith has character"³—is an aspect of regeneration—"and is good, so far as it goes," and is accordingly imputed for righteousness; but of itself it has no merit that deserves, though it does qualify for, salvation, which is ever "of grace." For "the new moral life, the salvation which is to be gained will consist in the real union of faith and its Object, not in any virtue of the faith apart from its Object." Works, or merit wherein any could "boast," are thereby excluded. Still "as an act of trust,—a giving of personal confidence,—it implies an outgoing of self towards another, which is love in the moral germ at least of it."

This Love, when full grown, manifests itself in three phases or moments, viz. as self-affirmation, self-impartation, and self-finding in others—according to the deepest paradox of the gospel, "he that loseth his life shall find it." No doubt the first member of this triad will not bear emphasis, as will the other two; but none the less it needs recognition, ere we suffer it to be absorbed as implicit in the other aspects of love, on which frail humanity can better afford to dwell. But implied it must be; for "to love worthily is at the same time to be worthy of love;" and in this sense a certain self-reverence is needful, if ethical personality is to be preserved. Witness even the Cavalier's couplet—

"I could not love thee, dear, so much,
Loved I not honour more."

¹ Gal. v. 6.

² 1 Cor. xiii. *fin.*

³ See John iii. 18-21, vi. 29.

If the gift of oneself to another be more than *relative* self-effacement, it is spiritual suicide. And against this Holiness, latent in the highest love whether in man or in God,—as is finely adduced to meet Pantheism,—presents the needed limit. But this safeguarded, love's proper self-importation has free course and is glorified; not only in the absolute self-sacrifice of Christ, but also when the Christian "lays down his life for the brethren." But the consideration just mentioned at once leads our thought on to the third or last moment in love's life, its blissful self-finding or realisation in the perfected sense of joint-life with the beloved *alter ego*. How matchless, then, is the motive involved in such "love of God shed abroad in the heart" of the man that truly loves Him! He, the Infinite *alter ego* of the loving soul, if the phrase be allowable, carries in His bosom, and commends to the love of each, the countless spirits whom He calls our brethren. And yet there are those who hotly deny that there is or can be such a thing as "Christian Ethics," other than ethics in general, "independent ethics," which as such know nothing of a "Father of Spirits." Gladly we may admit that even "naturalistic" ethics may for the time, at least, revere the moral order simply as human. But we are at a loss to understand how certain moralists can refuse to confess that their reverence would be deeper, steadier, and more assured, could they recognise in the human but the adumbration of the Divine.

Thus far, "from this supreme ethical principle of love, . . . we have obtained a threefold division of the virtues, viz. righteousness (holiness),¹ benevolence, and sympathy," or vicariousness. "These are the three primary colours of love. From each one of these, in secondary combination with the others, further specific virtues may be derived." And this is done in detail in the part, entitled "Christian Duties," in the course of which "the Social Problem" meets with earnest and sympathetic notice. But though every chapter will repay perusal, we must return to the pages in which our author verifies his analysis of the Christian moral consciousness, by the complementary "biological" or genetic consideration of the Christian personality, as seen in the experience of the "new birth." Beginning with the preparation of the soil of

¹ "Righteousness, as subjective regard for our own moral being, is holiness; as objective regard for the persons of others, it becomes justice."

Humanity in which the individual is sown,—a soil which, in Christendom, is potentially of a regenerate order, whereof baptism is the symbol,—Dr. Smyth traces the process through the stages of awakening to "the moral disharmony of our nature," the "sense of personal helplessness, dependence on some higher Power for deliverance," until, "through acceptance of the gospel and personal trust in Christ, the moral nature receives new energy, and springs forward to hopeful obedience. A new heart is gained for duty and for all moral endeavour." For, as Chalmers would have said, "the expulsive power of a new affection" is realised, and the soul issues "a declaration of spiritual independence" in the face of the now broken power of sin; though the formation of the Christian character, "the new man," is yet a task of future joint-labour with God rather than a *fait accompli*. The true Christian will not be content to remain a Christian in general, but he will strive to become a Christian in the particulars of his daily life. This is the truest "applied Christianity," though it must not stop short at personal holiness, often falsely so-called, for holiness is "love made perfect" in every relation of life. Such is its positive, its essentially Christ-like, form. And in this process of putting on the "new man," really, in daily experience, the immense significance of the fact that Christian Ethics have, as exemplar, a realised ideal in Christ, and no mere nebulous abstraction, like the ideal "wise man" of antiquity, emerges into full power and splendour. "Let this mind (character) be in you which was also in Christ Jesus"—what Christian does not know the power of this appeal? But even it fails of its full efficacy, until the unique resources of motive present in the gospel are brought into full play, with the recognition of that "other Comforter," the inner Upholder and Developer of the Christ-life in the believer, the Spirit of holiness and love: "who worketh in us to will and to do" of God's "good pleasure,"² by fashioning within the heart desires and petitions, tending towards "the image of Christ," albeit they are at first but "unutterable groanings" of the aspiring spirit.³

These and kindred truths constitute the "Christian moral motive power," to which Dr. Smyth devotes his last chapter, and make Christianity to be also the absolute morality. For, as he truly observes, "Ethics are finally a question of motive power." "Moralism" is Christianity become legal

² Phil. ii. 13.

³ Rom. viii. 26.

by the evaporation of its dynamic element,¹ the redemptive aspects of the gospel—the historic Christ and the eternal indwelling Spirit, who causes the mystic Christ to “come again” and take up His abode with the watchful disciple. It is here that “Moderatism” in all ages has failed; not in its moral emphasis. In fact, if the Moral Ideal be the distinctively Christian one, it carries along with itself its own motive power. For motive power is not a mere “divine frenzy”; it is divine “truth” seen as such. And if any desire to realise the force of this, let them steep themselves in the very sunshine of those fine chapters of the *Kingdom of God*, in which Professor Bruce unfolds Christ’s Idea of God and of Man, and he will ever after understand what Christian Ethics owe to the “theology of Christ.” Yes, after all, we are but coming to appreciate more fully Vinet’s profound aphorism: “Christianity is morality sown in the soil of Grace.”

¹ Note the frequency of the term “power” in the Epistles.

With hearts glowing afresh under the stimulus of the great gospel ideas of God as Love indeed, made most manifest in Christ, and of Man as the object of solicitude to such a God, let us thankfully open our eyes also to the garnered wisdom as to love’s true issues and aims, which Dr. Smyth’s *Christian Ethics* so amply presents to our regard; and then, awaking from all spiritual listlessness, press on to realise the prayer of the great pioneer in this, as in other phases of the Christ-like life: “And this I pray, that your *love* may abound yet more and more in *knowledge* and all *discernment*.”²

² Phil. i. 9. One cannot help admiring the insight of Wesley, when he fixed on “perfect Love” as the synonym of Christian Perfection. Too often, no doubt, his ideal has been suffered to degenerate into something like mere emotionalism, sadly lacking in ethical conscience. All the more grateful should we feel for the new study of Christian Ethics as such, to give definite ideals to Divine Love, and so to “make it through constant watching wise.” From such an interpretation, especially in these days of revived zeal for Christian Perfection, we may hope for the noblest results, in characters that shall supply the true Christian Apologetic.

The Public Worship of Presbyterian Scotland.¹

BY THE REV. D. DOUGLAS BANNERMAN, D.D., PERTH.

THE Rev. Charles G. M’Crie’s Cunningham Lectures deserve a very cordial recommendation to your readers. The author leads us over a wide field. Beginning, in his introductory chapter on “Celtic and Anglo-Roman Worship,” with a glance at the Druids in the pagan past of Scotland, he ends, in the last “note” of his Appendix, with two meetings, still in the dim future, to be held by the “Scottish Church Society” in May and November next. His object is to give an impartial historical account of the origin, growth, and development of the order of public worship which has prevailed in this country from the Reformation to the present day, whenever “Scotland has been free to carry out her chosen and beloved Presbyterian polity and ritual.”

Within the limits and under the conditions which Mr. M’Crie has laid down for himself, he has done his work faithfully and well. After an interesting sketch of the state of things in Scotland

as regards worship previous to the sixteenth century, he describes, in successive chapters, the formative period of the Scottish Reformation, as influenced in respect of worship by the Anglican Prayer-Book in its different forms, and by the Service-Books of Frankfort, Strassburg, and Geneva; the period of the Scottish Book of Common Order; the period of the Westminster Directory and the Covenants; the period of the Revolution, and “Decadence in Worship,” as in other things, during the eighteenth century; and the period of “the Modern Renaissance,” especially in the second half of the nineteenth century. Fifteen “notes,” several of them being of considerable length, form the Appendix. In it such topics are dealt with as the Scottish Service for Visitation and Communion of the Sick in the twelfth century, the Scottish Collects on the Psalms in the sixteenth century, the Offices of Reader and Exhorter in the Church of Scotland, Revisions of the Westminster Directory in England, Australia, and Tasmania, the Communion Office of the Westminster Directory, theologically and historically considered.

¹ *The Public Worship of Presbyterian Scotland, historically treated.* The Fourteenth Series of the Cunningham Lectures. By Charles G. M’Crie, Minister at Ayr. W. Blackwood & Sons, Edinburgh and London. 1892.

The style of Mr. M'Crie's book is generally clear and good. There are occasional marks of haste, very excusable on the part of a minister in a county town, conscious possibly that his ordinary work was getting into heavy arrears while he put his Cunningham Lectures into final shape. In a second edition, our author will probably remodel a few awkward sentences, such as that which fills the first thirteen and a half lines of p. 308. We trust he will avoid such barbarisms as "so he reminisced" (p. 48). He will also correct one or two of those petty slips which are unavoidable to mortal man in traversing so wide a field, such as that on p. 146, where he says that "*the fifth*" of the Articles of Perth enjoined "the observance of the *four* holidays." It was the *second* Article, and Mr. M'Crie has forgotten Ascension Day. But these are very small and exceptional things.

This work has the great advantage of being written by a man thoroughly interested in his subject. "I kent your Grace's heart wad warm to the tartan," Jeanie Deans says to the Duke of Argyll, to excuse herself for having kept her plaid about her, when she came to plead with him in London for her sister. Mr. M'Crie shows an admirable fairness to all sides, as he makes his way across the well-trodden battlefields of Scottish Church history; but we feel that his heart warms to John Knox, the Covenanters, and the Seceders. It is with evident relish that he notes "John Knox, his mark," in the "Black Rubric," abhorred of High Churchmen, which remains to this day at the end of the Communion Office in the Anglican Prayer-Book. There is an underglow of personal interest, in which perhaps all his readers will not share, in our author's faithful description of Ralph Erskine's "Smoking Spiritualised," and of the cautious stages by which "Scripture Songs and Hymns"—"human" or otherwise—won their way in the different sections of the Secession Church (pp. 296-309).

Mr. M'Crie has wisely availed himself of the newest light thrown upon his theme by recent publications. In his pages we see for ourselves the worship of the Scottish Church at different dates in the seventeenth and eighteenth centuries through the eyes of such "early travellers in Scotland" as Sir William Brereton of Cheshire; Kay, the naturalist; Thomas Morer, the rector of St. Anne's, Aldersgate; and other contemporary witnesses.

Much ignorance still prevails in many quarters

as to the principles and practices of the "Second Reformation" period in Scotland with respect to worship. It will probably still come as a surprise to some of Mr. M'Crie's readers to learn from his impartial pages that it was not because prayers were being *read* in St. Giles that Jenny Geddes threw her stool at the Dean; that among the "novations" against which Alexander Henderson and the Covenanters contended were the prelates "interdicting morning and evening prayers" in the churches; and that Scottish country ministers of that period, like Robert Baillie of Kilwinning, were grieved to find that "yeomen of their flock," under *English* influences, were being led to doubt "the lawfulness of read prayers," and "to scunner at" the Lord's Prayer, the "Gloria Patri," and "the Belief" or "Apostles' Creed" in public worship.

May we suggest to Mr. M'Crie that one deficiency in his work might be supplied with advantage in another edition? He gives us no account of the rise and development of the Scottish Sacramental Fast-day, and other arrangements for special preparation before the Communion and for thanksgiving after it. This peculiarly Scottish institution grew up by degrees about the middle of the sixteenth century in the time of the Covenanters. It found such general acceptance in the Church that it lived, and had a powerful influence, down almost to our own day. It still survives in the Highlands, and to a certain extent in some Lowland districts of Scotland.

To any intelligent student of Church life and worship, as differently developed in different parts of Christendom at different times, this old Scottish Communion system presents some very interesting and suggestive features. It marks one of the few points on which the Scottish Reformers departed from the general consensus of reformed Christendom. In Switzerland, France, Holland, and Germany the Reformed or Calvinistic Churches observed, in one way or other, the five great days historically associated with the leading events in the life of our Lord and with the Advent of the Holy Spirit. In almost every case, Easter, Pentecost, Harvest-time, and Christmas were the Communion seasons, and Good Friday was kept as a day of religious fasting. The five Christian anniversaries were distinctly recognised and approved in the Second Helvetic Confession, the most widely adopted and most authoritative of all the Confessions of the Reformed Church in Europe.

Knox and his brother Reformers in Scotland did not see their way to agree with Calvin and Beza on this point, and had therefore to qualify their otherwise cordial acceptance of the Second Helvetic Confession by a slight and very gently worded dissent as regards its approval of the Christian festivals. This was repeated—and naturally with greater emphasis—in the beginning of the seventeenth century, when King James VI. and Archbishop Laud sought to force the Five Articles of Perth upon the Scottish Church. But it is a significant fact that in the very next generation a new series of fast-days and Christian festivals was set up in Scotland under the auspices of such men as Samuel Rutherford, Robert Blair, and John Livingstone, and continued to flourish for nearly two centuries. It affords a strong practical proof that such religious “occasions” will be found helpful by all Christians for spiritual life, when we find that the one Church of the Reformation which did not fall in with the views and practice of the Reformers generally, as regards the historic Christian festivals, was yet led, as it were involuntarily, by the instincts of Christian life and the results of Christian experience, to develop an institution of its own, which reproduced almost all the best features of the institution which it rejected, and was essentially a combination of religious fasting and religious festival.

The old Scottish system of Communion seasons has now, in the Lowlands at least, given way to change of circumstances and social conditions in the country. The Sacramental Fast-day and the Thanksgiving Service have disappeared. In many towns absolute uncertainty prevails as to when the Communion will be held in any of the different Churches. The elevating sense of Christian unity of feeling and experience at one time among many fellow-worshippers, which was part of the strength of the old Scottish system, is thus lost; and there is, for the most part, no compensating gain of a wider fellowship in thought and feeling, in prayer and praise, with Christians all over the world at the returning historical anniversaries of the great Christian facts of our Lord's death, resurrection, and ascension, and the coming of the Holy Ghost. The Scottish Churches, in short, seem in danger of “falling between two stools,” losing the advantages of their old seventeenth century system of Christian fasts and festivals, without gaining the advantages of the older system adopted at the Reformation by the Presbyterian Churches of the Continent.

It would have been well if Mr. M'Crie had brought out the historical facts bearing on this question, whether he saw his way to indicate any opinion upon it or not. Taking it as a whole, however, this work worthily fills a place which has been empty hitherto. It is a full, reliable, and interesting handbook of the Scottish department of the general subject of the worship of the Church. The admirable accuracy of citation and reference which characterise this volume, and the fulness and precision of its index, would have rejoiced the hearts of such masters in the field of Scottish ecclesiastical history and antiquities as the late Dr. Thomas M'Crie and Dr. David Laing.

There is room for some competent scholar to render a corresponding service by giving us a historical handbook—necessarily more condensed, but on somewhat similar lines—of the worship of the Reformed Churches on the Continent and in America. Ebrard laid a good foundation for this, nearly fifty years ago, in his *Reformirtes Kirchenbuch*. There are German works of more recent date which go so far in the same direction, such as H. A. Köstlin's excellent *Geschichte des Christlichen Gottesdienstes*, published in 1887. But there is need for something of this sort in English to serve as the complement to what Mr. M'Crie has given us, to show, for our guidance in this country, both the strength and the weaknesses of the worship of the Reformed Church, as developed elsewhere than in Scotland.

We cordially agree with Mr. M'Crie in the brief but well-considered sentences with which he concludes his work (pp. 353–8). In these he expresses, on the one hand, strong disapproval of anything which would “render Presbyterian worship *liturgical*, in the sense of making it the unvarying and prescribed worship enjoined in a prayer-book, mediæval or modern,” and of arranging the service on a Sacramentarian basis. On the other hand, Mr. M'Crie, speaking with the authority which he may justly claim on a subject which he has made so much his own, bears decided testimony against every unintelligent attempt to limit the lawful development of “the laudable form and ritual of the Reformed Church of Scotland,” as Archbishop Grindal called it in 1582, on the lines of its historic and confessional principles, and in the light of its own experience and practice in the past, and those of sister Reformed Churches on the Continent and elsewhere, “holding the Presbyterian system.”

Contributions and Comments.

The Origin of the Gospels.

FIRST let me assure the Rev. Professor J. T. Marshall, M.A., that I have read all his papers on the Aramaic Gospel which have appeared in the *Expositor*. He complains that I refer to the *Expositor* for 1892, whereas I ought to have written 1891-92. Has not he made a mistake himself? His first paper, I think, appeared in July 1890. The fact is, that my article was written in the South Pacific, and there was no copy of the *Expositor* on board the ship. Time to a busy man slips away more rapidly than he supposes. Certainly I had not the slightest intention of depreciating Professor Marshall's work.

Next, I have done a good deal in the way of writing Hebrew on a black-board in the lecture-room, and in correcting exercises, but I never found any difficulty in so shaping the letters that even beginners could read them. I cannot persuade myself that ancient scribes were less expert. Writing was reduced to practical use by commercial men for the sake of trade. It would have been a dangerous weapon if it was not trustworthy. It is one thing for corruptions to accumulate in the course of centuries, quite another for them to occur in ten years. I hold that Professor Marshall has greatly overrated the number and extent of misreadings of the Aramaic. It was to this one point that I directed my criticism, and not to his work as a whole.

But even if he succeeded in establishing his translations in every case, I am unable to see that his linguistic test would do what he thinks. If both St. Peter's memoirs and St. Matthew's *Logia* were originally composed in Aramaic, and both circulated in two languages,—Aramaic and Greek,—I submit that it is impossible by any linguistic test to distinguish the one from the other. You only discover the places in either, where the oral Greek has been revised according to changes in the oral Aramaic.

If Professor Marshall will read again my eighth chapter, he will see that I have not neglected the evidence which we have for an Aramaic work by St. Matthew. And I still think that the loss of the

primitive Gospel, if it ever existed in writing, and was so widely circulated that three evangelists made use of it, is a very different thing from the loss of other Aramaic documents, such as the Gospel according to the Hebrews, which I have shown to have been driven out by the Syriac translations of St. Matthew. The loss of the primitive Gospel would be a standing disgrace to the Churches of Judæa and the East.

The supreme question is, not whether my cause is a popular one, but whether it is true. I have written an article, which I expect shortly to publish, containing a new and unexpected argument in its favour, the cogency of which Professor Marshall will feel. If, with the candour which he has shown, he concedes point after point, he will soon be fighting on my side. For, indeed, we have much in common. My book was published before I had had the advantage of reading any one of his papers. Yet I find myself upholding—(1) that the primitive records were in Aramaic, not in Hebrew or Greek; (2) that St. Mark translated St. Peter's memoirs into Greek, not into Latin; (3) that our first Gospel does not exactly correspond to St. Matthew's work; (4) that the Greek oral Gospel was continually modified by contact with the Aramaic oral Gospel while they existed side by side in the same city, so that translation accounts for many of the changes; (5) that St. Luke's Gospel contains many sections which are directly translated from Aramaic documents.

In the hope of increasing our agreement, and as a personal duty, I frankly confess that the desire to state my objections forcibly and briefly led me to use exaggerated language which I should like to be able to withdraw. Professor Marshall cannot object to the statement of my views. Truth is more likely to be reached by sincere criticism than by thoughtless praise. New opinions ought to have to contend with opposition. But in the discussion of so sacred a subject, of such importance to the preservation of the faith, there should be an endeavour to keep the unity of the Spirit in the bond of peace.

ARTHUR WRIGHT.

Queens' College, Cambridge.

On a Double Sense of *ὑπόκρισις* and *ὑποκριτής* in the New Testament.

OUR English equivalents, "hypocrisy" and "hypocrite," can only properly be predicated of individuals on special occasions, as, *e.g.*, on the occasion of the tribute money (Matt. xxii. 19; Mark xii. 15), or when Barnabas and the rest of the Jews "dissembled" with Peter. (Gal. ii. 13.) But our Lord's use of these words as applied to classes of persons, as in the Sermon on the Mount, and in His denunciations of the scribes and Pharisees, clearly points to "self-deceiver" and "self-deception" as the nearest equivalents. This is plain from Matt. vii. 5, where the censorious person who is unaware of his own faults is called *ὑποκριτής*—a self-deceiver, and in Matt. vi. 2-16, the *ὑποκριταὶ* are those who do their righteousness in a wrong way and from a wrong motive, and in conse-

quence lose their spiritual reward—self-deceivers, but not dissemblers; so, too, in Matt. xxiii. 23, 24, the scribes and the Pharisees are blind guides (comp. Luke vi. 39, 42), first self-deceivers, then deceivers of others.

It is a great pity that in these and similar passages our Revisers did not at least put the alternative "self-deceivers" in the margin. Hypocrites are rare, a class of hypocrites is almost unknown; but self-deception is, and always has been, too common, especially where, as in the Pharisaism of old, great stress is laid upon forms and ceremonies. We are all Pharisees in the sense of thanking God that we are not as the Pharisees were, and the Pharisaic leaven of self-deception and blindness is as dangerous now as ever, so that a plain warning in the pages of our Bible would be of great value.

LAWRENCE J. JONES.

Cranmer Hall, Fakenham.

Point and Illustration.

"Rock of Ages."

"'Rock of Ages, cleft for me,'
Thoughtlessly the maiden sang;
Fell the words unconsciously
From her girlish, gleeful tongue:
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

"'Rock of Ages, cleft for me;'
'Twas a woman sung them now,
Pleadingly and prayerfully;
Every word her heart did know—
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred,
Every syllable a prayer—
'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

"'Rock of Ages, cleft for me;'
Lips grown aged sung the hymn,
Trustingly and tenderly,
Voice grown weak, and eyes grown dim—
'Let me hide myself in Thee,'
Trembling though the voice, and low,
Ran the sweet strain peacefully,
Like a river in its flow;

Sang as only they can sing
Who life's thorny path have pressed;
Sang as only they can sing
Who behold the promised rest—
'Rock of Ages, cleft for me,
Let me hide myself in Thee.'"

"If the Blind lead the Blind."

A FARMER was lost on a western prairie. At length, when almost in despair, he came to the track of another sleigh. He followed it, thinking it would bring him to safety, and was much rejoiced when, after awhile, he heard the jingle of other bells. But, reaching the man he had been following, he found that he, too, was lost, and that they had both been moving in a circle following each other round and round. As night came on it occurred to them to look up at the North Star, and before morning they were safe at home. You who listen to the world's "come" in time of perplexity are like those bewildered farmers, following each other round and round on the prairie. Look up to this bright and morning star of hope, beckoning you to pardon, peace, safety, heaven.

Another Question.

THE Methodist Church in America wisely propounds this question to all candidates for reception into the ministry: "Are you in debt?" The bishops are in the habit of adding: "So as to be embarrassed by it," Dr. B. M. Adams, of the New York East Conference, rose on one occasion and

said : "I desire to propound an additional question to these young men : 'Are you in debt so that *others* are embarrassed by it !' for I have known of many cases where the debtors were not, while the creditors were, embarrassed by it."

Dangerous Prayers.

"I WANT you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into His harvest; and, lo! it is going to cost America five thousand young men and women, who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will

find that you cannot pray and withhold your labour, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."

Help Thou Mine Unbelief.

BECAUSE I seek Thee not, oh seek Thou me !
Because my lips are dumb, oh hear the cry
I do not utter as Thou passest by,
And from my lifelong bondage set me free !
Because content I perish, far from Thee,
Oh seize me, snatch me from my fate, and try
My soul in Thy consuming fire ! Draw nigh
And let me, blinded, Thy salvation see.

If I were pouring at Thy feet my tears,
If I were clamouring to see Thy face,
I should not need Thee, Lord, as now I need,
Whose dumb, dead soul knows neither hopes nor fears,
Nor dreads the outer darkness of this place—
Because I seek not, pray not, give Thou heed !

LOUISE CHANDLER MOULTON.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xx. 28.

"Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

EXPOSITION.

"*The Son of Man.*"—This phrase is used in the Old Testament (1) to designate the descendants of Adam (Job xxv. 6; Ps. cxliv. 3, cxlvi. 3; Isa. li. 12, lvi. 2); (2) in Ezekiel about eighty times as a designation of Ezekiel himself; (3) in Daniel it is applied prophetically to the Messiah. In this last sense alone is it used in the New Testament. In the Gospels it is only used by Christ of Himself, and then especially when speaking of Himself as the Messiah. Elsewhere (Acts vii. 56; Rev. i. 13, xiv. 14) it is used of Him by others when speaking of Him in His exaltation and manifested glory."—ABBOTT.

"*Not to be ministered unto, but to minister.*"—The words found a symbolic illustration when our Lord, a few days afterwards, washed the feet of the disciples who were still contending about their claims to greatness (John xiii. 3, 4).—PLUMPTRE.

"*His life.*"—His human life; His *soul*, as the word is often rendered; the life principle in the humanity which He took into union with Himself when he came.—MORISON.

"*A ransom.*"—The principal usages of this word used here (λύτρον) are (1) a payment as equivalent for a life destroyed (Ex. xxi. 30); (2) the price of redemption of a slave (Lev. xxv. 51); (3) "propitiation for," referring to riches as the ransom or propitiation for a man's life (Prov. xiii. 8).—ALFORD.

No shade of doubt accordingly rests on the meaning of the word. Those who heard could attach no other meaning to it than that He who spoke was about to offer up His life as a ransom or redemption price that others might be delivered.—PLUMPTRE.

The English word is derived through the French *rançon* from Lat. *redemptionem*.—CARR.

"*For.*"—The word (ἀντί) denotes substitution. That which is given as a ransom takes the *place* (is given *instead*) of those who are to be set free in consideration thereof.—MEYER.

"*Many.*"—No stress can be laid here on the term *many* as distinguished from *all*. The language is in substance that of Isa. liii. 12, where the contrast is merely between Christ as one and mankind

as many, without any reference to a limit of the number.—MANSEL.

METHODS OF TREATMENT.

I.

THE MODEL OF GREATNESS.

By the Rev. W. M. Taylor, D.D.

1. The greatness of God is, in one point of view, service. He sends us rain from heaven and fruitful seasons. The greatest inventions are simply ways of utilising God's service. Every power in nature is a power of God, so that in steam, electricity, and the like, we are in different ways taking advantage of God's goodness as a servant.

2. In all nature God is a servant, and finds joy in the service. But in redemption it is otherwise. This is the highest service God has rendered man, and it has the element of *sacrifice* in it.

3. Thus the death of Christ is an example of service and sacrifice; of the highest form of service, service which demands what it is hard to give. But there is more in it than that. There is substitution. The reference is incidental, as it were; so it is most valuable. His death was the climax and consummation of a life of ministering; but it was a death in the sinner's *room*, without which the sinner could not have been saved.

II.

JESUS THE MINISTER OF MEN.

By the Rev. A. Scott.

I. *The Negative Side*—"the Son of Man came not to be ministered unto." This clears the ground. You do not know what your son wants to be; then find out what he does not want to be. The Son of Man is not a self-seeker. That is the meaning of the manger in little Bethlehem, the want of a place to lay His head, the departure into a mountain alone when they would make Him a king.

II. *The Positive and General Side*—"but to minister." This is the character of His life—the Son of Man ministers to the sons of men. He restores health, brings back the dead, speaks and there is a great calm. Then after a hard day's ministering He rises a great while before day to pray—to pray for strength to minister more. And it was all of His own free choice. He *came* to minister, and He ministers still.

III. *The Positive and Precise Side*—"and to give His life a ransom for many." The first two clauses point to His life, this points to His death. And it rises to a climax—this is His greatest deed. He gave His life for many. So He places a great value on His life. His single life is an equivalent for many lives.

I am in the circle of the many. Like Paul I say, "He loved *me*, and gave Himself for *me*."

THOUGHTS AND ILLUSTRATIONS.

HERE we have Christ's own plain statement of what He thought the purpose of His life. How crowded with instruction in the deepest truths it is! The name by which He calls Himself; the pre-existence and voluntary entrance into human conditions implied in that significant "came"; the broad distinction between the merciful ministering of His life and the mysterious ransom of His death; the language which can only mean that that death is the price paid for our liberty, and purchases us for His own; the emphasis of that "instead of," which only receives its full meaning when His death is heartily accepted as substitutionary; the wide sweep of the purpose of it as "instead of many," which contrasts the one offering with the great multitude which no man can number, who are actually redeemed to God thereby; and does not hinder that the "many" should, in so far as the purpose and scope of His death are concerned, be the "all." These are the truths which shine like a great constellation of closely packed stars in these great words. Let us not forget the purpose for which they were spoken, namely, to insist that that holy life and death of uttermost self-sacrifice is the pattern for all His followers. If we trust in His death, we are to imitate His sacrifice. The cross was His throne. What else should his servants be?—A. M'LAREN.

I HAVE seen a picture which, by the genius of the artist, told at least one chapter of the story of a poor man who was confined for years in a cold, dark dungeon. There was but one little opening in the wall, and through that a sunbeam came for but a few minutes every day, making a white patch of light on the opposite side of the cell. Often and often the lonely man gazed on that little spot which was thus daily illuminated, and at length a purpose to make something on it grew within his soul. Groping on the ground, which was his only floor, he found a nail and a stone, and with these for chisel and mallet he set to work on that bright little patch for the brief time of every day that it was kissed by the sunlight, until at length he brought out upon it in sculptured relief a rude representation of Christ upon the cross. Let us imitate that prisoner. Our sphere may be circumscribed, our life chamber may be dark; our surroundings may be dreary; yet if we be truly set on following Christ, we shall discover some tiny chink through which the sunshine of His guiding providence shall come; and on the spot where its directing light shall fall, let us, with such means as we find at our hand, hew out, not in cold stone, but in living love, the likeness of the sacrifice of Christ. Thus shall we attain the loftiest greatness!

"For He before whose sceptre
The nations rise or fall,
Who gives no least commandment
But come to pass it shall,
Said that he who would be greatest
Should be servant unto all.

"And in conflict with the evil
Which His bright creation mars,
Laid He not aside the sceptre
Which can reach to all the stars?
Of the service which He rendered
See on His hands the scars."

W. M. TAYLOR.

THE other day I sat in St. Paul's, and by my left was Nelson's monument. Why was that monument erected? Nelson told his men that England expected every man to do his duty, and he did what he felt was his duty. And because he served his country, his country honours his memory. I have in my heart a throne, and on that throne—Christ. Why? Because He came to minister, and has ministered to me.—A. SCOTT.

THERE hangs a picture on the walls of the Academy this year which has been described as one of the most beautiful of the whole collection, and it is only a bit of blue sea, entitled "England's Realm." A companion picture to that might have been painted, entitled "England's Power." In that picture I should have shown the interior of a humble cottage. In the centre of it a rude table, and on that table, lying open, the Word of Life—"England's Power." The good seed which the Son of Man has sown in "the field of the world," which He has sown in our hearts, which has brought forth fruit unto holiness.—A. SCOTT.

THE opposite of this principle is the principle of *scramble*—every one for himself, and for himself alone. It has been tried in every country and in every coterie under heaven, and everywhere with lamentable results. All tyrannies have sprung from it. All wars have been begotten by it. All poverty is its child. How different would human society everywhere have been if every man, instead of catering monopolisingly for himself, had acted on the principle of ministry!—JAMES MORISON.

NOT to be served, O Lord, but to serve man
All that I can,
And as I minister unto his need,
Serve Thee indeed;
So runs the law of love that hath been given
To make earth heaven.

What, if the task appointed me be mean?
Wert Thou not seen
To gird Thee with the towel, as was meet,
To wash the feet
Of Thy disciples, whom Thou wouldst befriend
Unto the end?

For meanest work becomes the noblest part,
When a great heart,
Pitiful, stoops to comfort our distress,
Or to impress
A sealing kiss on penitence fresh clad
In raiment sad.

And if the wanderer's feet be soiled and sore,
So much the more
He needs a tender hand to cleanse and heal,
And make him feel
There is no task that love will shrink to do
Life to renew.

WALTER C. SMITH.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names

of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of

Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in *THE EXPOSITORY TIMES*; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

HISTORY OF THE CHRISTIAN CHURCH. BY PHILIP SCHAFF, D.D., LL.D. THE SWISS REFORMATION. (*T. & T. Clark*. 2 vols. 8vo, pp. xx, 890. 21s.) In every department of study the great book is the easy book; and in the department of Church History, Dr. Schaff has written the greatest and easiest book we have. It may not be the book for you if you are in much haste preparing for your "pass," for this book takes time. But if you would pass the highest examination of all,—your own God-enlightened conscience,—this is the book to spend your time upon. It is not completed yet. The volumes before us take the number up to twelve, and yet it is not complete. But the end is in sight; and we shall all pray that Dr. Schaff may be spared to bring his greatest task to completion.

These two volumes deal with the Swiss Reformation. Like every other two, they are complete in themselves, beginning and ending this one great epoch in the history of the Church. It is mainly a history of three great names—Zwingli, Calvin, and Beza. And the greatest of these is Calvin. It need not be said that Dr. Schaff has never been taught to speak lightly of the name of Calvin. "Calvin," said Bishop Andrewes, "was an illustrious person, and never to be mentioned without a preface of the highest honour." Dr. Schaff holds gladly by that unbiassed judgment. In his appreciation he has little difficulty in clearing

away some of the most foolish and most frequent charges brought against the reformer. It is, for example, quite a crime in Calvin, as the present generation holds, that in his many writings he makes no allusion to the beauty of the world that surrounded him—the lonely shores of Lake Lemman, the murmur of the Rhone, the snowy grandeur of the monarch of the mountains in Chamounix. But the same charge has been made against St. Paul. And here it is enough to say that it was not the fashion of that day—it is little more than a fashion now with many of us—to make such allusions in writing. There are no such references in the writings of any of the other reformers, and yet it is never charged against some of them that they were insensible to the beauty and the joy of nature and humanity. But it is right to add that Dr. Schaff is no panegyrist of Calvin. He judges independently, though sympathetically, and he does not find it necessary to approve of all his doctrines, or even of all his deeds.

THE HIBBERT LECTURES, 1892. BY C. G. MONTEFIORE. (*Williams & Norgate*. 8vo, pp. xxiv, 576. 10s. 6d.) Reference has already been made in *THE EXPOSITORY TIMES* to these lectures. And now that they are in our hands, the surprise is not less than was anticipated, the actual worth is greater. The title which Mr.

Montefiore has given them is, "Lectures on the Origin and Growth of Religion as illustrated by the Religion of the Ancient Hebrews." But they may as correctly be described as a history of the religious life of the Israelites from the point of view of the most advanced modern criticism. Yes, the most advanced. Mr. Montefiore is a Jew, and yet there is not a Gentile of them who has less regard for the "memory of Moses." In an Appendix he gives reasons for abandoning the Mosaic authorship even of the Decalogue, or any nucleus of it. And in the Preface to his work he plainly and fearlessly gives us to see that if there are advanced critics of the Old Testament, he is more. Thus the worth of the volume lies in this, that it gives us a frank and perfectly intelligible sketch of the history of the religious life of Israel as modern criticism finds it. Nowhere else is it so accessible, so clear, or so fearless. Mr. Montefiore is fully persuaded in his own mind, and he lets no consideration interfere with his purpose.

Suppose, then,—though it is a somewhat large supposition—that Mr. Montefiore's faith to-day is to be ours to-morrow, what does it come to? There is just one point we need concern ourselves with. Does Mr. Montefiore still find God in the Old Testament? He has no place there for Moses any more—has he none for Jehovah, Moses' God? Most assuredly God is still there. Never was it more convincingly shown that God is in the Old Testament as He is in no other book whatever, and that He cannot be driven out of it.

"He glows above
With scarce an intervention, presses close
And palpitatingly, His soul o'er ours!
We feel Him, nor by painful reason know!
The everlasting minute of creation
Is felt there; now it is, as it was then;
All changes at His instantaneous will,
Not by the operation of a law
Whose Maker is elsewhere at other work:
His hand is still engaged upon His world—
Man's praise can forward it, man's prayer suspend,
For is not God all-mighty?"

THE EXPOSITOR'S BIBLE. THE PSALMS. BY A. MACLAREN, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 387. 7s. 6d.) Dr. Maclaren was as good a choice as could have been made for this part of the work which the *Expositor's Bible* is seeking to do, and he has

done the work successfully. The only difficulty lies in the extent of the ground to be covered. This volume runs only to the 38th Psalm, but even so, it cries out for more room. Dr. Maclaren is at his very best when his scope is very full and free. There is a new translation of every psalm, quite independent of all other translations, and often very felicitous. But one is surprised on finding the familiar verbs in the second verse of the 23rd Psalm reversed—

"In pastures of fresh grass He leads me;
By waters of rest He makes me lie."

And it is not a mere slip of the pen, for Dr. Maclaren's exposition follows it. He will have to vindicate the rendering, however; for the lexicographers and the translators are all against him. And though it seems most natural that the flock should be led to the green pastures, and then made to lie down there, yet the other order has a beauty of its own, which has been very charmingly brought out in a little volume by the Rev. Mark Guy Pearse. And the spiritual application is as true as it is appropriate—first rest in Christ, and then work for Him. Nevertheless this is but a trifle. And where there is so much exposition that is not only true, but most sympathetic in thought and most felicitous in expression, one feels that an apology is demanded for mentioning it.

UNIVERSITY AND CATHEDRAL SERMONS. BY J. R. ILLINGWORTH, M.A. (*Macmillan*. Crown 8vo, pp. 223. 5s.) Surely there never was a time when scholarship concerned itself so intimately with daily life and conduct. Hitherto learning has borne the blame of isolation. But now the accomplished scholar is often the most successful man of affairs, or at least finds his deepest interest in bringing his scholarship to bear upon the thoughts and deeds of the men around him. Thus we have come to find no surprise in the fact that Mr. Illingworth's University sermons are as practical as those preached in St. Paul's Cathedral. If the scholar is the heir of the ages of cloistered thinking, he is now the debtor to society; and its hopes and anxieties are his own. We are all the gainers thereby. The scholar himself gains immensely, and we gain greatly also, and ever the more as we listen with more patience and respect.

CHARACTERS AND CHARACTERISTICS OF WILLIAM LAW. BY ALEXANDER WHYTE, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xlvii, 328. 9s.) What is Dr. Whyte's purpose in issuing this volume? To make us *know* William Law? You never can make us know any author by selections, far less any man. And it is impossible to read the most appreciative lecture with which these selections are introduced without learning that Dr. Whyte would have us know the man as well as the author. What is his purpose then? Simply to tell us that he has found a great treasure, and encourage us to come and possess it for ourselves. Not to make us *know* William Law, but to give us a taste of his quality, that we may take the only possible means of knowing him for ourselves—go to his works and read him thoroughly. So there is a list of these works given. And that we may not be disheartened by the number of them, some leading is provided. Very plainly are we told which to begin with and where we may leave off, if we must leave off before the end. It is the "Way into Law," and very enticing is the prospect made to appear.

LOYALTY TO CHRIST. BY JOHN PULSFORD. (*Simpkin*. Vol. ii., 8vo, pp. 446. 7s. 6d.) The first volume of these studies in the Gospels had a good reception, and this second is not inferior. One more is promised to complete the series. And in three volumes the series may be made complete, for they do not attempt to cover the whole gospel record, but only the sayings of Christ. Now it is time that we had another exposition of the words of the Lord, and it is right that when we have it we should find it as free from the dogmatics of theological system as this is. With all Stier's ability and devotion, one must learn his theology first, and believe it, before one can profit by his exegesis—a manifest reversal of the true method. There is no such necessity here. Whether the exegesis is commendable or not, it is an unfettered exegesis—to that extent it *is* commendable always. How much nearer it brings us to the words and the ways of the Lord as the evangelists have recorded them for us! And here again the most supernatural is in full accord with the natural. Not disorder; but not order fixed into the iron mould of system. Woe unto you, scribes and Pharisees, for ye make void the words of the Master by your theological handcuffs. There is no agreeing with

any man out and out in his exposition of the words of Christ, for no man can cover what touches the separate individuality of every man. But it will be strange indeed if we do not all find these studies both a stimulus and a comfort.

THE EPISTLE TO THE PHILIPPIANS. BY ROBERT RAINY, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 368. 7s. 6d.) In a Prefatory Note, Principal Rainy tells us that his first thought was to mass together the apostle's references to the practical problems of life, but abandoned it for the ordinary method of detailed exposition. Probably it is the mere hankering after what might have been that makes one wish his first thought had been carried out. But is there not a serious risk in all these extended expositions of the books of Scripture that we lose sight of the author's predominant purpose in the attention that is bestowed on details? And even when the details are resolutely kept in their subordinate place, as with rare skill and resolution they are kept here, is there not still the danger that the mere extent of the surface should blur its essential character? A brief survey of the apostle's method of dealing with the practical problems of life under the new light of Christianity, such as Principal Rainy could have given us, would have been welcome indeed. But we make no complaint over what he has given. He was fitted for this; and he has not mocked us in the exercise of his special aptitude. He at least never loses sight of the great ideal in the practical detail; he never forgets how he has got that ideal, never loses faith in the destiny it is to attain, never fails in the present persistent application of it. Where else has "the knowledge of Christ," that magnificent generality of the Epistle to the Philippians, as Dr. Rainy calls it once, been more magnificently expounded for us?

THE SUPERHUMAN ORIGIN OF THE BIBLE. BY HENRY ROGERS. (*Hodder & Stoughton*. Crown 8vo, pp. lxxii, 359. 5s.) The feature of this new edition of Henry Rogers's Congregational Lecture is the Memoir of the author by Dr. R. W. Dale. It is a feature which abundantly justifies the reproduction of the book, if it needed justification.

DISCUSSIONS ON THE APOCALYPSE. BY WILLIAM MILLIGAN, D.D. (Crown 8vo, pp.

290. 5s.) First Dr. Milligan issued his *Baird Lectures on the Apocalypse with the usual Appendix of Notes*. Then he found that the two did not go well together, the Lectures being intended for those who were willing to take the lecturer's word for whatever he stated, the Notes being meant to justify his statements to those who did not; or, as the phrase goes, the one being meant for a popular audience, the other for scholars. So he separated them, published the Lectures alone a few months ago, and now gives us the Notes by themselves also. But he gives us much more. For besides the revision of the whole up to date, and the enlargement of the essay on "The Unity of the Apocalypse," we have two Discussions that are altogether new, "The Relation of the Apocalypse to the general Apocalyptic Literature of the First Century," and "The Inter-relation of the Seven Epistles to the Churches." One might almost grudge the necessity imposed upon one of writing largely on the unity of the Apocalypse; perhaps Dr. Milligan grudged it; and yet it is certainly not the least interesting part of the new matter, and Dr. Milligan deserves our thanks for his courageous and patient handling of it.

RESCUERS AND RESCUED. BY THE REV. JAMES WELLS, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 247. 3s. 6d.) No one will wonder that this book has reached its third thousand, for no one can read it without emotion. Here it rouses one to strong indignation, there to intense pity. And sometimes the pity and the anger are found together, and set against one and the same person. But not always. There is one ever-returning curse which calls for indignation only, and there are the multitudinous victims of that curse whose guiltless misery touches the tenderest chords of compassion.

THE GOSPEL OF THE KINGDOM OF HEAVEN. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. xxxvi, 368. 3s. 6d.) That is Maurice's title for the Gospel according to St. Luke. We now give it to the whole sum of the gospel of Jesus Christ, and find it at once the most fascinating and the most perplexing of all problems in doctrine. What is the kingdom of heaven? Or, where is it? What does it cover, what exclude? Maurice went before our present patient and fascinated inquiry into the subject; but he anti-

cipated much of our surprised discovery. For here he held well by the historical method, and the written Word.

MEMORANDA SACRA. BY J. RENDEL HARRIS. (*Hodder & Stoughton*. Crown 8vo, pp. 187. 3s. 6d.) To many it will be a great surprise to receive this exquisite book of devotion from one who has been publicly known as a great scholar and critic. Two gifts, both of the very highest, are marvellously united in Professor Rendel Harris, and here we have the ripe fruits of one, in most delicious flavour and most wholesome nourishment. It is not possible to review such a book as this. Words about it do not tell us what it is. Nor will a selection of words from it half convey its incommunicable fragrance.

QUESTIONS ON THE HOLY SCRIPTURES. BY ALEXANDER A. CUTHBERT. (*Maclehose*. 8vo, pp. 219. 5s. net.) Mr. Cuthbert has taught a Bible-class in Glasgow for thirty years, and it has been his practice, at the beginning of each session in October, to issue a series of printed questions, and at the close of the session in May to give out printed answers to them for comparison with the answers written by the class. This volume contains a selection of these questions and answers. They are entirely biblical, so that the answers scarcely demand anything beyond the quotation of the right passages of Scripture. And their value depends on the nature and insight of the questions themselves. At the poorest, they make the students search the Scriptures. But very often they suggest happy interpretation and searching application.

THE HOPE OF THE GOSPEL. BY GEORGE MACDONALD. (*Ward*. Crown 8vo, pp. 240. 6s.) We hold that George Macdonald is a better expositor than preacher, and a better preacher than novelist. Does this mean that we hold by his expositions always? By no means. Very rarely do we agree with them in all their length and breadth. But they are never without keen and fertile suggestions at their worst; and when they are at their best, they bring their passage into the clearest light of conviction and of truth. This volume contains twelve expositions. They are thoroughly worthy of our most careful attention.

HANDBOOKS FOR BIBLE CLASSES AND PRIVATE STUDENTS. CHURCH AND STATE. By A. TAYLOR INNES. (*T. & T. Clark*. Crown 8vo, second edition, pp. 275. 3s.) Mr. Taylor Innes's historical handbook to the great subject of the relation between the State and the Church is now recognised as our best accessible authority. It was a task of most unusual difficulty he undertook, and he has succeeded beyond all expectation. For the book is as easy to read as it is trustworthy to follow.

THE STORY OF THE BOOK FUND, 1891-92. Two years' story in one: for the record of 1891 could not be written at the time. And now it comes as an "In Memoriam" within the bands of sorrow. Nevertheless, Mrs. Spurgeon resolves that "the Book Fund Report is to be 'the Lord's song' from my heart and lips." "God helping me," she says, "I will

'Sing, if I can, as I go,
For my song may cheer some one behind me,
Whose courage is sinking low.
And . . . well, if my lip does quiver,
God will love me the better so.'"

PAMPHLETS. We should like to direct special attention this month to two: (1) *Thoughts on the Principles of Textual Criticism*, by the Rev. J. G. Heisch, M.A. (Hunt, 4d.); and (2) *Hades—Comprehension*, by the Rev. A. D. Pringle, M.A. (Gloucester: Davies & Son, 1d.)

AMONG RECENT SERMONS.

III.

Sermons! What a comprehensive word it is! Pursuing, and this month completing, our summary of recent literature in sermons, we fall first upon two volumes which surely stand at the extreme ends of the long line of separation. The one is Professor Cunningham's *Path Towards Knowledge* (Methuen, 1891), the other, Canon Bell's *The Name Above every Name* (Arnold, 1892, 5s.). In Professor Cunningham's book extremely complex and difficult questions of social and political life are discussed as "a priest of this Church" feels bound to discuss them. In Canon Bell's, the apostolic determination is not for one moment laid aside: "I determined not to know anything among

you save Jesus Christ and Him crucified," and every word is spoken in the belief that "the same truths which were the strength of Evangelical Churches in times past, and had a singular fascination for some of the best and greatest men that ever lived, making them strong to do and mighty to suffer for Christ's sake and the gospel's, are the strength of Evangelical Churches to-day."

And yet, if those two books stand at the extreme ends of a long line of separation, sermons must have extension in more directions than one. For Dr. Momerie's Foundling Sermons, of which two volumes lie before us, *Church and Creed*, and *Inspiration* (Blackwood, 1890, 4s. 6d. and 5s.), are as far removed from Professor Cunningham's as from Canon Bell's, and as far from Canon Bell's as from Professor Cunningham's. In short, from the standpoint of either of these, Dr. Momerie is off the line altogether. As nineteenth century reading, however, Dr. Momerie beats them both. He is more immediate in his effects, and he is what he intends to be. Nor has he the least objection to your saying that he is more transient. He has an audience before him,—an impatient audience,—and he will speak to them to-day, not greatly caring what the morrow may bring forth.

"I wish particularly to offer to all the boys at Fettes College, particularly to those who have been here any time, my grateful acknowledgments of their loyalty, affection, and generous appreciation of me. I wish, as a dying man, to record that loving-kindness and mercy have followed me all the days of my life; that firm faith in God is the sole firm stay in mortal life; that all other ideas but Christ are illusory; and that duty is the one and sole thing worth living for."

That was the last message of Dr. A. W. Potts, the first headmaster of Fettes College. The words are, as it were, the brief summary of all the messages he gave his boys, some forty of which are found in this memorial volume of sermons—*School Sermons* (Blackwood, 1891, 7s. 6d.). They are also the brief epitome of the life he lived among them, as the excellent short memoir here prefixed makes clear. The sermons are not common, they are far removed from the commonplace. There is an elevation, a distinction about them; you are puzzled to find where it lies, in the thought or the

expression, till you find it is in the man who stands behind both of these.

Without date or price or printer's imprint, without preface or introduction, Messrs. Griffith & Farran have issued a volume of sermons by the Rector of Trinity Church, New York. The volume takes its title from the subject of its opening sermon, *Christ at the Door of the Heart*. Morgan Dix is not unknown on this side, and it may be that the things that are wanting to this volume were most of them superfluous. There are seven-and-twenty sermons, vigorous, fundamental: not theological greatly, dealing much more with life and its decisions.

Dr. Morris Whiton is another American preacher who has made a name among us. But the associations that gather round his name are different. Dr. Whiton is no more a theologian than Dr. Dix, but he has not a little to do with theology. He has more to do with it in his volumes probably than in his regular preaching. For it has always seemed to us that he was unaware of his real strength, which lies in such work as you have in this volume under the title, "Balaam: the Moral Cross-Eye," and that he selected for his printed volumes mainly such discourses as discussed hard and old problems in theology. The title of this volume is *The Law of Liberty* (Clarke, 1888, 3s. 6d.).

And yet another—unless Dr. Pierson is already naturalised among us. This volume, *The Heart of the Gospel* (Passmore & Alabaster, 2s. 6d.), is made up of sermons which, in any case, were preached in this country. They are Dr. Pierson at his best, and Dr. Pierson's best is very good—thoroughly fresh, thoroughly telling, thoroughly evangelical.

Last of all, let us notice two recent issues of the Contemporary Pulpit Library—Sermons by Canon Scott Holland, and Sermons by the late C. H. Spurgeon (Sonnenschein, 1892, 2s. 6d. each). They are, of course, excellent, each with the excellence that is his own.

LITERARY NOTES.

DR. WHYTE of Free St. George's, Edinburgh, has at last determined upon the publication of his *Bunyan Characters*. For the past two years they have drawn immense audiences to his Sunday evening meetings, and at least two of the religious papers have given a full report of them every week. In the spring the first series will appear, and Messrs. Oliphant, Anderson, & Ferrier, the publishers, promise the volume at the very popular price of half a crown. Dr. Whyte will revise them thoroughly before they are issued.

In the *Classical Review* for February, Mr. A. C. Headlam writes forcibly against Harnach's view, that the practice of using bread and water instead of bread and wine in the celebration of the Eucharist was customary and orthodox in the early Church, and had the support of Justin Martyr.

The Independent for February 9 contains a full and painstaking review of Schultz's *Old Testament Theology*, by the Rev. P. T. Forsyth. Mr. Forsyth has taken the trouble to compare the translation with the original throughout, and suggests one or two small improvements. Then he says: "One or two points we have referred to above, and others we ignore, because we wish to say that, on the whole, Professor Paterson has made his translation a piece of literature; that he has tried, and mainly succeeded, in doing for his author what Wallace did for the logic of Hegel; that he has broken up and reconstructed sentences into true English more lucid than Schultz himself; and that Messrs. Clark have never given us anything to come within measurable distance of such translation as this."

Specimen pages have just reached us of the *Cambridge Companion to the Bible*. The type is very small of course, and in the space of about four hundred octavo pages there will be contained an immense amount of matter. The writers are, for the most part, the first authorities in the several departments, and the book will be heartily welcomed when it appears.

Short Expository Papers.

Thou—Me—Them.

"Thou . . . lovedst them, even as Thou lovedst me . . . that the love wherewith Thou lovedest me may be in them."—JOHN xvii. 23-26 (R. V.).

Few more glorious things can be spoken of the disciples of Christ than that God loves them as He loves Jesus their Lord. Such is the truth these words teach. Is it not too good to be true, too daring an assertion? Do not Christ's people often fail to realise it? That God loves them they can and do believe. But they may feel it as if they could never lay claim to enjoy the same love of God as Jesus Christ enjoyed, as if they would never dare to hope for such a love, even in the life everlasting. Yet it is the truth; and many things in these verses go to confirm it.

1. Christ Himself assumes it to be the case without needing to assert it, as if it were doubtful. He speaks of it only indirectly to His disciples. It is in His prayer to God that He refers to it, and takes it for granted, as a thing well known to His Father and Himself. Now He is the Faithful and True Witness, who came from God, sent by Him to reveal to us all God's heart toward us. He knew the Father. He alone could make the Father known to men. All He said was truth. He was Himself the Truth. He never deceived His disciples, or exaggerated or underrated their privileges or blessedness as His followers. We may say of His words about this wonderful love of God what He said of the many mansions in the Father's house, "If it were not so, I would have told you." If God does not love Christ's disciples as He loves Christ, Christ would have told us so. He would not have said or implied that He does. Add to this the time and the form in which the truth is implied. The circumstances were most solemn. The words may be regarded as dying words, and such words are universally counted as sacredly true. Christ's words were ever true; yet, one may venture to say, His dying words would be peculiarly true, and have a weight and power about them that His other words had not. Speaking reverently of Him, it may be said that He stakes His own eternity on the truth of the words, "Thou hast loved them as Thou hast loved me . . . that the love wherewith Thou hast loved me may be in them."

2. The truth of these words rests also on the union between Christ and His disciples. To this union He refers more than once as subsisting between them and Him, and so between them and God, with whom He is one. In this union we have the reason, so far as a reason can be given, for God's loving Christ's people as He loves Christ Himself. God's love to them is just the extension, the expansion, the overflow of God's love to Him. His love to Christ personal passes on and over to Christ mystical. The love to the Head of the Body embraces all the members of the Body. God cannot, loving the Head, fail to love all the members of the Body. Christ in His people draws down all the love of God for Christ to His people, not a love that differs in kind or degree, but a love that is the very same for the members as for the Head.

3. All God's gifts to Christ, here summed up as "glory," had for their object the revelation of this truth to the world. The glory given to Him by the Father is given by Him to His disciples, as is intended, not only to perfect their union among themselves in their union with Him and with the Father through Him; not only to let the world know that the Father sent the Son, but to make the world know also that the Father loves disciples as He loves the Son. This last is a matter of fact to be known and believed and experienced by those that are time after time called out of the world to follow Christ, just as much as the fact that God has sent Christ. If we believe and know that God has given Christ glory, and that Christ has given His people that glory, or even that God has sent Christ into the world, we may as surely believe and know that God loves Christ's people with the love wherewith He loves Christ, and that the same divine love is in them as in Him.

4. This truth rests also on Christ's declaration of God's name to the men given Him out of the world: "I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved me may be in them." The object He had in view in coming into the world to reveal the Father, and to make known the name of God which expresses His nature and His will for our salvation, was that this truth about God's love might not only be known and believed, but become

an actual experience. His manifestation of God was meant to secure, and it did secure, the indwelling in His disciples of God's own love for Him.

If further substantiation of the truth were needed, it would be found in this, that in sending Christ into the world God actually gave Him up for His people. He loved them so much, He loved them so like His Son, that He did not spare Him for them, but delivered Him up for their sakes and in their place. Were they not, are they not, as dear to Him as His Son whom He gave to be their Substitute and their Ransom?

ALEXANDER WARRACK.

Leswalt.

John vi. 37.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

THIS has long been regarded as a difficult passage. One would like to know how the ripest scholarship, free from both Arminian and Calvinistic prejudice, if that might be, would expound it. If my attempt be regarded as difficult or wrong, it may cause some one else to grapple more successfully with the difficulty.

In the first part of the verse there is—I think no one will question—an allusion to the 8th verse of the second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." There is some confirmation of this idea in the fact that our Lord's words in the Greek are in the neuter gender (*πάν ὃ δίδωσίν μοι ὁ πατήρ*), "All that which the Father giveth me." It is easy to understand these words now that the middle wall of partition between us Gentiles and the Jews is broken down, and all nations are chosen or called to the privileges of the kingdom of God. This being so, in the words, "shall come to me," our Lord may be regarded as repeating the prediction of the second Psalm, already quoted, and giving it the emphasis of His authority. The Father's gift of the nations to His Son, then, we may consider as accomplished, and their coming to Him as that which He is expecting (Heb. x. 13), which alone can "satisfy" Him (Isa. liii. 11), and which shall certainly come to pass.

The latter part of the verse, namely, "And him that cometh to me I will in no wise cast out,"

refers to a very different transaction. The first half of the verse makes known to us the covenant that exists between the Father and the Son, and that the reign of sin and Satan shall yet give place to the blessed reign of God's anointed One. The second half refers to the covenant Jesus is ready to enter into with every penitent sinner individually, namely, to take him into His kingdom, number him with the redeemed, and with the glorified if he be faithful unto death. The first half points out what has been done for us without consulting us; the second, what can never take place without our consent, nor without our coming to Jesus in prayer, confession, and the faith that relies upon Him as the only but Almighty Saviour. The first statement was necessary to check the presumption and exclusiveness of the Jews who cherished the unworthy thought that salvation was for the seed of Abraham alone. The second statement is necessary to save from despair those who feel their unworthiness, and see the awful doom their sins merit. Both statements stand out decidedly against the errors implied in antinomianism. E. ALTY.

Silverdale, Staffs.

Christ and Nicodemus.

"The wind bloweth where it listeth," etc.—JOHN iii. 8.

THE difficulties which beset this passage are not removed, but indeed increased by translating *πνεῦμα spirit* instead of "wind." As Meyer reminds us, the Holy Spirit never "blows" in Scripture, and the idea is grotesque. There can be no comparison set up between things so identical in character as the Spirit and the spiritual man; but if a comparison is insisted on, it is one that illustrates the more simple by an appeal to the nature of the more abstruse, a method not likely to be followed by so clear a thinker as Christ. Besides, it would force us to take for granted that Nicodemus understood the nature of the Holy Spirit well enough to understand from it the characteristics of the spiritual man.

Now the drift of the whole conversation is intended to show Nicodemus that he is peculiarly defective in his apprehension of spiritual things. Even the "earthly" or experimental side of the divine life in man was incomprehensible to him, and to the heavenly or more innerly side he was

totally obtuse. (See ver. 12.) Expositors are, therefore, altogether on the wrong tack in supposing that Christ is explaining to Nicodemus the mysteries of the method by which a man is born again. This would only have placed a stumbling-block in the way of this ignorant inquirer; and been rather too much aside from the Rabbi's purpose in visiting the speaker. The writer of the January paper has done well in pointing out what few have seen—that the last member of the comparison is not *the manner* of the new birth, but the spiritual man Himself. This idea followed up will give the key to the entire conversation. But the first member of the parallel must emphatically be, not the Spirit of whom Nicodemus, as a Jewish legalist and merely natural man, is profoundly ignorant, but the “wind” of which he knew enough to afford him some real vision of the essential characteristics of the spiritual man, as *he appears to the natural man, and is judged by him*.

Here we come within sight of the motive of Christ's remarks to Nicodemus—a thing which the expositors have strangely missed. Our Lord was compelled to put Himself on the defensive against the ignorant critical spirit of this midnight visitor; and as a result we have a passage which, if really known to St. Paul, may well have given birth to this remark, “He that is spiritual judgeth all things, yet He Himself is judged of no man.” Let us see if we can grasp the situation. Nicodemus came to Christ expecting that a brief conversation would fully initiate him into all the mysteries of the kingdom of God, and that he would be able to retire with a complete understanding of the spirit or method of this new teacher by whom the world was being stirred. His own conceptions of the kingdom were so purely political and earthly that he had no difficulty in making his ideas patent to the smallest capacity, and he expected that Christ could do the same.

Christ's answer to his inquiries may be stated thus:—“Nicodemus, the difference between us personally is too great for you to listen sympathetically to what I have to say about the kingdom. I live in a wholly different world from you, you cannot understand me. Your kingdom is one thing; mine is something totally different. Except your mind undergoes a complete transformation, you will never be able to realise the actuality of the kingdom I am come to introduce. As you are to-night, you are unfit even to apprehend

things which I have *known* and *seen*, matters of open experience. You simply would not believe me. That kingdom of God which to me is a beautiful reality, you would treat as a poet's dream, a mystic's rapture. It would be useless for me to talk to you of it. You would not value it, it would be contemptible in your eyes, and you would quit the house to-night more out of sympathy with me than when you entered. You cannot hear my words. The flesh is not in sympathy with the Spirit; you are not in touch with me, and until you are, I cannot initiate you into the heavenly things which I came to reveal. I am willing to speak to you on more surface things, where you will easily understand me, and where, in the natural order, your spiritual education should begin.”

Any one can see how, in such a situation, Christ could appropriately introduce a comparison between the wind and the spiritual man. The wind is a symbol of elevation, of freedom, of power, of subtlety, of what is impalpable yet substantial. Think you that Nicodemus, who sat for the first time in his life in the presence of a spiritual man, did not feel, even before the comparison was made, that this new teacher was too subtle, too ethereal, and too evasive to be grasped by his mechanical mind, and was almost ready to conclude that Christ's whole world was utterly chimerical and unreal? Is it not possible that Christ read what was in the Rabbi's mind, and caught it up to tell him that he could expect no other thing than to feel that he was trying to grasp the wind; while, indeed, the wind was a thing of subtlest life and mightiest power? Surely it was wiser and kindlier of the Master to show Nicodemus that he was certain to be disappointed in trying to understand the spiritual life in the brief conversation of an hour, and must quietly wait and meditate if he was ever to see the dawning light, than to throw before him stumbling doctrines about a subject utterly beyond the range of his ordinary sympathies. It is pleasing to think that Nicodemus became more sensitive to the spiritual, and saw so much truth and beauty in the Christ, as to render him efficient service and heartfelt sympathy in the day of need.

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Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE first article in *The Biblical World*, the new name of *The Old and New Testament Student*, has for its title: "What is Biblical Theology?" The writer is Professor George B. Stevens, D.D., of Yale, whose recent volume on *The Pauline Theology*, published in this country by Mr. Dickinson, was most favourably received wherever it came. What is Biblical theology? It is the question which many are asking here. What is it, and how does it differ from the old systematic theology which we know; and what right has it to a separate name at all?

Professor Stevens shows clearly enough that Biblical theology is different from systematic theology, and has a right to a different name. For now we have all come to acknowledge that in Holy Scripture there is a diversity in unity, and it is the distinction of Biblical theology that it recognises that diversity. We have come to see that the theology of St. Paul may be distinguished from the theology of St. John, though the one is neither inferior nor contradictory to the other. We even see that in St. Paul's theology itself, periods of time and stages of progress may be recognised, and that the study of these separate periods is far more profitable than we expected, and less dangerous than we dreaded.

The "Biblical" theologian insists that this is the only true method of theological study. He

does not deny the place of systematic theology, but he holds that its place is later. He does not deny that there is a unity in the midst of the diversity, but he maintains that you cannot discover or systematise that unity, till first you have a clear apprehension of the diversity. The Biblical theologian supplies the systematic theologian with his materials. And the great benefit to the systematic theologian from the new method is that he no longer rests his system upon the citation of "proof-texts," gathered indiscriminately from every corner of the Word, and, perhaps, separated from their original intent, but now forms a just estimate of each Biblical writer's standpoint, purpose, and mode of thought, and uses his materials accordingly.

Thus Professor Stevens shows that there is a place for Biblical theology, and that it has the right to a name. But it becomes easily apparent that it has no right to the special name which has unfortunately been given to it. "Biblical theology—do you mean, then, that systematic theology is *not* Biblical?" So the old-fashioned theologian inevitably demands, and your unfortunate title compels him to conquer a needless suspicion before he can profit by an admirable distinction. No; it is not that the old theology was not Biblical, nor is it that the new is not systematic. Neither name is now quite appropriate. But it is not the first time, even in these matters, that an

unreal title has become inseparably attached to a real thing, and has ever after caused needless irritation and opposition.

In a short article in *The Expositor* for March, Professor W. M. Ramsay touches an old harmonic difficulty in the Gospels, the hour of our Lord's crucifixion. The difficulty, we may be reminded, is this: St. John says (xix. 14) that "it was about the sixth hour" when Pilate sat down in the judgment-seat to pronounce sentence; while St. Mark (xv. 25) says, "And it was the third hour; and they crucified Him." That is, St. Mark tells us plainly that Jesus was *crucified* at nine o'clock in the forenoon, while St. John seems to say that at twelve o'clock (noon) Pilate was only at the stage of pronouncing sentence upon Him.

It is one of the most obvious of all the "discrepancies," and it is a very long time since its discovery was first made. Thus there has been time for a plentiful crop of harmonic theories to spring up, and they have sprung up plentifully. They may be found in most admirable order in Andrews' *Life of Our Lord* (new edition: T. & T. Clark)—the book to which every one goes for all that it is necessary to know on subjects such as this. Mr. Andrews' judgment is for the most part as reliable as his information is accurate, but here he tentatively adopts a theory which Professor Ramsay cannot away with.

There are indeed just two possible ways of removing the discrepancy. Mr. Andrews doubtfully adopts the one, Professor Ramsay confidently holds by the other. Mr. Andrews' theory is that there were two methods of reckoning the hours, the one from sunrise (say six o'clock in the morning), the other from midnight. There is no doubt that St. John generally follows the method of counting from sunrise; but here it is possible that he counts from midnight. Then the sixth hour would be six o'clock in the morning; and if at that early hour Pilate sat down to pronounce judgment, the crucifixion would rightly take place

at the third hour (counting from sunrise this time), viz. at nine o'clock A.M., as St. Mark says it did.

So the two statements would be found in harmony. But the expedient has always seemed questionable, and in the judgment of Professor Ramsay it is altogether inadmissible. For, he says, there were *not* two methods of reckoning the hours. There were two days certainly, just as there are with us. There was the day as distinguished from the night, and there was the day of twenty-four hours as distinguished from the week or the month, and which he would always spell with a capital D for the sake of distinction. But though there were two days there were not two methods of dividing into hours. The civil Day as distinguished from the week was not divided into hours at all. And the ordinary day as distinguished from the night was divided into twelve hours, *always commencing at sunrise*. So the hours varied in length, of course. In midsummer they would be about seventy-five minutes long, at the equinoxes about sixty minutes, and in midwinter about forty-five minutes. But there were always twelve of them, and they always began at sunrise; and so the third hour would always be, roughly speaking, nine o'clock A.M., and the sixth hour, roughly speaking, twelve o'clock noon.

"Roughly speaking"—the whole matter lies in that. "Godet's remark, that the apostles had no watches, has been called flippant; but it touches the crucial point," says Professor Ramsay. "They divided their day into twelve parts, but the parts were of varying length, according to the season of the year; and it was impossible to be very precise in designating a particular hour, unless they took far more trouble about it than the Oriental mind even yet thinks necessary. Therefore 'the sixth hour' in common usage indicated in a vague way the time when the sun is near the zenith. Still more elastic, of course, was the expression, '*about* the sixth hour,' which, except where the circumstances of the speaker imply he had the opportunity for precise reckoning, cannot be interpreted more

accurately than somewhere between 11 A.M. and 1 P.M. In this rough, popular language, little attempt was made to reckon any other hour except the 'third' and the 'ninth' hour, which meant a time when the sun was fairly well up in the heavens. This may seem to us intolerably loose, but it serves very well in practice in a country where there are no trains to catch. To the Oriental mind, the question between the third hour and the sixth is not more important than the doubt between 12.5 and 12.10 P.M. is to us."

That is Professor Ramsay's theory, then. The readings are all right; and the method of reckoning time was the same for St. John as for St. Mark. But they both reckon their hours in a loose, easy way, and to an Oriental mind there is no discrepancy between them.

It may be so; one must be an Oriental to feel it. At present it is scarcely possible for us to feel perfectly satisfied that all is well with it. But our uneasiness does not prove it false. And there is one thing about it worthy of careful attention. Professor Ramsay is very decided that there were not two methods of reckoning the hours. And if that is so, then the number of possible theories is reduced, and that is a clear gain. He is quite positive about it. There is no evidence that any other reckoning but the reckoning from sunrise was in use. And he takes pains to examine at some length the only apparent example of it that seems to him to demand examination.

This is the well-known difficulty of the hour at which Polycarp suffered martyrdom. Professor Ramsay's conclusion is, that there was delay from various insignificant causes, so that the martyrdom really took place at 2 P.M.; that is to say, at the eighth hour, reckoning in the usual way.

A volume of Jewish sermons has just been published by Mr. David Nutt in the Strand. Its title is *The Ideal in Judaism* (crown 8vo, pp. 207, 5s.). The author is the Rev. Morris Joseph, and

he preached the sermons to a congregation of Jews in London in the course of the last three years.

The volume has many claims upon our attention. For, first of all, it is a rare thing in English literature. Certainly, volumes of sermons are sufficiently with us always. But a volume of sermons by a Jew visits our shores so rarely, that we give it a ready welcome from our mere Athenian love of some new thing.

It has a claim upon our attention, in the next place, because it is written in a living and nervous English style. It is delightful to read. There are parts certainly where the reader's enjoyment—if he is a *Christian* reader—is dashed with twitches of pain, where it is even utterly quenched in a reasonable resentment; but these are never due to obscurity of thought or infelicity of language.

Nay, where the author has a theme that is pleasing to us as it is to him, he touches us to the very finest issues. He touches us so when, for example, he speaks of the purity and love of the Jewish home: "Reverence for the home, the most fruitful of Jewish ideals, is the secret of half the virtues of our toiling class. It clothes the poor garret with unspeakable charm in the eyes of its indwellers, so that for them there is literally no place like home, and the public-house cannot compete with it for their favour. It imparts a sanctity to family life, turning the hearts of the parents to the children, and the hearts of the children to the parents, binding the members of the household to each other in an enduring bond of loyalty and love."

But there is a distinctly higher claim the book has upon us than either its novelty or its grace can give it. Though written in the interests of the Jewish religion, written in direct and purposed defence of Judaism against Christianity, and that, too, under the close pressure of a great crisis in their relation, the references to Christianity are

nevertheless remarkably free from misrepresentation. And that is particularly true of its references to our Lord. It neither ignores Jesus in its despair, nor vilifies Him in its desperation. The beauty of the human life, that knew not where to lay its head till it laid it on the tree, is felt and freely acknowledged. Here and there some glimpse is even caught of the sublime generosity that said to Jewish murderers: "Father, forgive them; for they know not what they do"—caught and courageously, however dimly, reflected.

This is the more remarkable, because the closeness of the pressure with which Christianity is bearing down upon Judaism to-day is keenly felt by Mr. Joseph. "I know," he says, "from cases that have come within my own personal experience that, now and then, Jews—or to be more accurate, Jewesses—of an impressionable age are caught by the glitter of the Church, and think, with a sigh, how beautiful it would be if the rites of the synagogue were not characterised by so severe a simplicity. They are attracted by the Christian Service, with its impressive ritual, its stirring and tuneful hymns; or they are captivated by the winning character of the hero of the Gospels, and they reflect with regret that their own form of worship is æsthetically less satisfying, and the history of their religion less instinct with personal charm. Occasionally regret manifests itself in action of a more pronounced kind, and the homely religion is abjured for the more romantic one."

And the sting of it is found in this, that it is Mr. Joseph and his friends that have given these Jewesses of impressionable age the new eyes with which they look upon "the Hero of the Gospels." For they have taught them to doubt if the law were ever given by Moses; and what are they to do but seek the grace and truth that came by Jesus Christ?

Mr. Joseph says it does not follow. Though the law was not given by Moses, it does not follow that you must betake yourself to the

religion of Jesus Christ. He admits the outward beauty of it; he freely allows the supreme attractiveness of "that central figure whose sufferings and charm of character move our neighbours to alternate sympathy and emulation." But he holds persistently to the belief that Judaism is Judaism still; that it has a truth and beauty of its own; that, above all things, it has a unique and undying mission in the world; and he will not allow that Jews or Jewesses, of any age, are to be forgiven if they abjure their homely religion for the more romantic one.

This, then, is the greatest of all the claims that Mr. Joseph's book makes upon us. Modern Judaism—modern Judaism as represented by an energetic and ever-widening circle of influential Jewish teachers—has lost its great lawgiver. It has given up its faith in the Divine origin of the Law, in all its parts and in all its precepts. It has even denied the inspiration of the prophets. And now we wonder what is left. If Judaism is Judaism still, what makes it so? Mr. Joseph answers that question. He answers it frankly, clearly, and without fear. And his answer claims our attention.

And, first of all, his answer is negative. Judaism must remain Judaism and not become Christianity, because it is not a religion of mystery, as Christianity is. And here we come at once upon one of the very few things in the book that pain and startle us. We may waive the point whether you can have *any* religion without mystery in it. For Mr. Joseph himself seems to admit you cannot. In one place he even seems to forget the supreme claim he has made for Judaism, and speaks of the veneration for life as "one of the holiest of God's mysteries." We may even waive the point which Mr. Joseph endeavours to make against modern Christianity, by saying that it has passed from its primitive simplicity through contact with pagan philosophy. But it is necessary to protest against the representation which Mr. Joseph gives of what Christianity is, what it demands of every one who

would seek to embrace it. "It is easy enough," he says, "to join in a melodious hymn, or to admire the nobility of the central figure in a religious story. But Christianity is far from being so simple an affair. It requires its adherents to accept every word of the Gospel narrative as absolutely true, as divinely inspired—nay, to subscribe to doctrines saturated with mysticism,—doctrines which are in almost perpetual conflict with reason, and which strain belief to breaking-point. Surely all of us who wish to preserve a character for sobriety of thought must hesitate long before complying with so exacting a demand."

But now let us pass swiftly on to notice that the first claim which Mr. Joseph makes for Judaism as an abiding religion with a mission that never ends, is this negative one, that it contains no mystery and no dogma. "Here we have the fundamental difference between Judaism and Christianity. Dogma is to the Church the very breath of life. It is the web and the woof of its system; to unravel a single thread is to endanger the whole fabric. Beyond the few simple postulates which are essential to allegiance to the religious idea, and to belief in Israel as its custodian, the Jew is not bound to believe anything."

That is what Judaism is not. What, then, is it? Mr. Joseph has just told us. It is "allegiance to the religious idea" and "belief in Israel as its custodian."

If this sounds somewhat vague and unintelligible, the fault is ours, not Mr. Joseph's. Mr. Joseph is always clear, precise, and perfectly intelligible. And the present difficulty arises from the fact that he has already explained what these things mean. One of the earliest sermons goes by the title, "Why am I a Jew?" and there we find these frank and luminous sentences: "Renan has characterised Judaism by calling it a minimum of religion. And so it is, seeing how few and how simple are the articles of belief which form its necessary constituents. God, duty, Israel's mission—these are

its chief ideas. Where is the Jew whose intelligence they stir into rebellion? There is no mystery here; no truth that needs a philosophy to expound it; no creed for which room has to be made in the mind by expelling reason from it; no lesson that a child could not grasp; no ideal that shall not suffice to lift human life to the highest pinnacle of nobility."

So these are the three "chief ideas" of Judaism,—the only ideas, as you afterwards discover, though one matter of unexpected practice is added to them,—these three: God, duty, Israel's mission. And each of these words has a definite meaning.

By "God" Mr. Joseph means the unity of God. The Christian is a trinitarian,—Mr. Joseph would say a tritheist. The Jew is a unitarian,—Mr. Joseph would prefer the expression a theist. The issue seems clear enough. And one can understand now the abhorrence of Mr. Joseph to mystery. For he knows that the Christian claims to be a theist, a monotheist if you will, a believer in the unity of God, as much as any Jew. But then there is the "mystery" of the trinity; and discarding all mystery, Mr. Joseph sees the trinity as nothing but an unintelligible name for tri-deity, and trinitarianism the worship of three Gods.

The issue raised by the second word "duty" is not quite so clear. For is not duty Christian as much as Jewish? But here Mr. Joseph has in mind the matter of faith, so characteristically Christian. And perhaps this is the weakest part of all his exposition. For he cannot get along without faith, and yet he cannot accept the faith of the Christian, nor the Person upon whom it is centred. He admits the place of faith, its absolute necessity to the noblest life, and he admits that you must have something to fix your faith upon. "The measure of the vitality of a religion is the impossibility, that is, the nobility, of its ideals." So he says, and "at first sight," he adds, "it must be owned that Judaism compares unfavourably, as a source of inspiration, with Christ-

ianity, owing to the lack of that central figure whose sufferings and charm of character move our neighbours to alternate sympathy and emulation. But the Jew has, in truth, a similar ideal." Our thoughts rush at once to Abraham, the father of the faithful, or Moses, the great lawgiver, or David, the sweet singer of Israel. But the modern reading of Hebrew history begins on this side of Abraham. Moses was the author of no legislation that has come down to us. David never wrote a psalm. No, it is to none of these the modern Jewish critic may turn for inspiration. He finds no person indeed at all to fix his faith upon. But he turns to the *nation* of Israel, and he asks, "What can thrill us more powerfully than the spectacle of Israel's devotion and martyrdom? What eloquence can rival that of the appeal which every line of our history, written as it is with the life-blood of our heroes, makes to us to be true to the faith, loyal to duty, staunch champions of religion and righteousness, whatever the cost?"

Well, it is good, so far as it goes. But Mr. Joseph knows that it never has gone very far, and never can go. So, though in moments of fearlessness he acknowledges the supreme place of faith, saying enthusiastically, "Faith, my brethren, faith in the vitality of our creed and our mission—this is what we especially need in these days;" yet he seeks to establish his second distinction between Judaism and Christianity by insisting upon conduct as peculiar to the one, while belief is characteristic of the other. "Judaism, we may rejoice to think, has far more to say about human conduct than about theology; and human conduct, as Matthew Arnold has told us, is three-fourths of life."

But there is no such distinction; or if there is, Christianity has all the best of it. For even Mr. Joseph acknowledges that "a certain amount of belief is necessarily assumed." And he fails utterly to show that Christianity assumes any particle of barren belief. Nay, rather if the faith is more, and its Object nobler, the service will be

more immediate, more heartfelt, and more enduring.

We have reached the last mark of distinction. "Judaism," says Mr. Joseph, "has a mission in the world. She was chosen for a witness, and she has not yet delivered her testimony; a message was put into her mouth, and she has not yet uttered it." What is Israel's mission? At first we can see nothing but the two matters already dealt with—God and duty. And undoubtedly that is all the mission Mr. Joseph finds for Israel till many sermons are past. Her mission is simply to witness for the unity of God and the supremacy of duty.

But it is evident that that is no third mark of distinction, but merely a repetition of the first two. And so you find, after a time, that there is something else. It is simply Israel's separation. And here the reasoning is peculiar. This seems to be the way of it: Israel must have a mission, because she has been separated from the nations of the earth—that separation must itself be the mission. We trust we do not misrepresent this able and clear-headed author. The most careful examination of the book has found no other meaning than that. And there is a passage so emphatic in its declaration, that no other meaning seems possible after it. Having explained that holiness in the Old Testament means simply separation, and has not the modern idea of moral sanctity attached to it; and, indeed, Mr. Joseph never claims a special moral sanctity for the Jew, he quotes: "Ye shall be holy unto Me, for I the Lord am holy; and I have separated you from the peoples that ye should be Mine;" and he adds: "Let us write these words on our hearts, for they contain the whole philosophy of Judaism."

That, then, is Judaism—God, Duty, Separation. And as this distinguished Jewish expositor looks at them, he sees how sublime these three are as ideals,—how impotent to touch our life and conduct. God, Duty, Separation—is there any nation on the face of the earth that has not all these three?—all these and something else to make it a religion?

For what is this but theism, pure and simple; no religion at all, but the most ordinary system of philosophy? Mr. Joseph knows it. "If Judaism is to perform its errand it must live," he says; "and to live it must be Judaism, and not vague Theism."

Well, there is just one thing that will make Judaism a religion still, lifting it out of all confusion with vague Theism. It is the continued observance of the Mosaic ritual. Moses is gone, no doubt, and all the Mosaic legislation with him—moral and ceremonial. Nevertheless you must act and you must speak as if the Mosaic legislation were as Divine as once you believed it to be, and as eternally binding.

Will our young and influential modern Israelites accept this condition? They cannot say yes; they dare not say no. They cannot say yes. Conscience rebels against it. The late Professor Graetz said yes boldly enough, and the "party of Breslau" followed him. Stick to the ceremonies, they cried, though all authority has been swept out of them; abide by them, for our life is there. But our modern Israelites cannot away with the Breslau compromise. They have learned the magnificent lesson that ritual was made for conscience, and not conscience for ritual.

They cannot say yes. And the time has come to test their endurance. The test is simple enough. In the ritual of the synagogue there is a daily prayer for the restoration of sacrifice. Here is the test, Will our modern Israelites pray for the time when the blood of bullocks and of goats may flow again to take away sin?

No; the advanced Israelite of to-day knows no words energetic enough to express his abhorrence of sacrifice. "Go back to Sacrifice," he cries, "when the Golden Days have come. The idea is its own refutation. For what does it mean? It means that the climax of the world's progress is to be marked by a return to a barbarous worship. A rite, from the mere thought of which the best minds

recoil with a shudder to-day, is, in the still nobler age, to be the chosen instrument for paying homage to the Supreme! Men are to advance in justice, in brotherly love, in wide-reaching pity for suffering, in the power of self-renunciation; in this one thing only are they to go back, and turn God's house into reeking shambles!" These are Mr. Joseph's words.

They will not return to sacrifice; for they know that the blood of bullocks and of goats cannot take away sin. And the time has come to test their sincerity and their endurance. A few months ago a London preacher was inhibited by the Chief Rabbi because he refused to offer the customary prayer for the restoration of the sacrificial rite.

And yet how significant and how touching it is, that they dare not say no. They dare not say that they will no longer have anything to do with the ceremonial law. They dare not say that God, Duty, and Separation are Judaism, and there is nothing more. But what are they to do? They have found that circumcision is nothing, and they will suffer inhibition rather than blow artificial breath into the shrivelled corpse of legalism that still stands in the synagogue corner. What will they do?

How great is our surprise to discover that the salvation of Judaism is to be found, after all, in eating and drinking! "Not that which goeth into the mouth defileth a man," said our Lord. For once Mr. Joseph forgets his devotion and almost his manners. "The truth is, that which entereth into the mouth *does* defile, if its entrance is due to a conscious breaking with religious duty." For modern Israel is to be saved by eating and drinking, by the preservation and strict observance of the Mosaic laws concerning dietary. God, Duty, and Separation? no; but God, Duty, Separation, and abstinence from ham (the word is Mr. Joseph's own), that is Judaism at last. For "Judaism must live; and to live it must be Judaism, not vague Theism. How it is to be anything without these dietary laws I know not, nor do I believe any one can tell me."

Old Testament History.

BY THE REV. PROFESSOR GEORGE G. CAMERON, D.D., ABERDEEN.

To one who is not committed to any special theory of Old Testament criticism, the greatest difficulty at present arises in connexion with the question of history. In these books of the Old Testament which are being subjected to so searching a criticism, how much is trustworthy history? In reply to that question, a critic of the old school will probably say, "All that professes to be historical should be accepted as such." A critic of the Wellhausen school will assign a large place to tradition, make free use of the genius of an editor, and not reject the help of a myth. In these circumstances it is of the utmost importance that there should be some understanding as to what is veritable history in the books under discussion.

Graf has the credit of having raised the criticism of the Old Testament to the position of a great historical question. It is still being conducted along the lines laid by him. But it seems ridiculous to proceed with a historical inquiry, unless there is something like agreement regarding the history available for the settlement of the points in dispute.

Dr. Driver, in his *Introduction to the Literature of the Old Testament*, takes up the following position:¹—

"Two principles, once recognised, will be found to solve nearly all the difficulties which, upon the traditional view of the historical books of the Old Testament, are insuperable, viz.—(1) that in many parts of these books we have before us *traditions*, in which the original representation has been insensibly modified, and sometimes (especially in the later books) coloured by the associations of the age in which the author recording it lived; (2) that some freedom was used by ancient historians in placing speeches or discourses in the mouths of historical characters."

No doubt, if a critic is allowed *carte blanche* in the matter of traditions, and of speeches partially manufactured (the word is not used in any offensive sense), he may, with comparative ease, explain the books of the Old Testament in harmony with the Grafian, or any similar theory. But so long as the

Grafian theory is not universally accepted, it is desirable, in the interest of full and frank investigation, that there should be some understanding as to what is trustworthy history, on the one side, and what is mere tradition, or freely-reported speech, on the other.

Suppose an argument is founded on a passage which, in the record, professes to be historical, and the answer of those who reject the conclusion arrived at is—not that the words fairly interpreted do not justify that conclusion, but that they are not in the proper sense historical—that they are merely a late setting of an ancient tradition, or a form of speech which a late historian thought fit to put into the mouth of one of his characters, it is obvious that, in such circumstances, discussion must prove unsatisfactory and inconclusive. And the question recurs, and should be answered, "What, then, is veritable history in these Old Testament books, and what mere tradition, and freely-reported speech?"

It may be fair to ask here, "What does Dr. Driver exactly mean by his reference to *traditions* and *freely-reported speeches*?" He is speaking of the *historical* books of the Old Testament. Does he allow a trustworthy historical basis for his *traditions*? Does he admit the real existence of the personages whose speeches are held to be *freely given*, and the actual occurrence of the events in connexion with which the speeches are reported? If he does not, we are simply left in the air, and have nothing to discuss. If he does, the position he creates for us is no doubt interesting in the present state of Old Testament criticism, but it raises the prospect of discussions as perplexing and as difficult of settlement as any that have exercised the minds of critics during our century. Dr. Driver should tell us, and no doubt he will be asked to tell us, what he regards as traditions and what as freely-reported speech, and the historical basis on which they respectively rest. And we wish him joy of his task.

As an illustration of the historical problem which has to be faced, let us take the 22nd chapter of Joshua. Dr. Driver admits a difficulty in determining the authorship of the chapter. In

¹ Preface, p. xvii, n.

the table which he gives, the arrangement of the text is as follows:—

{ P. 22. 9-34.
D² 22. 1-6 (7-8).

That is to say, the opening verses of the chapter are assigned to the Deuteronomic editor (to use Dr. Driver's expression), and vers. 9-34 to the author of P, the Priest-code, the latest Pentateuch document. [It is quite true that in a note Dr. Driver admits the difficulty of arriving at a "satisfactory analysis" of vers. 9-34; but this is of no importance for our present purpose; the author uses largely the phraseology of P, and for all practical purposes the narrative may be taken as belonging to the period of P.]

The important question, and the only one with which I am dealing, is this, "Does the author, whoever he was, report a historical transaction?" In other words, "Did the two and a half tribes, whose possessions lay to the east of the Jordan, when they were about to take possession of the territories assigned to them, build an altar which the tribes to the west of the Jordan supposed to be intended for sacrifice?" "Did the building of this altar threaten the infant community of Israel with civil war?" [Ver. 12. "And when the children of Israel heard of it (the building of the altar by the two and a half tribes), the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them."] And, "Did the two and a half tribes repudiate, as with righteous indignation, the construction placed on their action by their brethren of the other tribes?" [Ver. 29. "God forbid that we should rebel against Jehovah, and turn this day from following Jehovah, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of Jehovah our God which is before His tabernacle."]

Is a historical transaction reported in this chapter? It is of the greatest importance that a clear answer should be given to that question. The law of the central sanctuary, as known and in force at the time of the settlement in Canaan, is involved. And the date of the promulgation of that law is of vital importance in present discussions. It is impossible to read this chapter without admitting that, at the time when it was written, the tribes of Israel acknowledged in the fullest sense the obligation of offering sacrifice to

Jehovah on one altar alone; the altar, namely, which (to use the words of the text) was before the tabernacle of Jehovah (cf. ver. 29). But it is needless to say that a date for the law of the central sanctuary, as early as the time of the settlement in Canaan, is impossible for a higher critic of these days. And, according to Dr. Driver (to keep to his position, as he is, in many respects, the most moderate of these critics), the 22nd chapter of Joshua will have to be explained in accordance with one or other, or both of his canons, thus:—The writer, either (1) uses a certain freedom in the speeches reported in the chapter; or (2) founds his narrative on a tradition which had reached him from past times, and which perhaps he modified and coloured to suit the circumstances of his own day.

Let us frankly concede the principles required by Dr. Driver and apply them to the narrative. Let the writer be accorded a certain freedom—a large freedom, if that should be of any service—in the speeches reported in the chapter. A historical basis is still required around which these speeches may gather. (If not, there is nothing worthy of discussion.) What is the historical event? Was an altar really built by the two and a half tribes? If an altar was built, did it give rise to a dispute between the tribes settled on the east of the Jordan and their brethren on the west of that river? If a controversy did arise in connexion with the altar, did it turn, as the narrative professes to show, on the purpose to which the altar was to be devoted? These questions deserve an answer, and if a historical value is claimed for the narrative, an answer must be given.

The same kind of argument may be applied to the use of tradition—as proposed by Dr. Driver. The principle for which he contends is that "the original representation has been insensibly modified, and sometimes (especially in the later books) coloured by the associations of the age in which the author recording it lived." If the 22nd chapter of Joshua is to be explained as a re-setting of an ancient tradition, the question is, "What was the *original representation*?" which, according to Dr. Driver, is presupposed. How much of the narrative was found in the original representation? Did that representation express a matter of fact? To this question there can be only one reply by a follower of Graf and Wellhausen. The law of the central sanctuary is presupposed as the historical

basis—if there is such a basis—of the dispute between the tribes to the east and those to the west of the Jordan, in the matter of the altar, עֶזְרָא. That law is found in Deut. xii. But the date of Deuteronomy is the period of—not Joshua, but—Josiah. Thus Wellhausen: “In all circles where appreciation of scientific results may be at all counted on, it is acknowledged that it (Deuteronomy) was composed in the age in which it was discovered, and that it formed the basis of the reformation of Josiah, which took place about a generation before the destruction of Jerusalem by the Chaldeans.”¹ This conclusion as to the date of Deuteronomy is the key to Graf’s solution of pentateuchal problems. In accordance with this conclusion, Joshua xxii. must be pronounced unhistorical, because it represents, as already acknowledged, a law which was not promulgated till a good many centuries afterwards.

Let the method of procedure be noted; it has not received the attention it deserves. Certain books are subjected to critical analysis. The result of the process is, in the judgment and to the satisfaction of the critics, the disentanglement of *certain codes of law, and the fixing of the terminus a quo* of their operation. When this has been done, the same books are re-read, and anything in the narrative which does not square with the conclusions as to the codes is rejected as historically untrustworthy. The process is a case of reasoning in a circle, and is as unsatisfactory in these discussions regarding the Old Testament as it has been found and acknowledged to be in other discussions. The law presupposed in the 22nd of Joshua is that of the central sanctuary. First, the historical books are examined, and evidence in favour of the existence of this law prior to the days of Josiah is said to be wanting. Then, the same books are again examined; and when this law is plainly required for the explanation of the text, as in Joshua xxii., the narrative is pronounced to be unhistorical, and, as to matters of fact, worthless.

Suppose the process were reversed. Suppose Joshua xxii. were accepted as, upon the whole, recording trustworthy history, and the 12th chapter of Deuteronomy explained in accordance with the law presupposed in Joshua xxii.,—would this method of procedure not be as legitimate as that referred to above? The narrative, on the face of it, wears

an air of probability. On the assumption that a central sanctuary was already prescribed for Israel, the circumstances are such as might reasonably have occurred. The desire of the two and a half tribes to have some material monument testifying to their union with their brethren to the west of the Jordan is quite natural. The suspicion of those brethren as to the intention in erecting the altar is what might have been expected on the part of men who, through the discipline of the wilderness and the wars in Canaan, had learned to trust in Jehovah, and to dread His anger. The text of the chapter is not difficult, and the meaning cannot be misunderstood or explained away. It is just such a narrative as the ordinary mind would have no manner of doubt about.

Must it be given up? Must it be pronounced to be historically worthless? That is the question which this paper is intended to raise. There are other narratives, professedly historical, to which the same question applies. This one, in Joshua xxii., is sufficient for the present purpose. Others can be discussed afterwards, if that should be thought desirable or needful. The question is fair and square: “Are the historical books to be read on the presupposition that everything that does not fall in with the views of the higher critics as to the date and operation of the Deuteronomic [and, of course, also of the Levitical] code is unhistorical, and, on matters of fact, utterly untrustworthy and useless?” If an affirmative answer is given to that question, is it unreasonable to ask the critics, who have taken so much trouble to disentangle the codes, to undertake the further, and in many respects more important, service of extricating what is trustworthy history, and setting it down for us in black and white?

It will be extremely interesting to see how far critics agree in the determination of the history by the application of the test of the codes. The time was (and not so long ago) when the use of the word Elohim or Jehovah, as the name of the Divine Being, was regarded as a test for practical purposes sufficiently distinctive for the determination of a document. That is not so any longer. Does a similar fate await the test of the codes? Time will tell. Meantime, let it be noted that, if a man on reading, say, the 22nd chapter of Joshua, should suppose that the teaching of the chapter lies on the surface,—that the narrative records a dispute between different sections of Israel, which

¹ Wellhausen, *Gesch.* p. 3.

presupposes the existence—at the time of the settlement in Canaan—of the law of the central sanctuary,—he will make a fatal mistake. Ninety-nine thousand nine hundred and ninety-nine out of every hundred thousand will in all probability come to the same conclusion, viz. that the law of the central sanctuary was in operation at the time of the entrance into Canaan. That does not matter; that cannot be helped. The mistake is there, all the same. The higher critics must be appealed to, in order that the truth wrapt up in the apparently simple narrative may be known.

If this position is to be accepted, it is surely not unreasonable to ask that the attention of critics should now be turned specially to the determination of what is trustworthy history in the Old Testament. In the interest of Old Testament discussions themselves—considering the point to which they have been carried—this is desirable. In the interest of the great body of the Christian people, who have little

familiarity with the process by which Old Testament conclusions have recently been arrived at, but who are bewildered by the discussions that are going on and the results reported from time to time, it is still more desirable. It may be said that this is not specially the business of the critics,—that they have shown *the way* to read the Old Testament, and each man must do his reading for himself. This is, no doubt, true. But will they show no compassion in their day of triumph? Will they not stretch out a helping hand to those whom they have been the chief means of throwing off their balance? Besides, these codes, which form the crown of their labours,—and under the guidance of which the reading is to be done,—are *kittle cattle*, and require to be deftly handled. Are the critics satisfied to leave the free use of them to the *profanum vulgus*? If they are, they cannot reasonably complain if the result should frequently prove unsatisfactory.

The "Gospel of Peter" and the Four.

BY THE REV. J. H. MOULTON, M.A., FELLOW OF KING'S COLLEGE, CAMBRIDGE.

THE light which this precious discovery may cast on the history of our canonical Gospels is, of course, the question of questions with those who examine it. I am venturing to add one more to the various accounts of our fragment's origin and purpose, in the hope that my suggestion may help in the discussion of the evangelic problems, though I am too imperfectly equipped in post-canonical literature to speak in any tone of confidence.

Whence come the discrepancies between "Peter" and the Four, so many and so remarkable when placed side by side with those coincidences which establish a connexion beyond doubt? The answer has hitherto been generally that the author alters the narrative intentionally under various tendencies. Firstly, there is his implacable hatred towards the Jews, which introduces touches too obvious to need retailing. Secondly, there is his alleged Docetic bias, which will account for some of the romances added to the Resurrection story, and especially for the elimination of (1) some words from the Cross, and (2) the appearances of Jesus to

the disciples on Easter Day.¹ Thirdly, there is conforming to prophecy.² Will these causes account for all the discrepancies? It would be difficult surely to trace any of them in such points as Herod's position as leader of the Jews, Joseph's asking for the Lord's body *before* the judgment, the treatment of the penitent robber, the disciples fasting and wailing "night and day until the Sabbath,"³ their being accused of wishing to burn the Temple, the addition of Andrew and Levi to

¹ Yet may not this be due to St. Mark, who does not *seem* to provide for these appearances, promised apparently for Galilee? Note how strongly the conclusion of the genuine St. Mark is suggested by the end of the last complete paragraph in "Peter." (I should begin the last paragraph of all with the words ἦν δὲ τελευταία κ.τ.λ., which are very unfortunately placed with the description of Easter Day.)

² On this point, elaborated by Dr. Swete in his lectures at Cambridge, I am at a disadvantage through my unfortunate absence from the lectures, which are not yet published.

³ Are not these words proof that "Peter" accepted *Thursday* as the day of the Crucifixion, as Dr. Westcott has argued from our Gospels already?

the company on the lake, with other smaller details. I think we can only explain these by assuming that "Peter" is really independent of our *written* Gospels, except, perhaps, St. Mark. The phenomena seem to me strongly confirmatory of the mainly oral origin of the Gospels. There were many imperfect written narratives in narrow local circulation, but till the Synoptics became generally known, each Christian community would principally depend on floating traditions coming from those who had heard the facts of Christ's life at first, second, or third hand. Many of these traditions would naturally be very much obscured by transmission, and such perversions as that of the *σκελοκοπία* become perfectly explicable when we suppose them the resultant of misreported and misunderstood information passed from one careless hearer to another. The marked coincidences with St. John (for which I may simply refer to Harnack's exhaustive account in *Texte und Untersuchungen*, vol. ix.) become clear by the simple assumption that some casual hearer of the apostle at Ephesus brought to the birthplace of the "Petrine" Gospel a more or less inaccurate account of his reminiscences of the life of Jesus. My conjectural presentation of "Peter's" origin will be then on these lines. It was written in a Gentile church which was, like Corinth, rent with dissensions between the parties calling themselves by the names of St. Peter and St. Paul. Very soon after the martyrdom of both apostles, a Paulinist conceived the plan of claiming Peter's authority for some of the chief controversial points insisted on by the Gentile Christian party. St. Peter himself had vehemently denounced the awful crime of the Jewish leaders, and this was all the anti-Jewish party wished; it was not yet the day of Marcion, whose forerunners were still diligent students of the Old Testament. Our author has perhaps read the earliest Gospel, which he does not seriously pervert; and sundry more or less distorted fragments of evangelic tradition were floating in his environment ready to be set down with as much accuracy as a strong controversialist could command. His mind is, moreover, coloured by an instinct natural enough in a man heathen born, and rather imperfectly Christianised, which made him feel that a Divine Being could not have laid aside all His divine power, could not have suffered like other men, and must, when once the mysterious shadow was past, have been surrounded

with the visible signs of Deity to an extent which imagination was free to suggest.¹ To this extent he was doubtless a Docetist (like his contemporary Cerinthus?), but the heresy was very faintly differentiated from "orthodoxy," and was apparently only discerned on a second perusal by a theologian made suspicious by the advanced Docetism of a century later.

I am thus putting this "Gospel" a generation earlier than the end of the first century, at a time when St. Mark was beginning to gain an authoritative position; when the Aramaic original of St. Matthew was still perhaps being translated or mis-translated in the Gentile churches "according to each man's ability"; when St. Luke was yet unknown in most churches, except from hearsay quotations; and St. John's Gospel was still only extant in the apostle's mind, and in his oral teaching. The "many narratives," of which St. Luke speaks in evident depreciation, might well continue to be produced in an age which had not yet the opportunity of recognising the incomparable superiority of the Four. One or two additional marks of this early date may be suggested. Firstly, note the results of proving that Justin used this Gospel as authentic, quoted its statements by the side of those drawn from the canonical narratives, and (if we may still follow Harnack) called it—and not St. Mark—the "Recollections of Peter." Must it not be much earlier than Justin's own day if he accepted it so unsuspiciously? Secondly, is not the Docetism decidedly early—so strongly anti-Judaic, yet so steeped in Old Testament prophecy? Some time should surely be left between this stage and that of Marcion. Finally, observe that the use of this Gospel alike by the orthodox and the heretics is completely explained by its dating from a period when the heresies were only half developed: the imperfections of its doctrine would not be noticed till the growth of Marcion's school made the teachers examine more carefully the books on which the new doctrines might be supported.

¹ I do not believe that the writer asserts that the Lord "felt no pain": the context favours the translation "had no trouble," *i.e.* at being "numbered with the transgressors." That he renders *Elē* "my strength" (with a possible reminiscence of Ps. xlii. 9), and that he uses *ἀνελήφθη* to describe the Lord's death (just as St. Mark uses *ἔξπνευσεν*, shrinking from *ἀπὸθανεν* in the same way), do not seem to me traces of Docetism at all: I find it mainly in the omissions, and in the romances referred to above.

Messianic Doctrine of the Book of Enoch, and its Influence on the New Testament.

BY THE REV. R. H. CHARLES, M.A., OXFORD.

THE earliest reference to the Messiah in the Book of Enoch is found in chap. xc. 37, 38 (written before 161 B.C.). The Messiah in this passage is represented as the head of the Messianic community out of which he proceeds, but he has no special rôle to fulfil, and his presence in that description seems due merely to literary reminiscence. This Messiah-reference exercised no influence on New Testament conceptions. But with regard to the Messiah described in the Similitudes the case is very different. Four titles applied for the first time in literature to the personal Messiah in the Similitudes are afterwards reproduced in the New Testament. These are "Christ" or "the Anointed One," "the Righteous One," "the Elect One," and "the Son of Man."

"Christ" or "the Anointed One." This title, found repeatedly in earlier writings, but always in reference to actual contemporary kings or priests, is now for the first time (see xlviii. 10, lii. 4) applied to the ideal Messianic King that is to come. It is associated here with supernatural attributes. A few years later, in another writing, the Psalms of Solomon (xvii. 36, xviii. 6, 8), it possesses quite a different connotation. In those Psalms the Messiah, though endowed with divine gifts, is a man and nothing more, and springs from the house of David.

"The Righteous One." This title, which occurs in Acts iii. 14, vii. 52, xxii. 14 (cf. 1 John ii. 1), first appears in Enoch as a Messianic designation; see Enoch xxxviii. 2, liii. 6. Righteousness is one of the leading characteristics of the Messiah, xlv. 3.

"The Elect One." This title likewise appearing first in Enoch xl. 5, xlv. 3, 4, xlix. 2, 4, li. 3, 5, etc., passes over into the New Testament, Luke ix. 35, xxiii. 35, "The Christ, the Elect One." In the Old Testament we find "Mine Elect," Isa. xlii. 1, but not "the Elect One."

"The Son of Man." Its origin and meaning. As both the origin and meaning of this title in the New Testament have been very differently under-

stood, it will be necessary to discuss these theories briefly:—

(1) It has been taken to mean the Messiah with special reference to its use in Daniel. Hengstenberg, *Christologie*, iii. 91, 1858; Schulze, *Vom Menschensohn und vom Logos*, 1867—"while the concept of the Messiah is contained in the name, the peculiar expression of it in the Danielic sense can never be knowingly left out;" and Meyer, *Comment. on Matt.* viii. 20—"As often as Jesus uses the words 'Son of Man,' He means nothing else than the Son of Man in the Prophecy of Daniel."

The Danielic conception has undoubtedly influenced the meaning of this title in the New Testament in certain instances; see Matt. xxiv. 30, xxvi. 64; but in the majority of instances it is wholly inapplicable, *i.e.* when it is used in reference to the homelessness of Christ, Matt. viii. 20; or His aversion to asceticism, xi. 18, 19; or His coming not to be ministered unto but to minister, Mark x. 45; or His destiny to be rejected of the chief priests and scribes, and to be put to death, viii. 31.

(2) It is taken to mean the ideal man, the typical, representative, unique man. So Schleiermacher, who holds (*Christl. Glaube*, ii. 91) that this title in our Lord's use of it implied a consciousness of His complete participation in human nature, as well as of a distinctive difference between Himself and mankind. So Neander, *Leben Jesu*, Eng. trans. 4th ed. p. 99, and more or less approximately Tholuck, Olshausen, Reuss, Weisse, Beyschlag, Liddon, Westcott, Stanton.

This supposition cannot be regarded as more successful than the former. It fails to show any fitness in the majority of cases. It is, moreover, an anachronism in history and thought. No past usage of the term serves even to prepare the way for this alleged meaning; and such a philosophical conception as the ideal man, the personalised moral ideal, was foreign to the consciousness of

the Palestinian Judaism of the time. The nearest approach to this idea in the language of that time would be the "Second Adam."

(3) Baur (*Neutest. Theol.* pp. 81, 82; *Z. f. W. Theol.* 1860, pp. 274-292) thinks that Jesus chose the expression to designate Himself as a man, not as a man in the ideal sense, but as one who participated in everything that is human, *qui nihil humani a se alienum putat*. But though He thus used it to denote a simple ordinary man in its first acceptation, He afterwards incorporated in it the Danielic conception as in Matt. xxiv. 30, etc. So Schenkel, *Bibel-Lex.* iv. pp. 170-175.

Baur has found but few to follow him. His explanation is the most inadequate that has been offered, whether regarded from the standpoint of history or exegesis. His observation, however, that this title had apparently a varying signification, is worth noting. This variation is recognised by Weizsäcker, *Ev. Gesch.* 1864, p. 429; *Das Apostol. Zeitalter*, 1890, p. 109. Its explanation is to be found in the complex origin of the phrase.

(4) Mr. Bartlet ("Christ's use of the term 'the Son of Man,'" *The Expositor*, Dec. 1892) takes this title to mean the "ideal man," but he gives it a further and more definite content by subsuming under it the conception of the Servant of Jehovah in Isaiah. As the kingdom of God is foreshadowed in Isa. xl.-lxvi., so is the Messiah in the figure of Isa. lii. 13-liii. This personality, combining as it does utter lowliness and boundless dignity, serves as a principle of synthesis for the like contrasts in the life of the actual Son of Man, and throws special light on its suffering aspects (Matt. viii. 20, etc.). The germ of the title lay for Jesus in the Old Testament (see Dan. vii. 13, etc., in the light of Ps. viii. 4; cf. Heb. ii. 5-18), though the actual phrase may have been derived from a current Enochic usage.

Save for the fact that this theory recognises the inclusion in this title of the Old Testament conception of the Servant of Jehovah, it labours under all the difficulties of (2), and incurs further disabilities of its own. It attributes a very capricious method to Jesus. It supposes Him, first of all, to choose a current Apocalyptic phrase, next to strip it absolutely of its received meaning, and to attach to it a signification in the highest degree questionable for the period and country; and, finally, while rejecting the Old Testament authoritative title of

Servant of Jehovah, to subsume its complete connotation under this current Apocalyptic phrase with its new, artificial, and unmediated meaning. The whole procedure is arbitrary in the highest degree—so unlike the method of Jesus generally. That the title, moreover, however transformed, had not parted with its Apocalyptic meaning is proved by John v. 22, 27, which are practically a quotation from Enoch lxix. 27.

The above interpretations are all unsatisfactory, and the reason is not far to seek. They are too subjective and one-sided, and they all more or less ignore the historical facts of the age. The true interpretation will, we believe, be found *if we start with the conception as found in Enoch, and trace its enlargement and essential transformation in the usage of our Lord. In this transformation it is reconciled to and takes over into itself its apparent antithesis, the conception of the Servant of Jehovah, while it betrays occasional reminiscences of Dan. vii., the ultimate source of this designation.*

First, shortly as to the facts of the problem. The expression is found in Matthew thirty times, in Mark fourteen, in Luke twenty-five, in John twelve. Outside the Gospels in Acts vii. 56; Rev. i. 13, xiv. 14. In all these cases we find ὁ υἱὸς τοῦ ἀνθρώπου, except in John v. 27 and Rev. i. 13, xiv. 14. The two passages in Revelation may be disregarded, as they are not real designations of the Messiah. As for John v. 27, I can neither offer nor find any satisfactory explanation of the absence of the article.

Our interpretation of this title is as follows:—

(1) Its source in Daniel and its differentiation therefrom. The title "the Son of Man" in Enoch was undoubtedly derived from Dan. vii., but a whole world of thought lies between the suggestive words in Daniel and the definite rounded conception as it appears in Enoch. In Daniel the phrase seems merely symbolical of Israel, but in Enoch it denotes a supernatural person. In the former, moreover, the title is indefinite, "like a Son of Man," as in Rev. i. 13, xiv. 14; but in Enoch it is perfectly definite and distinctive, "the Son of Man."

(2) The first occasion of its use. As the Similitudes are pre-Christian, they furnish the first instance in which the definite personal title appears in literature.

(3) Its supernatural import in Enoch. The Son of Man as portrayed in the Similitudes is a supernatural being, and not a mere man. He is not even conceived as being of human descent as the Messiah in Enoch xc. 37. He sits on God's throne, li. 3, which is likewise His own throne, lxii. 3, 5, lxix. 27, 29; possesses universal dominion, lxii. 6; and all judgment is committed unto Him, xli. 9, lxix. 27.

(4) Its import in the New Testament. This title, with its supernatural attributes of superhuman glory, of universal dominion and supreme judicial powers, was adopted by our Lord. The Son of Man has come down from heaven, John iii. 13 (cf. Enoch xlviii. 2, note); He is Lord of the Sabbath, Matt. xii. 8; can forgive sins, Matt. ix. 6; and all judgment is committed unto Him, John v. 22, 27 (cf. Enoch lxix. 27). But while retaining its supernatural associations, this title underwent transformation in our Lord's use of it, a transformation that all Pharisaic ideas, so far as he adopted them, likewise underwent. And just as His kingdom in general formed a standing protest against the prevailing Messianic ideas of temporal glory and dominion, so the title, "the Son of Man," assumed a deeper spiritual significance, and this change we shall best apprehend if we introduce into the Enoch conception of the Son of Man the Isaiah conception of the Servant of Jehovah. *These two conceptions, though outwardly anti-thetic, are, through the transformation of the former, reconciled and fulfilled in a deeper unity—in the New Testament Son of Man.* This transformation flowed naturally from the object of Jesus' coming, the revelation of the Father. The Father could be revealed, not through the self-assertion of the Son, not through His grasping at self-display in the exhibition of superhuman majesty and power, but through His self-emptying, self-renunciation and service (Phil. ii. 6). Whilst therefore in adopting the title "the Son of Man," from Enoch, Jesus made from the outset supernatural claims, yet these supernatural claims were to be vindicated, not after the external Judaistic conceptions of the

Book of Enoch, but in a revelation of the Father in a sinless and redemptive life, death, and resurrection. Thus in the life of the actual Son of Man, the Father was revealed in the Son, and supernatural greatness in universal service. He that was greatest was likewise Servant of all. This transformed conception of the Son of Man is thus permeated throughout by the Isaiah conception of the Servant of Jehovah; but though the Enochic conception is fundamentally transformed, the transcendent claims underlying it are not for a moment foregone. *If then we bear in mind the inward synthesis of these two ideals of the past in an ideal, nay, in a Personality transcending them both,* we shall find little difficulty in understanding the startling contrasts that present themselves in the New Testament in connexion with this designation. We can understand how, on the one hand, the Son of Man hath not where to lay His head (Matt. viii. 20), and yet be Lord of the Sabbath (Matt. xii. 8); how He is to be despised and rejected of the elders and chief priests and scribes, and be put to death (Luke ix. 22), and yet be the Judge of all mankind (John v. 27).

It has been objected that Matt. xvi. 13, John xii. 34, prove that the Son of Man was not a current designation of the Messiah in the time of Christ; but no such conclusion can be drawn from these passages; for in the older form of the question, given in Matt. xvi. 13, the words "the Son of Man" are not found: see Mark viii. 27; Luke ix. 18. In John xii. 34 it is just the strangeness of this *new* conception of this current phrase of a Messiah who was to suffer death that makes the people ask, "Who is this Son of Man? we have heard of the law that the Christ abideth for ever."

On the other hand, though the phrase was a current one, our Lord's use of it must have been an enigma, not only to the people generally, but also to His immediate disciples, so much so that they shrunk from using it; for, as we know, it is used in the Gospels only by our Lord in speaking of Himself.

Exposition of the First Epistle of St. John.

BY THE REV. PROFESSOR ROTHE, D.D.

CHAPTER III. 4-8.

"Every one that doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that He was manifested to bear our sins; and in Him is no sin. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, nor know Him. Little children, let no man lead you astray. He that doeth righteousness is righteous, even as He is righteous. He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that He might destroy the works of the devil."

VER. 4. The development of the special motive for the doing of righteousness, with which the demand expressed in ii. 29 is supported, ends in ver. 3, and John again resumes his exhortation, continuing it, and presenting it in the more specific form of an exhortation to turn away from sin even in its most trivial manifestation. The stress lies upon the words "every one"; whoever doeth sin, be he whosoever he may, be he even a Christian, one who calls himself a believer in Christ. Probably, however, what he really means is this: whosoever doeth a sin, any sin whatever, let it be ever so trivial. *Lawlessness*, that which is contrary to the law (Matt. xxiii. 28; 2 Cor. vi. 14; Heb. i. 9; 2 Pet. ii. 8), is the direct antithesis of righteousness. John says: the doing of righteousness, acting in accordance with the demands of the law, involves abstaining from *every* sinful deed; for the doing of sin is essentially acting in opposition to the law; and it is sin and nothing else that is opposed to the law. The thought rests upon the similarity and yet difference in meaning of the two terms "lawlessness" and "sin," viz. upon their formal difference and material identity. "Sin" denotes an ethically abnormal act according to its material quality, apart altogether from the concrete form which it may assume, while "lawlessness" denotes the same act apart from its material character, and simply according to its formal quality, viz. as an act which is a refusal to be bound by a law, or as rebellion against such a law, for which reason it is used to designate wickedness and gross heinous transgressions. John accordingly says: in the doing of righteousness, *i.e.* in acting in accordance with the law, we must allow ourselves absolutely nothing that is materially anti-moral, even although it does not seem to us to be expressly forbidden by the law. For everything that is materially anti-moral is also against the law; and whatever is

materially anti-moral, *that* is what is against the law, *i.e.* it is precisely what the law seeks to exclude—whatever the law may oppose, it opposes it simply because it is something materially anti-moral, *i.e.* sin; nothing save what is materially anti-moral (*i.e.* sin) is really contrary to the law (according to its real meaning and purpose). The law, to which lawlessness is made to refer in this passage, cannot possibly (in this Epistle) be the Old Testament law—at least, not simply as such. In the various circles in which his readers, some of whom had been heathens, moved, a great many things were generally regarded as divinely commanded or forbidden. By the law, to which he refers here, John no doubt understands the totality of such commandments, as well as each of them in particular. We have here an assertion of the complete identity of positive Christian morality with native human morality. The Christian law knows no other ethical demands than those that are grounded in the nature of man; all these, however, it asserts without exception and with inexorable stringency. No one may avoid the Christian law by means of any self-chosen virtue; no one may in any respect lower its demands.

Ver. 5. This verse states another reason why the readers ought to turn away from sin even in its most trivial form. As Christians, viz. their consciousness embraces these two facts: first, that the aim of the manifestation of the Redeemer is to atone for our sins, and to do away with them by this atonement, so that we are enabled and under obligation to give up sinning; and, secondly, that He Himself is without (the least) sin. "Ye know:" the author appeals expressly to his readers' own consciousness. Every notion that Christ could in any way be a servant of sin, every dallying with sin is excluded most decisively by the consciousness of the Christian, for the Redeemer's purpose

is to do away altogether with sin. The *manifestation* of Christ refers to His first appearing as Redeemer. John thinks of the earthly life of Christ as the revelation of the Son of God, of the divine Logos in the flesh (1 Tim. iii. 16; 1 Pet. i. 20). "To bear sins" is a purely biblical, Old Testament term, and, in accordance with the two-fold sense of the Old Testament word (*nasa*), denotes, sometimes, to bear one's sin, to pay the penalty for it (Lev. xxiv. 15; Isa. liii. 12, etc.); sometimes, to take it away, do away with it, destroy it, but always with the specific notion of doing so by atoning for it. In this latter sense it is used in the Old Testament especially for the priestly expiation as the means whereby the divine forgiveness of sins is mediated (e.g. Ex. xxxiv. 7; Lev. x. 17). Both significations are connected together in the closest manner. For "to make atonement" means to do away with sin by taking it upon oneself so as to pay the penalty for it. Seeing, therefore, that the two significations, so far from excluding one another, rather mutually include each other, it is certainly most natural to find them both implied here also. If we would admit only one of them, we should have to decide (as in John i. 29) in favour of the first; for in our Epistle redemption is certainly thought of as propitiation. The second signification in isolation from the first, *i.e.* apart from its mediation by means of atonement, is altogether inadmissible, and can nowhere be proved to be the real meaning (Heb. ix. 26). Nor may the Christian separate one of these two thoughts from the other. He knows of no doing away of sin otherwise than upon the ground of its propitiation; nor of a sanctification, which does not rest upon this same ground. On the other hand, he knows of no propitiation for sin, which does not aim directly at its doing away; nor of any forgiveness of sin experienced by him, which is not directly at the same time a slaying of sin. Whoever knows that such a doing away of sin by means of propitiation was the aim of the manifestation of Christ, that upon this aim His whole human activity was concentrated, cannot but aim at absolute freedom from sin.

"In Christ is no sin." The fact that He is absolutely sinless is adduced as a second moment of the Christian consciousness. It follows from this that the Christian is under obligation to endeavour after a similar sinlessness. The sinlessness of Jesus is regarded here as a sinlessness still present to faith.

Ver. 6. If in Christ there is no sin, then naturally neither can he sin who is abidingly in Christ. Only in consequence of a falling away from fellowship with Christ would sinning be possible for a Christian (ver. 9; v. 18). Whoever, therefore, sins has never learned to know Him in a way that establishes a real fellowship with Him. John draws this conclusion, because he holds it impossible to fall away from the state of grace when once really established (ii. 19). In connexion with this "whosoever," we must, because of i. 8-10, think of some qualification present to John's mind, else he falls into self-contradiction: whosoever is still a sinner, every one whose personality is still at peace with sin. "Hath not seen Him;" whosoever sins does not only not abide in Him, but has never stood in spiritual connexion with Him. The *seeing* spoken of is the beholding of Christ with the spiritual eye, whence all faith in Him proceeds. The result of this is the *knowing*, the understanding of Christ. "Seeing" denotes the direct, immediate impression which one receives from the (ethical) manifestation of Christ; "knowing," the intellectual insight into the nature and character of this manifestation. The "knowing" is neither something greater nor something less than "seeing"; it is merely what belongs to the latter, the other side of the latter.

The impression which the actual beholding of Christ produces upon us is an impression which separates us completely from sin. If such a separation from sin does not take place, either the Christ beheld is not the truly historical Christ, or the beholding of Christ is not a real beholding; it is not really the inner eye of the spirit that has been directed towards Him; the beholder has been satisfied with a merely external glance. The understanding of Christ, the intelligent knowledge of Him, which is the natural consequence of inwardly beholding Him, intensifies that impression. Just as our feeling receives from Christ the direct impression that He forms the absolute antithesis to sin, so it becomes clearer to our understanding, the more it occupies itself with Him as its object, that through Him there has appeared for us also a necessary separation from sin. It is, therefore, of the utmost importance that we grow in this comprehension of Christ. It is altogether characteristic of Christ that the comprehension of Him is incompatible with sin in the person that beholds Him. This fact throws special light upon the per-

fect uniqueness of the Redeemer. Our Christianity must, therefore, take a radical bent towards the person of Christ; we must not let it consist in a Christian doctrine. Above all, we must make it our study to establish a personal relation between ourselves and Christ. If the direct beholding of Christ is a means of overcoming sin, it is the ever-growing and ever closer personal fellowship with Him that gradually tears it up by the very roots. Where this is not being accomplished, the fellowship with Him is not of a personal nature. In how few surely of those who call themselves Christians must there be a clear beholding or a distinct knowing of Christ!

Ver. 7. The exhortation to do righteousness is repeated in the form of a warning. It is a warning against seducers, who would fain persuade the readers that moral laxity is compatible with Christianity. They seem to have also been docetic heretics. There are never wanting those who would fain justify carnality and worldliness on the part of the Christian; and John also knows how tempting this notion is for every one on account of the sinful bias that still remains in some measure in every breast. Hence the urgency of his warning, which owes its origin to his deep-seated love. That false principle is in radical contradiction to their own salvation. Perhaps it sounds sweet to them; but it is a sweet poison, an altogether fatal deception, to think of making Christianity more agreeable to us by desiring to combine with it moral laxity. We thereby lose the pure blessedness and divine power of Christianity. "No man," whosoever he may be, and from whatever point of view he may do it. That principle is altogether false—only he who doeth righteousness is righteous, even as Christ is righteous. Connivance with sin is altogether excluded by Christianity. Christianity demands a doing of righteousness in accordance with the new ability which God in His grace has given us. It demands this righteousness in all the stringency which we find it to have in Christ. If the world maintains that a perfectly pure and entire morality is not possible to man, Christianity protests against such an assertion in the most unqualified manner. Whoever should measure his morality in accordance with a lower criterion would soon slide into that lax principle. It is only when we set the demand so high that it becomes possible for us really to work at our sanctification with love

and zeal; whereas the common, so-called human righteousness cannot kindle us to genuine zeal in the matter of holiness.

Ver. 8. The thought of the previous verse is now further developed negatively, and is thereby made still more prominent. To go on sinning is so far from being compatible with Christianity, that whoever doeth sin is of the devil, belongs to the devil, to destroy whose works is the direct aim of the manifestation of Christ, to whom, therefore, Christianity stands in the relation of absolute opposition. "Is of the devil": he is a child of the devil, derives his origin from him, is of his nature, belongs to him—an ethical filial relationship, which is at the same time of a very real character, and not merely an "as it were." It is certainly a horrible thought that man can enter into the same relation to the devil as that in which he naturally stands to God; that there is a being born of the devil, just as there is a being born of God, in virtue of which man enters into homogeneity with God, and is also dwelt in and filled by God. Our Lord has expressed Himself to the same effect in John viii. 44. If anything can do so, this ought to fill us with horror of sin. This relationship also involves man in the fate of the devil, and makes him participate in his misery.

Why he who doeth sin is a child of the devil, is explained by the words, "for the devil sinneth from the beginning." The expositors explain these words in two essentially different ways, although they all find the key to their interpretation in John viii. 44, of which passage the one we are considering naturally reminds us. Some (Lücke, de Wette) understand them of the beginning of sin: since there has been sin since the fall of man (Gen. iii.). Others (Paulus, Jachmann) understand them of the beginning of the existence of the devil: so long as there has been a devil—thus making sin belong to the essence of the devil. The first interpretation is certainly altogether violent; compared with it, the second is decidedly to be preferred. Still the latter is not altogether correct, although it comes very near the apostle's meaning. According to the apostle, the words "from the beginning" are not to be understood with reference to time, but, logically, in the sense of "in principle" as opposed to sinning in a secondary or derived manner. Satan sins *par principe*, he sins for sinning's sake; other sinners

sin only for the sake of something else. Compared with him, all human sinning is only derived. In the devil is to be found the ultimate principle of all sinning in the world. Thus the human sinner does not stand isolated with his sinning; he has a principle of sin within him; he is a child of another sinning one. Here John presents the notion of the devil under the point of view from which that notion has its practical importance. We should not be satisfied with merely considering our own sin; but in order rightly to understand it, we should go back upon the idea of sin in all its distinctness, and turn our attention to that form of it in which it has reached its height. When we look at our own sin, we find much in it that extenuates it in our eyes. It seems to be weakness; and accordingly we do not feel due abhorrence of it. When, however, we are looking at the sin of our neighbour, we should not overlook anything that might tend to excuse him.

The sinning of the devil is to be understood of his own sinning, not of the sinning of man through his tempting activity. If now, says John, the devil is the sinner from principle, and therefore the real sinner, the sinner in the full sense of the term, he who doeth sin belongs to *him*. He cannot belong to Christ (ii. 29), for He was

manifested for the express purpose of making a thorough end of all sinning, *i.e.* of all the works of the devil (John xii. 31, xvi. 11). The ultimate aim of the appearing of the *Son of God* is the thorough-going destruction of sin by the destruction of the kingdom of sin and of the prince of this kingdom. Only the Son of God could accomplish this destruction. The use of this expression (Son of God) emphasises the greatness of the might that in Christ has been opposed to Satan. This, it is true, is only the negative aspect of His work; but it is essentially involved in all that He did. The founding of the kingdom of God is always accompanied by an attempt to destroy the kingdom of the devil, which is opposed to it. It is therefore, also, an essential feature of the morality of the Christian, that in all he does and suffers he aims at a complete annihilation of sin. He must not only labour positively at the realisation of the good; his morality must also include this opposition to sin. In this there is no doubt something humbling to the Christian. It would be pleasant to be able to turn one's attention merely to what is good; but this pleasure and comfort is meanwhile absolutely denied to the Christian. In his loftiest endeavours, he always keeps his eye upon sin.

Table Fellowship (Tischgemeinschaft) of Jew and Gentile.

BY THE REV. JOSEPH STRAUSS, PH.D., M.A., RABBI, BRADFORD.

THIS question is one of historical interest in its bearing on the social life of the Jewish people, and especially on the relation of Jew and Gentile in the primitive Christian Church; but it is somewhat obscure and difficult, and has not, so far as we know, been thoroughly discussed. The following is offered as a contribution to its settlement. In dealing with the matter, we treat it chronologically, and distinguish two main features. (I.) The Jew eating with the Gentile in the Gentile's house; (II.) The Gentile eating with the Jew in the Jew's house.

I. *The Jew eating with the Gentile in the Gentile's house.*—(a) In early Bible times we find eating with certain heathenish nations altogether forbidden, as is clear from Ex. xxxiv. 15, 16, "Make

thou no covenant with the inhabitants of the land (of Canaan), lest, when they go astray after their gods, and sacrifice unto their gods, any one call thee, and thou eat of his sacrifice. And lest thou take of his daughters who, going astray after their gods, make thy sons also go astray after their gods." This passage, in forbidding the Jew to celebrate the feasts of the aborigines of Palestine and to eat with them, gives a very weighty reason for it, *sc.* lest the Israelites, becoming too intimate with these heathens, might marry their daughters, who, as the great lawgiver justly fears, and as experience teaches, might lead their Jewish husbands astray from the service of the only one eternal God, and cause them to worship idols, and thus commit all kinds of abominable customs that were rampant among the Canaanitish nations.

This prohibition has only been limited to the Canaanites, who, according to the intention of the lawgiver, were to be totally extirpated, although as a matter of fact it had not been done. Other nations around Palestine were treated with more toleration, though a distinction is made between them, especially with regard to proselytes to the Jewish faith. Thus, according to Deut. xxiii. 6-8, a man descending from the Ammonites and Moabites was never to be admitted among Israelites. "Even to the tenth generation shall none belonging to them enter into the assembly of the Eternal for ever;" whereas an Egyptian and an Edomite were allowed "to enter the community of Israel in the third generation."

(b) In later (the Talmudic down to modern) times, notably after Alexander the Great, when Jews came in contact with Greeks, and Grecian manners and customs penetrated Judea, the intercourse between Jews and heathens was not only frequent, but actually became intimate, and the eating of Jews with Gentiles was permitted. For a time, it is true, a reaction set in, when Antiochus Epiphanes began, about 170 B.C., to force the Jews to submit to idolatrous (Syro-Grecian) practices, and to eat unclean or forbidden meat (1 Macc. i.). In consequence, the law was more strictly applied by the Maccabeans, so that the Chasidim, the pious, such as, e.g., Jose ben Jozer, living about 167 B.C., would not eat anything from or with a Gentile (Talmud Babli, treatise Synhedrin, page 23^a, and Chagiga, 18^b). But this reaction did not last long, for when the Maccabean victories over the Syrian armies had made Israel independent for two centuries, the Gentiles were looked upon with greater toleration. Thus Rabbi Yochanan (198-278 A.C.), who was in favour of receiving proselytes from the heathens, and was altogether more lenient in his views regarding non-Jews, declared that a heathen who uttered words of wisdom deserved to be called Rabbi, i.e. a Doctor of Law (Talmud Babli, treatise Megilla, 16^a). Another great savant, Rabbi Yoshua ben Levi, acknowledged the good actions of a heathen as of such high merit that they should be imitated by Jews (Synhedrin, 39^b). And the outcome of all this is, that the statute book of the Shulchan Aruch,¹ section Yoreh De'ah, paragraph 152, per-

mits a Jew of the present time to eat with a heathen in the latter's house, provided it is not a solemn festival meal, where the Jew would have to witness and submit to certain idolatrous practices.

II. *The Gentile eating with the Jew in the Jew's house.*—(a) From a law in early Bible times, Ex. xii. 48, "No uncircumcised person shall eat thereof," i.e. of the Paschal lamb, we can infer that a heathen was permitted to sit down with a Jew and eat with him in his house, provided it was not a special national religious meal, as that of the Pascha.

The prayer of King Solomon after the completion of the temple in Jerusalem (1 Kings viii. 41-43), in which the king pleads for the admission of the foreigner and heathen (גֵּר) into the house of prayer, and for the hearing and granting of the latter's prayers, breathes such a liberal spirit as might well be imitated by some Christians and Jews of the present day.

More liberal still is the Deutero-Isaiah who, in the 56th chapter, proclaims the admittance of the foreigner to the Levitical and priestly order, even "to minister" before the Lord God of Israel. These passages sufficiently show that already in those early times Gentiles must have had friendly relations with Israelites, freely mixed with them, and took part in their convivial gatherings.

(b) In Talmudic times, when there was a constant intercourse between Jew and Gentile, the Tischgemeinschaft was an established fact. Pages of the Talmud, devoted to the discussion of the subject of proselytes, show that Israel could no longer be exclusive to strangers, consequently the terms of admission into the Jewish community became more liberal, and proselytes could find easier access to Judaism. This is prominently shown by the fact that besides the righteous or perfect proselyte, the גֵּר צֶדֶק, who conforms to all the laws and ordinances of Judaism, inclusive of the ceremony of circumcision, an easier mode of proselytism was introduced, that of the "resident proselyte," the גֵּר הוֹשֵׁב, or in the Talmud called "proselyte of the gate," גֵּר שַׁעַר, i.e. one who needs no circumcision, and only comes as far as the inner gate of Judaism, but is in other respects considered a Jew, especially in so far as he may eat and pray with Jewish brethren. From other still obeyed by the so-called orthodox section of modern Jews, whilst enlightened reformed Jews do not consider it as a guide-book.

¹ The Shulchan Aruch, i.e. "Spread or arranged table," is a codification of the opinions of the learned Talmudic doctors; it was compiled in the fourteenth century, and is

passages in the Talmud, such as treatises Sabbath 116^{a and b} and Midrash Koheleth, *voce* הרברים, we notice an active and intimate intercourse between Jews and primitive Christians. Friendly discussions as to the relative merit of the new doctrine are held, and in the treatise of Sabbath there is actually a quotation from the New Testament, Matt. v. 17, 18, "Think not that I came to destroy the law or the prophets, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

Since the Jews came in contact with the Romans under the rule of Judas and Simon Maccabeus, the former of whom made an alliance with the Romans in 160 B.C., more especially after the destruction of Jerusalem by Titus, 70 A.C., their relations to Gentiles became continuous and very friendly. We find Jews settled in Asia Minor and in Greece, and a great number of them residing in Rome. The Talmud reports many incidents, from which we gather that not only early Christians, but Jews too, were zealous in making proselytes; often

Christians and Jews were taken for one and the same sect. In Talmud Yerushalmi Megilla, i. 72, and Babli Abhoda Zara, p. xi, the conversion and circumcision of a Roman senator and a considerable number of soldiers are reported. From all we can safely infer that the table-fellowship of Jew and Gentile was no new thing during the time of the primitive Christian Church; and the sitting down of the Gentile with an Israelite to take meals together, either in the former's or latter's house, was an everyday occurrence.

In connection with this, it may perhaps be of interest to the readers of THE EXPOSITORY TIMES to mention that before and after a proper meal the Jew was enjoined to wash his hands. A short prayer was said before meal, and a longer grace after the meal. Passages relating thereto are 1 Sam. ix. 13; Luke ix. 16; John vi. 11; Deut. viii. 10; Talmud Chulin, p. 105; Shulchan Aruch, section Orach Chayim, p. 158; Matt. xv. 20; Luke xi. 38. The custom of washing hands also prevailed among the ancient Greeks; comp. *Iliad*, x. 577; *Odyssey*, i. 136; and Xenophon's *Cyrop.* i. 35.

Horton's "Revelation and the Bible."

BY THE REV. D. WITTON JENKINS, GLASGOW.

"THIS book is the fulfilment of a promise made in the Preface of the second edition of *Inspiration and the Bible*. . . . The following pages are a series of suggestions towards this most helpful work of reconstruction." So says Mr. Horton in his Preface. We are glad he has fulfilled his promise. There was need for it. The former book left an uneasy feeling, and much dissatisfaction. This "pretends to be nothing more than a series of tentative suggestions," which must be kept in mind in our estimate of the book. Whether or not it is always wise to rush to print with "tentative suggestions," is a matter of opinion. Some might prefer to wait, and allow their thoughts to filter and clarify. Probably many, after reading *Revelation and the Bible*, will think that Mr. Horton would have acted wisely in waiting a few years.

It staggers one to be told at the beginning that "any one who, making use of the Index, puts

together the definite statements about revelation may gather with some distinctness how the matter shapes itself in his (the author's) own mind." Readers should be saved such trouble. But the author is scarcely just to himself; for the Introduction clearly indicates his own creed, and strikes us as being the best part of the book. "My whole position," he says, "which is that of a settled faith in the revelation of the Bible, makes it a matter of secondary importance what the conclusions of the so-called Higher Criticism may be." Here we get the secret and purpose of the book. The author endeavours to bring others to the same position.

Revelation is defined thus: "By revelation is meant a truth or truths received from God into the minds of men, not by the ordinary methods of inquiry, such as observation and reasoning, but by a direct operation of the Holy Spirit." Again, "Revelation, in the strictest use of the term, is that body of truth which is made known in a special

¹ T. Fisher Unwin. 1892. 7s. 6d.

way, because the ordinary methods of discovering truth would not suffice. Broadly speaking, then, revelation in the Bible is precisely that which apart from the Bible, not only would not, but could not have been known. Thus they are not far wrong who say that the only thing *revealed* in the Bible is God." The author further makes his meaning clear by drawing a line between revealed truth and ordinary truth thus: "There is no mistake commoner than that of mixing up the idea of revelation with a very different matter, viz. historical or scientific truth. . . . Historical facts are not a subject of revelation; for they are ascertained by the ordinary methods of human inquiry. . . . Scientific fact is not a subject of revelation." Does this not need qualification? If the revelation is embodied in the course of events, as Mr. Horton admits, then may it not be necessary to inspire the historian that his choice of facts may be correct? for it is evident that *all* has not been recorded. Further on it is said: "If the historical data should be so vitiated that the general results of these events were lost, then the revelation might be lost." But how is this vitiation to be avoided except by inspiration? Again, it may be right enough to lay down the general law that revelation is limited to that which is beyond human reason, etc. But we must remember that the powers of reason and observation are not the same in every age. The human intellect depends upon its environment. It is cultivated, strengthened, developed. We must be careful not to make the power of reason to-day the standard of the past. What is possible now may not have been possible to the writers of the Old Testament. We are told that "because this is the book of God, we have no reason to say that everything said about God in the book is true." The writer now gives a final definition of revelation: "When we say that the Bible is a revelation, what exactly do we mean? . . . but that it is a compilation of writings through which God is revealed to us, not in a moment of time, but in a historical evolution; not in a few proof texts, but in the whole connected mass of the two literatures of which the book consists."

Such is Mr. Horton's answer to the question, "What is revelation?" He has done well to emphasise the distinction between what is revealed and what is known by reason, etc. But like every one else who attempts to draw a sharp line between the divine and the human elements, his teaching

is most vague and unsatisfactory. Indeed, the great defect of the book is that it does not give any clear and distinct statement of what inspiration is. Many parts would lead us to believe that Mr. Horton's view of inspiration is very low, and that he places the sacred writers on equality with profane writers. But this is not so; for he says, "But truth derived through the medium of the ordinary perceptions and judgments is not what we usually intend by revelation. If we were to give this loose and inaccurate connotation to the word, we should be obliged to include Plato, Aristotle, Cicero, Confucius among inspired writers." Mr. Horton halts and hesitates a great deal, and it is evident that he has not allowed his thoughts time enough to clarify.

We agree with Mr. Horton, and would emphasise his words when he says, "But the scholar and the pietist must meet on the common ground of seeking to understand revelation; if either be absent, the investigation will halt; two keys simultaneously applied are needed to unlock this ancient casket." There must be sympathy between the critic and his work. The Bible is not to be placed before him like a dead body on the dissecting-table, that he may divide part from part simply to report thereupon. No such cold-blooded criticism can appreciate the Bible, or rightly interpret it. Mr. Horton does not lack sympathy. He is earnest and sincere, and desirous of so presenting the truth as to meet the difficulties of Bible-readers. The author proceeds to deal with the various books, following closely the method of Driver in his *Introduction*. He endeavours to show in what the revelation of each book consists. Of Genesis, he says, "There are two salient and striking elements of revelation in the book: first, a God dealing plastically with the world, with man, with history; second, a nation drawn out of remote and obscure beginnings by the will of God, and shaped by an unceasing discipline for a far-off destiny." So he runs through each book, pointing out what is distinctive, and that he marks out as the revelation. Space will not allow of our following Mr. Horton through the various parts of the Bible. He is not slow to point out and emphasise strongly, perhaps unduly, difficulties, mistakes, and contradictions, which are all made to tell in favour of his theory of revelation. True, he has not created these difficulties. But the way in which it is done gives one the impression that it is done for a

purpose, namely, to impress one with the need of the author's theory. This is the most unsatisfactory aspect of the book. The conclusions of the Higher Criticism are accepted unquestioned, as if they were the outcome of perfect agreement. Mr. Horton has read much, but assimilated little. There is a rawness about the book. The impression is given that the Old Testament is anything but reliable. I would not care to put the book into the hands of a young man troubled with doubts. It would not be very helpful; but probably hurtful: too much or too little is said. The treatment is scrappy; and the conclusions of criticism do not receive their proper and full setting, as in larger works. It is possible for the opinions of the Higher Critics to become traditional.

Here and there, we think, Mr. Horton is scarcely just and fair. He takes for granted that "the day of the captivity of the land" (Judg. xviii. 30) refers to the Exile, and concludes that the book was edited after 722 B.C. The conclusion may be true, but not for the reason asserted. Mr. Horton must know that others give quite another interpretation of the words, which would not justify such a conclusion. When speaking of the anachronism in Acts v. 36, he assumes that Luke made a mistake when he "makes Gamaliel refer to the uprising of the *sicarii* under Theudas—an event which did not happen until ten years after." And on what does he base his conclusion? On the word of Josephus alone, where a later date is given. Why should we believe Josephus rather than Luke, especially when Luke again and again proves himself trustworthy, whilst Josephus is untrustworthy? In speaking of the Epistle of James, he says, "But there is a feature of this letter more singular still. It teems with allusions to two books which we do not count 'Scripture' at all—Ecclesiasticus and the Book of Wisdom." Then a long list of passages is given in parallel columns to show the connexion; but the likeness is not very close. In many cases there is a closer likeness to the Scripture itself. Here is one as a specimen:—

Jas. i. 10, 11: "As the flower of the grass he shall pass away.

... The flower thereof falleth."

Wisd. ii. 7, 8: Let no flower of the spring pass by us; let us crown ourselves with rosebuds before they wither."

v. 8: "What hath pride profited?"

Why Mr. Horton refers to the Book of Wisdom rather than to the Psalms, where words almost identical are found, we know not. Does this not look like the creating of unnecessary difficulties?

In passing over to the New Testament, Christ is pointed out as "the summit and crown of revelation." Here "the earthen vessel is intentionally imperfect in order that the excellency of the glory may be of God." The distinction between Christ and the memoirs is clearly set forth and emphasised in order to show that Christ Himself is *the* revelation, and indeed the proof of *their* inspiration. Some strong things are said about those who place the New Testament, rather than Christ, as the object of faith. It is a "kind of Bibliolatry which is irrational and indeed irreligious." We question if there be many to-day guilty of the charge. Nothing is easier than to overstate the position of others. Is not Mr. Horton fighting a ghost of his own imagination? We agree with him that Christ should be looked upon as *the* "supernatural fact," "*the* revelation," and the memoirs as only a witness; but there is no need to magnify the errors of the past. "Now," he says, "if it does not sound too paradoxical a statement, Christ does not depend on the New Testament writings, but the New Testament writings depend on Him." Yes and no, the New Testament derives its value from Jesus Christ; but the world gets its *first* knowledge of Jesus Christ from the New Testament. It may be true enough that had Diocletian succeeded in destroying the New Testament, Christianity would still have lived on, and Christ reigned in the hearts of men. But had the books been burned, we question if Christianity would have been what it is to-day. If we had nothing but tradition to guide us, what kind of a picture of Christ should we have? Those familiar with the history of the first century after Christ will know. We are ever in danger of pushing too far any new argument, or an old truth restated with freshness. And the "Christ of experience" is in danger of this just now. Let us be careful that we do not make it a half truth, which is the most dangerous of errors. We admire Mr. Horton's beautiful conception of Christ "as the redeeming and saving power of God . . . manifested in a human life of sacrifice and suffering, and operating now through a spiritual agency in the continual regeneration and perfecting of human souls." We are glad he insists that the truthfulness of a fact does not depend upon

agreement of details by various writers; hence he says, "And so it is with the accounts of the Resurrection. The great fact is not disturbed by the somewhat incoherent description of its incidents." Again, "The truth of the picture is guaranteed, not by the writers who depict the life of Jesus, but by the picture itself."

Mr. Horton, in dealing with the Pauline Epistles, "thinks the fear of the apostle has been amply justified. Inconsiderate men have 'accounted of him above that which they heard from him.'" He is not so infallible as men make him to be. In estimating the revelation in the letters, he says, "The first, and in many ways the most important, significance of Paul's letters, is that they are the authentic picture of this Christ-filled personality, this personality in which Christ, no longer present in the flesh, is yet manifestly revealed." It "is that of the Christ living in a human heart, living and working, working and producing divine results, though the person in question knew Him not by sight, but only, as he would say, by *faith*." This revelation is mixed with much that is merely human, and Paul makes "actual mistakes." It cannot be said too often that, "above all things, Paul's revelation must be taken in its entirety." And Mr. Horton rightly calls attention to the contrast between Luther, who "seized some central and essential thought, and Calvin, who 'seized on some incidental thought.'"

Mr. Horton's estimate of the Epistle to the Hebrews shows his view of revelation. The Epistle is not Paul's. It represents Alexandrine Christianity by an unknown author. "His letter is the beginning of Christian speculation. He no longer, like the apostles themselves, speaks what he has seen or what he has heard, but rather what he has thought. . . . Thus the revelation of the Hebrews is a different quality from that of St. Paul; it is not so verifiable; it certainly rests rather on its probability to the individual reader than on the immediate witness of the Spirit."

Mr. Horton thinks well of the First Epistle of Peter. "Supposing it stood alone, the sole literary product of apostolic times, we could infer all the essential truths of Christianity from it. . . . It presents the ethics of the gospel in the purest and most beautiful light." Referring to Peter's mistakes, he says, "If St. Peter was wrong in supposing, as others did, that the end of the world was quite near, he may also have been wrong in

supposing that 'Christ went and preached to the spirits in prison.'" Just so; and where will this doubting the authority and accuracy of the apostles end, if there is so little of the divine and so much of the human element in the New Testament, as Mr. Horton would have us believe? Whilst reading the book, again and again I found myself asking the question, What is revelation and what is not revelation in the Epistles? How am I to know? What am I to believe? "Judge by your conscience, and by the witness within," Mr. Horton will reply. But consciences differ; the witness within is not the same in all. Then the unbeliever has not that witness within in the sense that the believer has it.

Mr. Horton deals, last of all, with the Johannine Writings; and here he gives forth no uncertain sound. His conclusion concerning the Apocalypse must commend itself to all reasonable minds, that it was written many years before the other writings. This accounts for the difference of style and matter. It centres round the crucified Lord, who was at once "the Lamb slain from the foundation of the world" and "the Risen Judge of the earth which He died to save." He does not hesitate to accept the Fourth Gospel as John's. He thinks that the abuse of Paul's idea of the transcendental Christ, a Christ whom he did not "know after the flesh," called forth the writings of John. It was necessary "to bring the spiritual Christ and the historical Christ into a clear and manifest relation to one another. . . . This is the task of the Fourth Gospel. It is the rewriting of the earthly life of Jesus in the light of that divine and spiritual life which now for two generations He had been living in the hearts of believers." He holds fast to the Deity of Christ, and says, "Men who are determined to see in Jesus nothing but a human being will find the Fourth Gospel a sealed book." Nothing can be finer than the treatment of this Gospel, and the reverent spirit which pervades it is catching. We get nearer to Mr. Horton's heart, and we find him "better than his creed," as indicated in other parts of his book.

Certain defects are found in the book through what seems to be a want of care in expression. Of the Acts of the Apostles, he says, "The earliest reference to the book in ancient literature is made by Irenæus, writing toward the end of the second century (182-188 A.D.)." I suppose what he means is that this was the first time the name of Luke was

connected with the Acts, for the book itself had been referred to before. But even this is not true according to Mr. Horton's own statement further on (p. 383), where the Muratorian Canon is dated (168-170 A.D.), and it refers to Luke as the writer of the Acts. Again, "But the book (Acts) is history in the same sense that Thucydides is history, and probably no one would have been audacious enough to say that it was anything less if the Church had not been foolish enough to declare that it is something more." If he means what he says, then he does not believe that Luke was inspired. But lower down on the same page we read, "It is, as we shall see very soon, the history of a great revelation, and therefore, as a correct narrative, it is itself a revelation." We do not believe that "a man may tell the story of those wonderful years which saw the beginnings of the Christian Church without being himself any more than a painstaking and accurate observer, just as Boswell may give a faultless picture of Johnson." Such a man would not be able to understand the history so as to give a true story. He would lack that sympathy of the pietist which Mr. Horton demands in the critic. Again, "But what we may call the orthodoxy of the first Christian century—the century before the New Testament was written."

I suppose Mr. Horton means *a part* of the first century, for he believes that the New Testament was written during the first century. Such defects, we believe, are the result of haste in writing, but they may mislead those already doubting.

What of the book as a whole? Mr. Horton, in his summary at the close, seems to be conscious of the defect already named. He thinks "it not unlikely that a reader unacquainted with the results of biblical scholarship may feel that his view of the Bible has been destroyed, and may have the forlorn sensation that he is standing in the midst of ruins." We fear this is only too true. It is all very well to tell a man to come to Christ first, and accept Him and *then* judge of the Scriptures. If this were done, we should have no fear. But if a man be made to feel that the witnesses for Christ are untrustworthy, or at least very fallible, he will hesitate the more, and not be easily persuaded. To a man who has not yet accepted Christ as Lord and Saviour, I cannot imagine *Revelation and the Bible* being very helpful. But to those who, like Mr. Horton, already believe in Christ, and have "a settled faith in the revelation of the Bible," the book will be helpful, and may prepare them for, and save them from, a greater shock by criticism less devout and less reverent.

The Origin and Relation of the Four Gospels.

BY THE REV. J. J. HALCOMBE, M.A., CAMBRIDGE.

ST. JOHN'S GOSPEL.

ST. JOHN was indisputably the one Apostle best qualified to be the first Evangelist. He had enjoyed our Lord's confidence and affection to an extent which in itself must have given him a perfectly unique position in the Apostolic body. More than this, at the very last Jesus had conferred upon him an honour which, involving as it did the residence of Jesus' mother in his house, would for some years at least be a standing memorial alike to the Apostles, to the outer circle of disciples, and to the Jewish rulers and public, of the preference which his Master had shown to him, and the consequent priority which such preference necessarily implied.

Thus, of those possessed of the primary qualifica-

tions for writing a Gospel, St. John would stand out *facile princeps*.

Hence, so far from requiring any explanation of St. John being the first Evangelist, rather, if he were not the first, we might fairly ask how it came to pass that any other of the Apostles was preferred before him?

Let us try for a moment to conceive under what circumstances St. John may have undertaken to write his Gospel?

The only trustworthy guide which we have to help us to such a conception, is what is termed the Muratorian Fragment or Canon, a document which cannot be later than the end of the second century, which may be earlier, and which has all the appearance of representing a tradition which had already become time-honoured.

It runs thus:—"At the entreaty of his fellow-disciples and overseers, John said: 'Fast with me for three days from this time, and whatever shall be revealed to each of us [*i.e.* whether it be favourable to my writing or not], let us relate it to one another.' On the same night it was revealed to Andrew, one of the Apostles, that John should relate all things in his own name, aided by the revision of all."

The circumstances which the Fragment suggests are these—

- (1) No previous record was in existence.
- (2) St. John was recognised as the one Apostle of all others qualified to supply such a record.
- (3) The original idea of the Apostolic body pointed to a single document dealing with the whole history as far as in St. John's opinion it then required to be written.
- (4) The feeling which operated with the Apostolic body was, that whatever St. John might write would be written by him as the representative of the other disciples, and that they, by their final recension of his work, would officially stamp it with this representative character.

How much or how little of the graphic picture which the above quotation calls up before our minds is true, we have no means of judging.

But one thing we do know. If the first idea of the Apostolic body was—and this seems highly probable—that St. John should be the sole and representative historian of our Lord's life and ministry, he himself, under whatever influence, saw fit to abandon this idea and to place very distinct limits to his work. The more we realise how much turns upon this avowed limitation of his subject by St. John, the more we shall realise the importance of giving their fullest significance to the two following statements:—

(1) John xx. 30, 31: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, *that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*"

(2) John xxi. 25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books which should be written."

But the very observance of the limits thus indicated, necessarily compelled St. John to deal with

one, and that the most manifestly important side or aspect of the subject.

Hence, however many writers might follow St. John, the area of narration open to them was clearly and sharply defined. No matter what part of the history St. John had already dealt with, in that part they would necessarily find themselves forestalled with regard to the very facts and details which any independent historian would naturally most desire to place on record.

According to the limitations which St. John imposed upon himself, he proposed to relate (not "all things" as stated in the above Fragment but) only such facts as he considered of primary importance in their bearing (*a*) on the Divinity and Messiahship of Jesus, and (*b*) on the basis of saving faith which he wished his Gospel to afford.

St. John plainly recognised that a purely historical view of our Lord's life would afford a vast and practically unlimited scope to any possible writers of the future. But his language seems to raise a strong presumption that he knew of no document or documents, whether with or without authority, which had already dealt with that aspect of the subject. Nor would it seem that he himself at the time of writing anticipated that any further record, however interesting it might be, would really be necessary, at least for the purposes which he had himself in view.

It is quite clear that the facts best calculated to support St. John's thesis—*i.e.* to prove the Divinity of our Lord, and to provide an adequate basis of faith—would all be facts of primary and fundamental importance. Hence we are not surprised that he everywhere gives not only what are confessedly the most important facts of the history as a whole, but the most important details of those events with which he deals in common with his co-historians.

Hence, of course, the problem.

Since the facts and details recorded by St. John were of such manifestly fundamental importance, how is it possible to conceive that, if St. John wrote last, they should all have been so systematically omitted not by St. Matthew only, but by St. Mark and St. Luke also?

But apart from the supreme importance of the facts and details of facts which St. John alone relates, in three particulars especially his Gospel seems to possess the characteristics which we should expect to belong to a first Gospel.

(1) Large as St. John's omissions are, these omissions are duly accounted for. Hence, whilst the avowed incompleteness of his record has a manifest tendency to whet curiosity, if we may so speak, it has no tendency whatever to create any false impression as to the general bearings of the history.

Surely we may regard it as indisputable that the first published Gospel must have been calculated to stand alone as a wholly self-contained document. The above peculiarity of St. John's Gospel makes it fulfil this condition.

On the other hand, no one will affirm that the same claim can be made for either of the other Gospels. Apart from St. John, they are not only incomplete, but their unexplained incompleteness cannot but be singularly misleading, and render them proportionally unsuited to stand alone.

Thus, while the obligations of intelligent criticism compel us to select one of the Gospels as the first published, St. John's is indisputably the only one which fulfils the primary condition of priority on the fulfilment of which common sense naturally insists.

(2) "Beginning at Jerusalem" was the motto and watchword of the administrative policy of the Apostles. A first Gospel, which, without assigned or apparent reason, made the very author of this motto himself conspicuously ignore it, would be so untrue, alike to fact and to sentiment, as to be an almost inconceivable anomaly.

That the Gospel as represented by St. John was inaugurated at Jerusalem, and that it was grafted on to the law at the chief Jewish festivals, are facts conspicuously in keeping with all our Lord's teaching.

Hence, by dealing almost exclusively with the Jerusalem ministry and with the teaching of the Jewish festivals, St. John seems to affix the seal of priority to his own record, as much as the other Evangelists, by omitting just these primary aspects of their subject, affix to their records the seal of posteriority to that of St. John.

(3) That a first Gospel should meet certain obvious requirements of the Early Church appears to be a necessity of the case.

For instance, the very manner in which at the last the Apostles had fled before the dangers which had confronted them, must have made it a matter of peculiar importance that some record should be available, not only of the way in which their conduct had been foreseen by Christ, but of the fact that, in spite of this foreseen desertion, they had,

nevertheless, so won His confidence as to have been formally appointed His future representatives.

Again, in His more public teaching, Jesus had scarcely spoken of the gift and operation of the Holy Spirit. Unless, therefore, the Apostles were to lie open to the charge of superadding cunningly devised fables of their own to the teaching of their Master, it must clearly have been of the utmost importance that our Lord's teaching on this point should once for all, and as soon as possible, be placed on record.

So with regard to the cycle of appearances by which the reality of the Resurrection was attested, save for one or two very partial repetitions by St. Mark and St. Luke, these are given only by St. John.

In which Gospel, we may ask, was it so natural and necessary that these should appear as in the first?

St. John's Gospel then, I believe, we shall be able to prove to have been the original and foundation title-deed of the Church and the Christian faith.

ST. MATTHEW'S GOSPEL.

The evidence will, I believe, prove that St. Matthew wrote his Gospel next after and with special reference to the Gospel of St. John.

We have seen that the avowedly limited scope of St. John's Gospel necessarily involved his dealing, both historically and doctrinally, with only a limited portion, practically with *one side only*, of our Lord's life and ministry.

Thus the very character of St. John's Gospel would of itself suggest a further record, dealing with at least the more important of the facts which represented the *other side of the subject*, and especially with our Lord's oral teaching on matters of a less distinctly spiritual character.

But both the facts and the teaching recorded by St. John were to a very large extent of a wholly private character, *i.e.* known only to the disciples. Hence one overwhelmingly strong reason for their being placed on record as soon as possible.

A moment's consideration will show that no special motive for the earliest possible publication existed with regard to the subjects of St. Matthew's Gospel.

Hence it would be quite natural that for some time, possibly for some six or eight years, or even longer, St. John's Gospel should have been held to meet all the actual necessities of the case.

As, however, time passed, and the teaching of the infant Church needed more and more to embrace the general outline of the whole of our Lord's ministry, the need for a supplemental Gospel, if only for public reading at Christian assemblies, could hardly fail to be keenly felt.

That both the subject-matter and the structure of this second Apostolic record should be systematically regulated by and adapted to the first is precisely what we should have expected. That it is so regulated and adapted, and that together the two records constitute a complete and exquisitely balanced twofold primary representation of Gospel facts and teaching, will be found to be a fact capable of the most certain demonstration.

It is obvious that supposing St. Matthew's Gospel to have been thus adapted to a previously existing record, it must of necessity have been conspicuously "one-sided."

As no other reasonable explanation of this conspicuous and universally recognised "one-sidedness" of St. Matthew's record has ever been suggested, there seems to be an overwhelmingly strong presumption that the only cause apparently adequate to produce such a result, viz. the previous existence of St. John's Gospel, must have been the real cause.

An objector may urge, "We grant that either St. Matthew's Gospel must have been supplemental to St. John's, or St. John's supplemental to St. Matthew's; but as the latter is the commonly received opinion, why should we reject it?"

I answer that, apart from internal evidence, one proposition is undoubtedly just as tenable as the other. All I maintain is, that everywhere, in the history as a whole, in the parallel sections, in the parallel incidents, and even in the parallel verses, all the evidence, without any exception, points as conclusively as it does uniformly to the priority, not of St. Matthew's, but of St. John's record.

One point to which I would here specially draw the reader's attention is this—save for a few verses, partially common to both, the Gospels of St. John and St. Matthew are wholly independent and original documents.

It is true that many incidents recorded by St. John are reintroduced by St. Matthew, but such reintroductions involve so exceedingly small an amount of actual verbal identity between the narratives as to be wholly insufficient to detract appre-

ciably from the originality—we will not say of St. Matthew, but of whichever record was written first.

That such originality serves to give to the Apostolic Gospels the greater weight always attaching to wholly original and independent evidence, is simply a fact which cannot be disputed.

That originality should be a special characteristic of the Apostolic text of St. John and St. Matthew is, at least, as consonant with probability and the fitness of things as that the non-Apostolic text of St. Mark and St. Luke should have the derived authority of being conspicuously grafted on to Apostolic records.

One very conspicuous feature of St. Matthew's Gospel has a manifestly important bearing upon its probable date.

St. Matthew appears to write for persons who were fully cognisant of the general course of the events which he relates. For instance, his historical summaries, especially when compared with his statement about Jesus dwelling at Capernaum, would have been wholly unintelligible to persons altogether unacquainted with the general bearing of the facts. So with regard to his literary grouping of incidents throughout the whole of the Galilean ministry, *i.e.* up to the time of the Feeding of the Five Thousand.

Or to take a single matter of detail by way of illustration.

In giving an account of the trial before Pilate, St. Matthew in the middle of his record, says: "Therefore when they were gathered together" (xxvii. 17), but he says nothing about the previous assembly having been broken up; and it is only St. Luke, writing for extra-Judæan readers, who sees the necessity for mentioning what would have been so well known to St. Matthew's readers, viz. the intermediate trial before Herod, and the consequent adjournment for a time of the trial before Pilate.

That, as St. John's narrative fixes attention upon Jerusalem and the teaching at the Jewish Festivals, so St. Matthew's fixes attention upon Capernaum, and the Galilean teaching is, of course, obvious to the most careless reader. A more striking or a more consistently maintained division of the history between the two writers could not well be imagined.

ST. MARK'S GOSPEL.

St. Mark's Gospel does, as a matter of unquestionable fact, consist entirely of reintroduced portions of St. Matthew's record.

It is, I submit, of the utmost importance that this fact should be kept constantly before the mind of the student.

The evidence shows that these reintroduced portions systematically exhibit the following peculiarities :—

(a) To a certain uniform but limited extent they are related in the very words of St. Matthew's record.

(b) They are systematically abridged in matters personal to our Lord Himself, and as systematically expanded in matters personal to subordinate actors and in matters of circumstantial and historical, and what may be termed ministerial, detail.

(c) They are divisible into two main groups, in one of which the order of chronological arrangement differs from, and in the other agrees with, that of St. Matthew.

Thus, we have only to assume, as we are bound to assume, that St. Mark intended to do just what he has done, and we have a perfectly simple and intelligible reason for his Gospel being just what it is, and nothing else.

An objector may urge, "If you mean to imply that the fact of St. Matthew having manifestly arranged a certain large and important group of incidents unchronologically, was one main reason for St. Mark reintroducing and rearranging these incidents, why should not St. Mark have been contented to deal only with those incidents which St. Matthew placed out of order and which required, therefore, rearranging?"

I answer—(1) that rearrangement was not the only object of St. Mark's Gospel, and (2) that the arrangement of St. Matthew's record being partially chronological and partly unchronological, *it was just as necessary for St. Mark to show where St. Matthew had, as where he had not, adopted a chronological sequence.*

That, as is very generally thought, St. Mark's Gospel may have been primarily intended for foreign, and especially Roman settlers in Palestine, seems at least highly probable. The ordinary residents in the country would at least have had such general knowledge of the main outline of our Lord's ministry as would prevent their misunderstanding either St. Matthew's arrangement of incidents or the periods included in his brief summaries of events.

Not so new-comers into the country. For them St. Mark's history would be in all its salient features

just such an explanatory supplement to St. Matthew's record as their previous want of knowledge of its whole subject would require.

A current tradition preserved in an old manuscript of the Gospels gives the time of St. Mark's writing as ten years after the Ascension and two years after the publication of St. Matthew's Gospel. Some such date as this would seem to be perfectly consistent both with the facts already stated and with the general probabilities of the case.

That St. Mark's Gospel may have been published simultaneously with that of St. Matthew is, of course, possible. The mere fact, which is indisputable, that it does constitute an explanatory Appendix to St. Matthew's history, implies that it was intended to serve this purpose; in which case there would be nothing improbable in its being issued at the same time.

ST. LUKE'S GOSPEL.

St. Luke's Preface must necessarily be regarded as the designed key to his Gospel. But it contains several expressions, as to the exact meaning of which we have no certain information. There can be only one way out of the difficulty in which this want of information necessarily involves us. The Preface is simply a promise of which the Gospel which it introduces is the performance. Hence, in order to ascertain what St. Luke promised to do we have only to ascertain what he has done.

Briefly stated, what St. Luke has done is this :—

(1) He gives an order of events which shows that St. Mark's arrangement of these events was, and St. Matthew's arrangement of them was not, designed to be chronological.

(2) In a particular portion of the history (*i.e.* the last visits to Jerusalem), where, save by a brief summary, neither St. Matthew nor St. Mark give the historical side of St. John's narrative, he supplies that side.

(3) He everywhere gives supplementary information which tends to explain the narratives of St. John, St. Matthew, and St. Mark.

Read in the light of what he has thus done, a very slightly paraphrased translation of St. Luke's Preface would run as follows :—"Forasmuch as many have attempted to construct a harmony or fresh composite history concerning those things which took place in our midst, even as they who from the beginning were eye-witnesses and ministers

of the Gospel recorded them in the official documents which they handed over to us, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in chronological sequence, most excellent Theophilus, that thou mightest have additional assurance of the trustworthiness of the Gospels concerning which (*περὶ αὐτῶν*) thou hast been instructed."

In order to verify this translation, what we have to do is to show (1) the circumstances which correspond with and explain the cause to which St. Luke attributed his writing; (2) the connection which existed between those circumstances and the particular manner (chronological order) in which he promises to write; and (3) the extent to which his own method of writing serves to re-establish the "certainty" or trustworthiness of the other three Gospels.

(1 and 2) Supposing that the evidence should altogether confirm the accuracy of the account already suggested as to the relation in which St. John's, St. Matthew's, and St. Mark's Gospels stand to each other, we have dealt sufficiently for our present purpose with the first two of these points. St. John and St. Matthew had provided what Tertullian speaks of as the "genuine text of the Apostolic Scriptures;" whilst St. Mark had produced a supplemental and explanatory edition of portions of St. Matthew's text.

At first, and especially when read by persons who were brought into more or less direct contact with their authors, those three records were sufficiently intelligible as they stood. But as time went on they had to be used by persons for whom they were not primarily written, who had no such special help for understanding their peculiarities, and who had not even the general knowledge of the outline of our Lord's history which residents in Palestine might fairly be assumed to possess. In their case the exceptional character and mutual relation of the records would not unnaturally create the particular difficulties and misconceptions, especially with regard to the chronological order of events, which St. Luke avows his intention of removing.

(3) It remains to deal with the third point—the extent to which St. Luke's record does serve to establish the trustworthiness of the other Gospels.

It may be admitted, and indeed it is an integral part of our case, that at first sight St. Luke's chrono-

logical arrangement of events does not agree with what we have given as the promise of his Preface. On the contrary, in this matter of chronological sequence, St. Luke seems to differ from St. Mark almost as much as St. Mark often differs from St. Matthew. Thus, instead of elucidating the other records in this respect, St. Luke only makes them the more difficult to understand. Instead of there being two Gospels exhibiting striking differences in the matter of historical order, when we have added St. Luke's, there are three.

Thus, as the result of adding St. Luke's Gospel, instead of elucidation we have only confusion worse confounded. Obviously, then, we must either abandon our interpretation of St. Luke's Preface as contrary to the facts of the case, or else explain this apparent inconsistency between what St. Luke promises to do and what apparently he has done. Here, again, we have to go to our evidence. Happily this is singularly decisive.

In the next chapter we shall be able to show that the two main central sections of St. Luke's Gospel stand historically transposed, just as two or more sheets of a book are often transposed by the binder.¹ As a consequence of this fact, we may adopt either of two alternatives. We may accept the proof of designed or accidental displacement, and place the sections in their revised order; or, as the later section consists almost exclusively of subject-matter peculiar to St. Luke, we may exclude this section from view, and so not allow it to interfere with the relation in which, apart from it, St. Luke's Gospel invariably stands to the other three Gospels. Whichever course we prefer, the result will be the same.

We shall find—(a) that in the all-important matter of chronological sequence the agreement between St. Luke and St. Mark is perfect; and (b) that the manner in which St. Luke fills in the successive gaps in St. John's record is so clear that he who runs may read. We thus at once show that what St. Luke promised in his Preface he did in his Gospel, and what he did in his Gospel he promised in his Preface.

¹ On this point Mr. Gwilliam writes (EXPOSITORY TIMES, April 1892, p. 315): "It must be confessed that the arguments [for inserting Luke xi. 14–xiii. 21 after viii. 21] would be almost overwhelming, could they but obtain the support of some external evidence." But from the nature of the case the displacement would have been impossible after manuscripts had been multiplied. What other external evidence can we expect?

With the light thus thrown upon the whole subject we can have little difficulty in expanding St. Luke's own statements into a perfectly simple and natural account of the origin of his Gospel.

It stands thus:—Either separately or on some special occasion, the three first written Gospels had been formally and officially handed over to the Church. They thus represented, and in fact constituted, “the faith once for all (*ἅπαρ*) delivered or handed over to the saints.” Parenthetically, we observe that the expression “delivered or handed over” is the very expression used by St. Luke in his Preface. It is also the same word which is applied to the formal delivery by St. Matthew of his own and St. John's (!!!) Gospel in the passage attributed to the former in the Apostolic Constitutions.

Under such circumstances it would naturally happen that these Gospels would at once have become the main subject of the catechetical instruction of all those of whom Theophilus may be taken as a type.

So long as the first three Gospels were used chiefly by the “Churches in Judæa,” and were explained by catechists who had themselves been in constant intercourse with their writers, there was no room for any misunderstanding as to the obviously unusual character of the Evangelists' methods of dealing with their subject. But as time went on, and these Gospels were used not only in places remote from the actual scenes of the history, but by catechists and others who had no special knowledge to guide them, there would naturally arise a widely prevailing desire to combine the three authorised histories into a single composite whole.

With this object in view, “many” (Luke i. 1) appear to have attempted in the case of these three Gospels just what for eighteen hundred years men have always been attempting in the case of all four of them, *i.e.* to make out of them a harmony—as St. Luke calls it, an “anatax” (*ἀνατάξασθαι*), or single rearranged history.

In doing this, some would naturally have given preference to the arrangement of St. Matthew, some to that of St. Mark, whilst many would differ as to the exact manner in which they made these histories fit into that of St. John.

Hence all three Gospels were to some extent discredited, and, at least in the important matter of

historical accuracy, their perfect trustworthiness called in question.

THE COMPLETED RECORD.

Let us suppose that of two historians one has written a history of England from a religious, the other from a political, point of view, and that in dealing with certain matters common to both aspects of their subject, each writer has as far as possible treated them from the point of view which his own history specially required.

The two histories would not be one whit more distinct than the histories bearing the names of St. John and St. Matthew.

The suggestion that such historians, writing as above, had written as they did by accident, or that either of them showed ignorance by systematically ignoring what it was not his province to relate, would be simply ridiculous. On what principle can we possibly say that it is not equally foolish either to make the same assertion with regard to St. John and St. Matthew, or to assume that what they undoubtedly have done they did not do intentionally? But if we once recognise this relation between the Gospels of St. John and St. Matthew, we have a basis of fact to go upon which makes the relation of all four Gospels perfectly simple. St. John gives one side of the history, St. Matthew gives the other; but the second side being less completely treated than the first, naturally became the subject of further complementary records.

To show that this view of the case is not a matter of opinion but of verifiable fact, I shall have to prove that St. John and St. Matthew divide the historical area between them, whilst St. Mark and St. Luke deal exclusively with the same side of the history as St. Matthew—(1) in every one of the component sections of the Gospel history; (2) in every one of the fourfold parallel narratives; and (3) in every one of the fourfold parallel statements.

I shall further have to show (1) that allowance being made for one disturbing cause, the chronological harmony between the several Gospels is complete; and (2) that over and above and entirely apart from the additional information they contain, the Gospels, both of St. Mark and St. Luke, discharge certain functions which abundantly explain the motives with which they were added to the two original and more intrinsically important histories.

Incidents and Emblems.

BY THE REV. W. A. GRAY, AUTHOR OF "THE SHADOW OF THE HAND."

Lord of the Living and Dead.—Round the square plot of grass which forms the *Campo Santo*, or public cemetery of Genoa, there runs a covered gallery, filled with sculptures, erected by relatives in memory of the dead. Some of these sculptures are in doubtful taste, but others are appropriate and very beautiful. One, in especial, I remember well. On a bier of marble lies the figure of a dead father, while kneeling on the steps just below is a statue of his living daughter, bent in filial grief. But between the two is a form more arresting than either,—the form of Christ, with an expression of ineffable purity and love on the face, one hand above the dead man's breast, the other above the head of the mourning survivor. On the cornice surmounting the whole, where the sunshine lingered while the rest was in shadow, you could read the key: "I am the Resurrection and the Life." Here, as elsewhere, it is "Jesus in the midst," at once the Companion and the Life of the living and the Keeper and the Raiser of the dead; one hand on each, as the bond of present connexion, the pledge of future reunion.

Home and Church.—A suggestive and not unpicturesque feature of Antwerp Cathedral, is the way in which it gives shelter and support to the common houses of the town, which cling to the lower parts of the building like tufts of moss and lichen to the roots of a great tree. It is not so with other cathedrals. Take, for example, the Cathedral of Milan, whose vast pile of marble and statuary has been gradually bidding other fabrics back, till it has cleared a space for itself, where it stands in imperial splendour, alone and unapproached. But Antwerp Cathedral, while just as visible and in its way as imposing as Milan, lets the quaint old domiciles, with their red tiles and projecting eaves, fasten themselves to its walls, lean and nestle against its bulk, and flank its vast carven doorway. Poor and common though these houses are, the great cathedral does not disdain their neighbourhood, but supports and consecrates them by its contact; and there through the centuries they have clustered undisturbed,

beneath the shadow of that mighty spire, amidst the constant music of its falling chimes. Is it not an emblem of the relation of home to Church, the union that should exist between the habitations of Jacob and the gates of Zion, family life and family occupations going constantly on, beneath the shelter of the eternal temple, within hearing of the melodies of the eternal service? Thus should every dwelling-place of man become an adjunct and appendage of the sanctuary of God, and the common framework of our household and everyday life pass off and up into the stately outlines and massive buttresses and soaring pinnacles of the house not made with hands.

Silence to God.—Some people are garrulous to God; He may be willing to answer, but they do not give Him an opportunity, they are loquacious rather than importunate, they have not learnt to be still. "I never," said a friend to me, "realised the necessity and the benefit of keeping silence to God, as I did at an important deciding-point in my life;" and as the story has a lesson in it, though, I confess, a somewhat one-sided one, I give it in full, and, as far as possible, in my friend's own words. "I was in America at the time," he said, "and, for the purposes of seclusion and thought, I left the town I was living in and went to spend a week or two on the plains of the far West. Not even in the solitary house I stayed in did I secure the perfect quiet I seemed to need, so one day I set forth to search for it on the open prairie around. For full seven miles I took my straight course through the grass, and then, towards sundown, turned back again. Even then I scarcely felt alone, for there, standing up on the level plain, was the house I had left, its outline cut sharp, its window-panes gleaming like diamonds in the clear evening atmosphere. Then I came to a little hollow, scooped out in the grass at my feet; I availed myself of its welcome shelter, lay down, and there, for an hour or two, 'kept silence to God.' The day faded into twilight, and the stars came out large and brilliant, and the hum of prairie life died into silence, broken only by the whirring wing of some passing grass-fowl

bound for its nest. Then there came over me a feeling of mystery and of awe, as if there were only two entities in all the wide universe—God and myself. As for me, I felt as if I had shrunk to a needle-point; but from this needle-point there were rays, lines of influence going up, stretching this way and that, and linking my soul with the eternities. Then and there I got my message. It came to me from the stillness of the upper spaces that night. A voice said: ‘This is the way, walk ye in it;’ and I rose with the problem solved, the burden off my mind—calm with the calmness of one who felt that the clouds were dispelled, and his life-course made plain.”

Satisfied with His likeness.—Satisfaction,—mark the word. It is not the idea of rest merely, but something that is richer than that; it is not the idea of rapture, but of something calmer than that: it is the idea of being filled to the full with the best that the heart has tasted, the utmost that the heart can wish. Some time since one of my intimate friends passed away, after a long life of quiet Christian service, not without its own special trials. For many years, owing to family opposition, her

life-hope was delayed—union with a Christian minister. That hope was fulfilled at last; but the wedded happiness that succeeded was brief, for her husband was not long spared to her. A few years more, and her own call came. Two stood beside her coffin—one her daughter, the other her sister—looking at the placid features with the pain lines smoothed out, and the smooth brow crowned with its fringe of rippling grey hair. “Do you know,” said the sister, “I never saw that expression on your mother’s face but once. I did see it once, and it was on her marriage-day.” Neither repose on the one hand, nor surprise on the other, was the word to describe that look on the face of the dead; it was a look of calm and supreme satisfaction, the satisfaction of one to whom God had given her heart’s desire, from whom He withheld not the desire of her lips. She had found Him whom her soul loved, and her lifeless clay bore the glow of a joy more pure and serene than the joy of her earthly espousals, changing the emblems of death to the ornaments of bridal, the funeral immortelles to a marriage wreath, and the burial shroud to a marriage veil.

Contributions and Comments.

Elijah on Horeb.

DR. WALKER’S interesting article on Elijah’s Ministry, which appeared in your last issue, comes near to giving what I have long held to be a conscious moral of the famous passage, 1 Kings xix. 9 ff. The purpose of this comment is to suggest that he has missed it by a hairbreadth.

A lesson of the visions of Horeb, it will be remembered, was that God was not in the hurricane, nor in the fire, but in the still small voice. The meaning, as stated by Dr. Walker, is that the most successful method of God is neither correction nor miracle, but the operation of the Holy Ghost. He formulates the lesson in the words of the prophet—“Not by might, nor by power, but by my spirit, saith the Lord;” and he concludes the article by urging, as the truth made plain at Horeb, “the need of the outpouring of the Holy Ghost.”

The emendation of Dr. Walker’s theory, which I

venture to suggest, is that the object of the author of the passage was nothing more nor less than to emphasise the proposition of the superiority of a trained ministry over every other agency for spreading the knowledge and maintaining the cause of God. Not by famines, nor by signs, but by theological seminaries, and by the preaching of the prophets whom they produced, could Baal be driven out, and Jehovah enthroned in the hearts of His people Israel. The still small voice is a most obvious poetical fashion of describing education and teaching. “After the fire a still small voice” is simply the Oriental way of putting the axiom of Scottish Christianity that nothing tells like patient religious instruction. The probability that the manifestation of God in the voice meant that the salvation of Israel lay in the support of the schools of the Prophets, is increased by the consideration that in 2 Kings ii. 1 ff. (which Ewald attributes to the same hand)

Elijah is represented as making, on the last day of his life, a round of the theological seminaries. The author of our passage was himself, doubtless, an old pupil, and may be expected not to have lost an opportunity of pleading for their support.

Dr. Walker, as his last paragraph shows, has himself a just appreciation of the pre-eminent value of the silent, steady, leavening influences of religious teaching from pulpit and chair. Why does he not give the author of the Horeb episode credit for the same idea, instead of making him responsible for anachronous phrases about the Holy Ghost?

W. P. PATERSON.

Crieff.

On Some of the Psalms.

CERTAIN of the Psalms are said to breathe an excessively vindictive spirit, and to insist on revolting details of merciless reprisal. It has been added, by way of charitable explanation, that among a rude people who have been bitterly oppressed, it is only natural that vindictive passions should burn, and that the utterance of these should awaken among the oppressed a fierce and eager response. I do not know that we are even yet in a position to estimate the exact degree of rudeness that prevailed among the Hebrews when these Psalms were written. It is true, however, that a brave but down-trodden people, harassed by the assaults of open enemies and the treacheries of false friends, are likely to have kindled within them volcanic fires liable to occasional eruptions necessarily trying to the nerves—not to say the charity—of those accustomed to easier conditions of life, and more courteous amenities of language. Now, unquestionably, the Hebrew race has, times without number, had experiences of a kind that could not fail to arouse a passionate sense of intolerable wrong. If these Psalms, therefore, were but the natural expression of Hebrew feeling at certain crises of the national history, the charge of vindictiveness might be correct without being altogether unfriendly.

Still, it seems to me that the subject has not been fairly treated. Take, for example, the 137th Psalm. Its opening verses are unexceptionable; a touching lament with which we can all sympathise. But the reference to Babylon, in the last two verses, seems to be regarded by many as a gloating over hideous cruelty, indicating a malignity of revenge

which is a disgrace to humanity. Is the Psalmist, however, expressing his own desires in these verses? Does he not rather mean to indicate the position of Babylon as not merely a city whose wealth excites the rapacity of powerful rivals, but a tyranny, whose cruel oppressions have so exasperated its subject tribes, that, ere long, the smouldering rebellion will burst forth with irresistible fury, and the arrears of vengeance long delayed will be exacted to the full? Now, in foreshadowing the successful outburst of such fierce rebellion, an ordinary man would naturally think of the fate of those who had been the active agents in executing the tyrant's cruelty. The ruinous overthrow of the proud and powerful oppressor, the unsparing slaughter of his tools and agents, the merciless hunting to death of all who had shared in the perpetration of the cruelties,—these are the scenes that would crowd on the imagination of the *ordinary* man. It is the chivalrous and tender-hearted man who would be ready to think rather of the innocent ones likely to be involved in the general disaster; who would foresee the blind fury with which the avengers would gratify their unquenchable hate, and find a savage delight in dashing to death even the tender babes of the abhorred oppressor. To the poet's vision the day has come; the day of Babylon's doom; the day of reprisals for all whom she has oppressed. It is not vindictive malice, it is the aching foresight of a tender heart, that enables him to see this high-water mark of the flood-tide of revenge,—that makes him see this, and this only, of all the dread calamities of that day of doom, that even the babes, wont to be regarded with greatest tenderness, will in that day be neither pitied nor spared;—with the brutal laughter of unbridled rage will be dashed to death against the stones.

The "Imprecatory Psalms" in general, however, may be divided into two classes.

1. In many cases they were virtually an oath of purgation. Those who chanted them in the public worship did thereby challenge the divine judgment on themselves. These Psalms were but an expansion of the familiar phrase, "God do so to me and more also, if I have been guilty of robbing the poor, persecuting the righteous, and other such iniquities." The prophets denounced with vigour and directness those who were thus guilty. It was working in the same line, when the psalmists required the great congregation to invite God to

execute judgment on such. No doubt it was a severe discipline; but the severity was meant for the worshippers themselves, that those who came to stand before God might be taught the necessity of coming with clean hands and pure hearts.

2. A distinguished missionary once said that he learned to understand the fervent wrath of the Psalms, when he saw the righteous anger awakened by the horrors of the Indian Mutiny. These Psalms, however, might be better illustrated from another and more recent experience; the feelings awakened in this country by the "Turkish Atrocities," and the difficulty of getting the Turkish Government to deal justly with the evil-doers. When cruel things have been done; and the executive Government shows itself lax, taking no notice; or—what is almost worse—inflicting a very inadequate punishment; people, not from passionate revenge, but from a righteous desire for just and good government, are ready to say—"Nay, you should have done thus," indicating the suitable penalty. It is in some such fashion that the psalmists recognise the Theocracy. God is the executive. Is He to encourage crime by inadequate penalty? Thou great Judge and Ruler do right! True, this may seem profane dictation to the Almighty, though to that extent, perhaps, we might make allowance for "a rude people and rude times!" But suppose the great Ruler wished the people to show their mind as to just judgment? It will come anyhow in due course, but it may come with all the better effect when the people themselves show a desire for righteous rule that will take account of them as well as others. The psalmists, therefore, do not offensively dictate to the Almighty. They certainly appeal to Him with earnestness, but they also appeal to the people; training, or trying to train them away from all connivance, for selfish reasons, with wrong-doers; training them to understand and desire the active government of the blessed God, and seeking to prepare them for that government.

There are other considerations which it would be too tedious to enumerate. What I contend for is that, instead of regarding these Psalms as utterances of mere passion, we ought to interpret them by what we know of the mind and conduct of honest, upright men who earnestly desire good while they are surrounded and distressed by great evil. True, the Christian spirit teaches us to bless our enemies and pray for the conversion of wicked

men. And that spirit is not absent from the Psalms. But the Christian spirit requires our *judges* to deal righteously with offenders, and exact due penalty for their offences.

ALEX. CUMMING.

Forfar.

The Direction of the Wind when Jesus walked on the Sea of Galilee.

MATTHEW xiv. 22-33; MARK vi. 45-52; JOHN vi. 16-24.

DURING a recent visit to the Sea of Galilee, I naturally spent some time over the gospel narratives connected with this historic piece of water, studying them with the panorama of mountain, shore, ravine, and lake spread before me. It seemed to me that in one connexion at least—that of Christ's walking on the water—most of the commentaries I had read were at fault. Almost without exception they assume that the "contrary wind" which beset the disciples was a westerly wind, preventing them from reaching Capernaum on the west side. This, it seems to me, is a mistake, and one which in large measure destroys the force of the narrative. Thus Stanley (*Sinai and Palestine*, p. 382) says: "The contrary wind, which, blowing up the lake from the south-west, would prevent the boat from returning to Capernaum, would also bring other boats from Tiberias, the chief city on the south, to Julias, the chief city on the north, and so enable the multitude to cross at once, when the storm had subsided." So Geikie (*Life of Christ*, vol. ii. p. 188) says: "As they rowed, a sudden squall, *blowing every way*, struck down on the lake from the hills around, and caught their boat." Brown, Alford, Meyer, Farrar, Trench, Laidlaw, and many others are equally decided that the storm came from the west, and that the disciples toiled all night to reach Capernaum. Now, I believe that a study of the *three* narratives (Matthew, Mark, and John) bears out that the wind was actually from the *east*, and that the disciples were really pulling away from Capernaum, trying to get back to Bethsaida.

In the first place, where was the Bethsaida spoken of in Mark? Most take it as the Bethsaida on the western shore, and translate *πρὸς Βηθσαϊδάν* as "towards Bethsaida"; but *πρὸς* may mean, as on the margin, "over against," in which case the town must be sought for on the eastern side. Now, of course every one is familiar with

the fact of the two Bethsaidas, the one near Capernaum, and the other Bethsaida Julias. This last has been held to have been situated at et-Tell, on the east of the Jordan, about two miles above its entrance into the lake, the identification being supported by Seetzen, Robinson, Porter, and others. This alleged site for Bethsaida Julias, however, has been seriously challenged. Bethsaida (= house of fish), it is affirmed, must have stood on the shores of the fish-teeming lake. Mr. Haskett Smith, in his latest edition of Porter's admirable *Handbook*, p. 253, says that the true site of Bethsaida is a village named Ms'aidieh—a name virtually identical in meaning—situated on the fertile plain of el-Batîheh, exactly opposite to Tell Hûm, which he identifies with Capernaum. The hills immediately behind this ruin are generally admitted to have been the most likely scene of the miraculous feeding of the five thousand. If this be the true site, as there is every reason to believe, then the narrative becomes quite clear.

At the conclusion of the feeding of the five thousand then, Christ sent His disciples on board the ship with the intention of crossing with them to the other side. The disciples were to get ready for sailing, and wait for him a little off Ms'aidieh or Bethsaida, where He would join them after having sent away the multitude (ἕως οὗ ἀπολύσῃ). That this was the arrangement is borne out by the ἤρχοντο of John vi. 17, "They were setting about going," and by the προάγειν, the εἰς τὸ πέραν (Matthew and Mark), the πέραν τῆς θαλάσσης εἰς Καπερναούμ of John, which all denote the prospective end of the voyage, not the immediate purpose, and still more by the strong statement καὶ οὐκ (better οὐπω) ἐληλύθει Ἰησοῦς πρὸς αὐτοὺς (John vi. 17), which certainly implies an expectation of the arrival of Jesus, and cannot be merely considered as having a prophetic signification, as Farrar supposes. It is said, He "constrained them" to go on board. Why did He need to do so? Many say they too were carried away by the enthusiasm of the crowd, and would have liked to make Him a king (John vi. 15), and the supposition is probable, but it may further be that, experienced fishermen as they were, they knew the signs of an approaching storm, and marvelled that their Master should compel them to go on board at such a time. Before a tempest on the lake there is usually a great sultriness in the air, the sky is murky and filled with misty, indefinitely-shaped clouds, while

the sun loses its brilliancy and appears of a pale sickly yellow. But Christ gave no reasons beyond the directions to pick Him up farther along the shore. Their ship (τὸ πλοῖον) was anchored a little off the shore, and communication was kept up by means of a single "punt" or "skiff," πλοιάριον (John vi. 22). Having got on board, the disciples sent back the skiff, and waited for their Master. But the storm burst upon them, and blew them far out across the lake towards the west. It was my good fortune while in Galilee to witness one of the most violent tempests seen for many years. I am aware that the majority of squalls come down the Wady Hammâm and are westerly in character; but the storm I witnessed came from the south, and after blowing for half an hour in that direction changed to the north-east. I was assured by the boatmen on the lake, who had been in this tempest, that the only resource for a boat caught in such a squall is to let her drift, till the first violence is spent, when rowing may be attempted. Such was, no doubt, the case with the disciples. They simply had to "scud" before the seas and furious wind, till the initial fury had somewhat spent itself, when they took to the oars and began the weary work of rowing back to Bethsaida. This they continued till the fourth watch of the night, toiling against the heavy breakers and, perhaps, dashing rain. It was full moon we know, because the date was just before Passover, and that feast was always celebrated at the full of the moon; but we are told by John that it was dark (κατέλαβεν αὐτοὺς ἡ σκοτία), and we may well believe it was what sailors call "a dirty night." But their toil was in vain, they drifted more than they rowed, Christ saw them βασανιζομένους ἐν τῷ ελαίνειν, and came walking on the water to meet them. Why did they not see Jesus till He was "passing them by"? (Mark vi. 48.) Simply because, if our supposition is correct, their backs were turned towards Him as He was coming *with* the wind, while they were toiling at the oars *against* the wind. And then again our sympathy for Peter is increased when we remember that as he stepped out of the boat he was met *in the face* by the curling waves, the dashing spray and the wind as they came with a hiss from the east.

Immediately on receiving Jesus into the boat, John tells us, "the ship was at the land whither they went" (vi. 21). This by many has been regarded as an additional miracle to the three

previous ones, as Dr. Brown says *in loco*, "As the storm was suddenly calmed, so the little bark, propelled by the secret power of the Lord of Nature now sailing in it, glided through the now unruffled waters, and—while they were wrapped in wonder at what had happened, not heeding their rapid motion—was found at port, to their still further surprise." But the evangelist gives no indication that the incident is to be regarded as a miracle, nor need we necessarily suppose it to have been one. John says they had rowed 25 or 30 furlongs when they were met by Jesus. But as they were drifting more than they rowed, they were close on the other side when Christ appeared. From Ms'aidieh to Capernaum is just about 28 furlongs, so that when they took Jesus into the boat, and the storm was hushed, it was straightway that their ship was ἐπὶ τῆς γῆς, *i.e.* touching the shelving, gravelly beach. (Winer, *Gram. N. T. Diction*, p. 392.) The shore had been obscured before, partly by the gloom of night and partly by the spray and spindrift, which is such a feature of these Galilean storms. Most commentators have based their supposition of this arrival being a miracle on Matthew's phrase, τὸ πλοῖον ἥδη μέσον τῆς θαλάσσης, but this is merely a common expression for being in the open sea in deep water. It is only from Mejdal (Magdala) to Kersa (Gergesa)

that the lake is seven miles wide; but we have no reason to suppose the disciples were anywhere so far south—not even a west wind would blow them there.

This hypothesis of an easterly wind blowing the disciples away from Christ, has, I find, been favoured by only a very few commentators; Lightfoot, Gieseler (*Chron. Syn.*, p. 249), Lange (*Comm. on Matt.* vol. ii. p. 68), are all I have been able to come across, though even these vary much in many of the details, and, in common with Godet (*Comm. on John*, vol. ii.), cling to the supposition of Bethsaida Julias as at et-Tell.

In conclusion, I may say that the homiletic value of this exegesis appears to me greater than on the common view. The disciples in this case were not rowing away from Christ, but, filled with a strong love for their Master, and in apprehension at leaving Him alone on the desolate shore, were doing all they could to pull back to Jesus, even though at the expense of enormous labour to themselves. It is a splendid instance of devotion, and shows that the fishermen had risen much in moral courage since the time of their former craven fear when Jesus was on board, and when He stilled the tempest.

G. A. FRANK KNIGHT.

Bearsden.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xxii. 42.

"What think ye of the Christ?" (R.V.)

EXPOSITION.

"What think ye of Christ?" is an unfortunate translation; but, strange to say, persistently holding its place in all the old English versions. In the original it is: What think ye concerning the Christ?—MORISON.

The question is not: "What think ye of Me as the Christ?" but "What think ye of the Christ that is promised in your books? Whose son is he?"—PARKER.

What they thought of Him, He does not ask them. Since He has been abundantly proven to

be "the Christ," the question comes to *us* in this form, as an all-important one. One answer only can be correct.—SCHAFF AND RIDDLE.

METHODS OF TREATMENT.

I.

CHRIST A SERIOUS DIFFICULTY TO HUMAN THOUGHT.

By the Rev. John Pulsford.

1. Christ was a great perplexity in His own day. "He is Elijah;" "He is one of the Prophets!" "He is John whom I beheaded," said conscience-stricken Herod. All agreed He was *exceptional*.

2. Christ is a great perplexity still. The interest in Him has not abated. He is too human not to be interesting. Even men who

give themselves to the study of nature come across Him—He is so natural. He called Himself the Son of Man—and man ever finds his path crossing His presence. Yet they cannot explain Him in terms of nature. Though the Son of Man, He is above man. He is “the Son of Man *who is in heaven.*”

3. Christ Himself puts this question: “What think ye of Christ?” And He puts it always in that direct, personal way. What think *ye*?

(a) The natural mind finds Him an insoluble riddle. His claims are so high, and yet His sincerity, His performance are not lower. Rousseau compliments Him; Goethe thinks Him a gentleman of the first water; Renan extols His beautiful human attributes; “Ecce Homo” finds Him almost an ideal man.

(b) Faith solves the riddle. He is *Lord*, says Faith; “Lord of all, to the glory of God the Father;” *my* Lord. He is Lord, because He is not man merely, but God also.

(c) When Faith takes Him as Lord, the life of faith proves the truth and wisdom of the solution.

II.

WHO IS JESUS CHRIST?

By the Rev. Henry Varley, B.A.

Of the great questions of the Christian faith, this is the most important. What we think of Christ determines our attitude towards the entire range of Christian doctrine. Where you place your centre in describing a circle decides the relative position of every point of the circumference. And Christ *is* the centre of the Christian faith. Christ Himself recognised this fact. When He called men to be His disciples, the call He gave them was not a call to the acceptance of a theological system or a doctrinal scheme, but to faith in *Himself*. The apostles took the same view. St. Paul defines his Christian life as the life of Christ in him. The enemies and critics of the Early Church very soon perceived the importance of the Person of Christ to Christianity, and gave the disciples the name of *Christians*. And when we compare the place held by Christ in Christianity with the position of Buddha in Buddhism, or of Mohammed in Mohammedanism, we at once see that Christianity is the only *personal* religion, the only religion that circles

round a Person. Buddha tells his followers to look for salvation not to him, but to his method; Mohammed pointed his followers to the Koran.

Now there are just two possible answers to the question, “Who is Jesus Christ?”

Either He was simply a man, of purely human parentage, of merely earthly origin—a man whose life, no doubt, displayed many marks of goodness and moral excellence, and yet simply a man.

Or, He was more than a man. His origin, if human on one side, was divine on the other, and His nature throughout exhibited this twofold character.

Now, it is admitted that the Gospels represent Him as more than man. It is admitted that the Early Church believed Him to be more than man. It is well known that the Church Catholic has always and everywhere held Him to be more than man.

Then there are many proofs. There is His *sinlessness*—sufficient of itself to bear the whole burden of proof. Sin is so characteristically human that sinlessness must be of directly divine origin.

Following upon His sinlessness (which He claimed) is His further claim that He *came* into the world in a special way; that He had a personal existence before He came; that, in short, “in the beginning was the Word, and the Word was with God, and the Word was God.”

And the final proof is the absolute need of men for such an Incarnation, and the absolute satisfaction of that need in the Incarnation of Christ.

What think ye of Christ? Remember, now, that it is possible to *think* accurately of Him, and yet not do the things He said. “Many will *say* unto Me, Lord, Lord . . . and then will I profess unto them, I never knew you; depart from Me, ye that *work* iniquity.”

THOUGHTS AND ILLUSTRATIONS.

A PAPER was recently read by an American Unitarian. He did not hesitate to say—and it is hard to see how anybody can hesitate to say—that, so far as the authority of the Scripture goes, “The orthodox have the best of it.” In other words, if you abide by the teaching of the New Testament, you must believe Christ to be what evangelical Christians believe Him to be—the Incarnate Son of God. But this is just what Unitarians do not, and will not, believe. They will not admit that everything stands or falls with the orthodox view of the Person of Christ. How, then, does this American Unitarian propose to get out of his difficulty? “The way now,” says he, “to deal with the question at issue, is to throw over the authority” of Scripture “al-

together." We could not have a better proof of the fundamental importance of Christ to Christianity than this desperate shift to which a thorough-going Unitarian is reduced.—HENRY VARLEY.

OR take one other instance in support of this momentous point. It shall be one drawn from the confessions of a man whose name stands among the foremost of the leaders of the world of thought. I mean John Stuart Mill. What does he say? In the "Essays on Religion," published after his death, he says: "Whatever else may be taken away from us by rational criticism, Christ is still left—a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching."—HENRY VARLEY.

THE first suggestion which comes out of this question—"What think ye of Christ?"—is this: that Christianity challenges human thought. It is a system of thought; its very first impulse is to set mind at work, to set men to thinking.—BISHOP SIMPSON.

WHEN Luther was summoned to attend the Pope's nuncio, on leaving Wurtemberg, his old students assembled to honour him with a farewell greeting. As soon as they saw him approach with his old threadbare coat on his back and his cap on his head, they immediately took off their hats, and cried aloud, "Luther for ever! Luther for ever!" Luther became thoughtful and filled with emotion. Taking off his cap he shouted, "No; Christ for ever! the gospel for ever!"—JOHN WILLIAMS.

IN the northern part of Maine there is a mountain which springs from the midst of the forest, unapproached by lesser heights, lifting its solitary peak into the clouds. Floating down the stream which flows by it, between the overhanging banks, suddenly at some turn of the river's course, I have

seen Mount Katahdin, standing out from the interminable forests, its grand lines sharply defined, its single, sublime peak rising alone into the sky. Often that mountain vision seems repeated, as I am brought before the character of Christ. Above the interminable levels of common human nature, across the intervening distances of history, an image of solitary majesty stands out before the mind; and the view of that sublime character, rising from the midst of our low, monotonous human attainments, clearly outlined against the soul's horizon, in its wonderful elevation, is an inspiration and a joy, awakening the whole moral enthusiasm of our being!—NEWMAN SMYTH.

"I SAY, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise.
Wouldst thou unprove this to reprove the proved?
In life's mere minute, with power to use that proof,
Leave knowledge and revert to how it sprung?
Thou hast it; use it, and forthwith, or die."

BROWNING: *A Death in the Desert.*

WHILE travelling in a coal-mine district, I noticed how very dingy the towns appeared. The coal-dust seemed to blacken buildings, trees, shrubs—everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field.

"What care the owner of this plant must take of it," said I, "to keep it so free from dust and dirt!"

"See here," said the foreman, and, taking up a handful of coal-dust, threw it over the flower. It immediately ran off, and left the flower as stainless as before.

"It has an enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."—DR. CUYLER.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names

of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of

Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in *THE EXPOSITORY TIMES*; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

INTRODUCTION AU NOUVEAU TESTAMENT. PAR F. GODET. I. LES EPIETRES DE SAINT PAUL. (Neuchatel: *Attinger Freres*, 8vo, pp. xv, 737.) More than any other continental theologian, Professor Godet speaks to Englishmen. His commentaries have circulated widely in England, and there is nothing one hears more frequently in such matters than the remark from some working English preacher that he has found Godet more fruitful than all the rest. He will be grudging to Introduction. It is probable that the working English preacher will doubt Godet's wisdom in spending his exegetical gifts upon outside questions of Introduction. But that can only be because the preacher does not himself feel the importance of such questions, not because he denies Godet the additional gift and fitness for dealing with them.

There is no room for the denial. The special Introductions to the Gospels and Epistles which he has given us, proved long ago that he has the industry, the judgment, the insight, and, above all, the restraint. And now that the first volume of that work upon which he has spent so many patient years has reached us, we find that the promise of the Commentaries is fulfilled.

The distinguishing merit of the book is its conservatism. Professor Godet has no passionate rhetoric with which to assail the inherited judgment of the centuries—inherited, yet ever by new

research, tested, corrected, and strengthened. His conservatism is certainly neither bigoted nor blind. If he has no pet theory upon which to ride down the ages of the history of criticism, it is not because he is conservative; it is simply because his most thorough and independent research has left him on the side of "the whole world," and he is not ashamed to own it.

THE PLACE OF CHRIST IN MODERN THEOLOGY. BY A. M. FAIRBAIRN, M.A., D.D. (*Hodder & Stoughton*. 8vo, pp. xxiii, 556. 12s.) "Back to Christ" has been the cry for some time. Well, we have got back to Christ, says Dr. Fairbairn, and he has written this book to show us where we were before, how we got back, and what the new position may be to us. "Our discussion will fall into two main parts: one historical and critical, and one positive and constructive. The historical and critical will deal with two questions: first, the causes that have so often made theology, in the very process of interpreting Christ, move away from Him; and, secondly, the causes that have contributed to the modern return to Him. The positive and constructive will also be concerned with two questions: first, the interpretation of Christ given in the Christian sources; and, secondly, the theological significance of Christ as thus interpreted."

But what does this cry, "Back to Christ," really

mean? Does it mean that the generations that have gone before had never discovered Christ—that they failed to trust Him, to love Him, to know Him? No, it does not mean that. "In these respects," says Dr. Fairbairn, "we might claim pre-eminence for other ages than our own. It is neither said nor meant that our age is distinguished by a deeper reverence or a purer love for the Redeemer, or even a stronger faith in Him. In the hymns of the early and mediæval Church, of the Lutheran and Moravian Churches, of the Evangelical and Anglican revivals, there is a fine unity of spirit, due to all possessing the same simple yet transcendent devotion to the person of the Christ." It does not mean that. It means that we shall seek our knowledge of Christ, not first in Paul, still less in Augustine or Calvin, but first of all in Matthew; that we shall approach Him through the direct revelation of history, and not till then through the intermediate interpretation of evangelical doctrine or Anglican dogma. It means therefore that the Gospels shall be our earliest study; that our aim shall be to have them in their purity of text and integrity, and that our supreme interest shall then be centred in the person of the Christ whom they thus reveal. So it is the "historical method," and its order is this: Criticism—History—Theology.

THE UNIVERSAL BIBLE DICTIONARY.

By JOHN MACPHERSON, M.A. (*Hodder & Stoughton*. 8vo, pp. 350. 6s.) Is it possible to issue a book at too cheap a price? Of course it is possible enough for the publisher's returns. But for the chance of the book? When so large a double columned volume as this is issued at six shillings, is there not some risk that the low price may invite a low estimate? Mr. Macpherson's Dictionary of the Bible is a compilation, but so, for that matter, is every Bible Dictionary. Its defect is not that, but its limitations—a matter over which the author had probably no control. It has no doctrinal words at all, and there are other and more unexpected omissions. Nevertheless, it will serve our everyday purposes admirably for a time, at least until the larger and better appears, and we can afford to buy it.

JOHN KEBLE. By WALTER LOCK, M.A. (*Methuen*. Crown 8vo, pp. 245. 5s.) It need scarcely be said that Mr. Lock writes with sym-

pathy. He writes with knowledge also. He has had access to new sources of knowledge, and he has actually shown us Keble in new lights, and, taken all in all, in a distinctly more attractive aspect than heretofore. Besides the man we have the works. That is to say, Keble's leading works, the *Lectures on Poetry*, the *Christian Year*, the *Lyra Innocentium*, are separately dealt with, analysed—we scarce can say criticised, and we dare not say eulogised—with a fulness not elsewhere to be found. And then there is the wider history into which his life worked so early, so radically, and so momentously—a history so wide in its reaches now, so widely written about, so passionately blessed and banned. These are the three aspects in which the volume is noteworthy.

NEW COMMENTARY ON ACTS OF APOSTLES. By J. W. M'GARVEY, A.M. (Cincinnati: *The Standard Publishing Company*. Crown 8vo, pp. 298. \$1.50.) There is abundant room for a "New Commentary on Acts" as Mr. M'Garvey most economically describes his work. This is the second volume. We had the first some months ago, read it with interest, and have used it gladly ever since. No doubt this volume, which commences with the thirteenth chapter and runs to the end, has had equal and equally loving pains bestowed upon it. The method is peculiar—peculiar to American work is it not? The text is here, but not at the top of the page, nor at the beginning of each section, but worked into the body of the Commentary in such a way that the whole text and commentary together, may be read without a break, and certainly without any loss of interest. The change of type is a sufficient guide to the distinction between text and comment. The book deserves a good welcome.

HANDBOOK FOR BIBLE-CLASSES AND PRIVATE STUDENTS. THE BIBLICAL DOCTRINE OF SIN. By JAMES S. CANDLISH, D.D. (*T. & T. Clark*. Crown 8vo, pp. 128. 1s. 6d.) Professor Candlish uses the title "*Biblical Theology*" in the old meaning, not in the new. That is to say, he presents the doctrine of the Bible as a whole on sin; he does not separately describe St. Paul's, St. John's, and the like; still less does he draw out a progress in the various writings of these apostles. Yet Professor Candlish is as fully awake as any living theologian to the

fertility as well as the truth of the newer "biblical" method; and what he has given us here in such admirable clearness and welcome brevity is the fruit of the most accomplished modern study.

THE MYSTERY OF GRACE. BY HUGH MACMILLAN, D.D., LL.D., F.R.S.E. (*Hodder & Stoughton*. Crown 8vo, pp. 359. 6s.) The text from which this title, "The Mystery of Grace," is drawn is Phil. iv. 12, "I am instructed." So when you take the text and the title together, you have an excellent example of Dr. Macmillan's method, and you have already learned the secret of his unfailing freshness after all these years of production. If Dr. Macmillan had been a "scientific" preacher and nothing more, if he had filled his sermons full of parables from the book of nature and stopped there, not all his marvellous sympathy of heart and eye, not all his unrivalled beauty of expression could have saved him from being by this time as weary, stale, flat, and unprofitable as Hamlet found the uses of this world in general. But the first study of this diligent reader in the book of nature is always the book of life. This is how he commences the first sermon which gives its title to the volume: "The word in the original which has been translated 'I am instructed,' is a pictorial word, and means literally, 'I have the secret,' or 'I have been initiated.' It is a metaphor borrowed from classic story, and is full of deep significance."

VISITS TO CALVARY. BY REV. ROBERT T. JEFFREY, M.D. (*Maclehose*. Crown 8vo, pp. 442.) Such a title stamps a man's theology at once, and Dr. Jeffrey is proud of it. Already he has published *Voices from Calvary*; and he returns to the word again, even at the risk of confounding the one volume with the other. It is not a perfect title. For why should a series of "Sacramental Discourses" be all of them "Visits to Calvary"? Nay, it is not even appropriate. For, to take two consecutive texts at random, neither this, "Unto you which believe He is precious," nor this, "The Lord is my portion," are visits to Calvary, from which surely the pilgrim who takes them upon his lips has passed onward.

CHRIST IN THE CENTURIES. BY A. M. FAIRBAIRN, M.A., D.D. (*Sampson Low*. Crown 8vo, pp. 223. 3s. 6d.) Dr. Fairbairn has divided

these sermons into the three curious divisions: Occasional Sermons, Congregational Sermons, and Pulpit Discussions. There are three "Occasional Sermons." They have that title because they were delivered on special occasions. They deal with principles,—we had almost said political principles. Their outlook is wide, their touch is sure. Next there are six "Congregational Sermons," preached evidently in the ordinary course of Dr. Fairbairn's early ministry. Two have the 23rd Psalm for their subject, the one being an introduction, the other an exposition; and one is addressed to young men. Finally, we have four "Discussions." They are the most stimulating to curiosity, and perhaps the most helpful to faith. Especially commendable as an aid to faith is the "Discussion" on the text "What! shall we receive good at the hands of God, and shall we not receive evil?"

CHILDREN OF GOD, BY EDWARD A. STUART. (*Sampson Low*. Crown 8vo, pp. 238. 3s. 6d.) How great is the contrast this volume of sermons offers to the one just noticed! They both belong to the series entitled "Preachers of the Age," and they were issued together. Was it intended that we should complement the one by the other, and find the perfect sermon thus? Dr. Fairbairn not only knows the beginning, but he remembers all the way by which our Christianity has come to us. Mr. Stuart is concerned with the beginning only. He has run up a hasty bridge between Calvary and London, and he passes swiftly to and fro upon it, heedless of the space between, heedful only of the pressing need of to-day and the sure remedy he has found for it.

THE LIFE OF LOVE. BY THE REV. GEORGE BODY, D.D. (*Longmans*. Foolscap 8vo, pp. 237. 4s. 6d.) For the texts of these eight Lent lectures Canon Body has chosen words of Mary the mother of our Lord. And the "Life of Love" is found in the life she lived. The idea is suggested by a sermon of S. Bernardin of Sienna, as Canon Body informs us; yet it is worked out with that undoubted originality of conception as well as expression which belongs to Dr. Body himself. One criticism the author anticipates in this volume, and does so with confidence, for it was made, he tells us, when the sermons were preached—it is that they suggest Mariolatry. But he claims that he has only "sought to be loyal to that primitive

Catholicism which is the recognised theology of the English Church."

PAUL'S PRAYERS. BY ALEXANDER MACLAREN, D.D. (*Alexander & Shephard*. Crown 8vo, pp. 321. 5s.) In reviewing the first issue of this book we pointed out that a number of the sermons were repeated from a previous volume. That was due, we are now informed, to "an unfortunate mistake," and the sermons have been replaced in the present issue by others. Now this volume contains thirty new sermons, such as Dr. Maclaren is giving us every week, sermons which stand by themselves at present, unequalled, unapproached.

THE GOSPEL OF ST. JOHN. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. 501. 3s. 6d.) Since the complaint is still made, and will be made as long as his works are read, that Maurice is mystical and unintelligible, it might be well that those who make it should try the discourses on St. John. They are as characteristic as any other writing, and they are more manageable. It is even possible to find first standing ground here, and from these discourses to pass out to his other writings with new capacity for comprehending them.

LE DOGME GREC. PAR HENRI BOIS. (Paris: *Fischbacher*. Foolsap 8vo, pp. 300.) Professor Bois of Montauban, who is an excellent English scholar, has read Hatch's Hibbert Lectures on *The Influence of Greek Ideas and Usages upon the Christian Church*, and in an appendix to the present volume he acutely but sympathetically examines that work. But his knowledge of the subject is far more thorough than the reading of any number of such popular works would give him. Moreover, it is a subject which has for some years excited the keenest interest in Protestant Switzerland and France. Books and articles have been written upon it by many of their best-known theologians—as Gretillat and Sabatier. The present volume is therefore the outcome of long and patient thought by an able theologian, chastened by contact with other minds in a deeply interesting theological movement. In the controversy which is certain yet to reach us—the controversy as to the share which the pagan philosophy of Greece had in shaping the dogmas of our Christian faith—this volume may easily take an important place, and ought at once to find an English translator.

BIBLE READINGS IN THE GOSPEL OF JOHN. BY HENRY THORNE. (Stirling: *Drummond*. Crown 8vo, pp. 326. 2s. and 2s. 6d.) Mr. Thorne's Bible Readings ought by this time to be familiar. This is the fifth volume he has issued, and they have had a good reception. They are quite simple and thoroughly practical. In fifty-three "Talks" the whole of the Fourth Gospel is travelled over.

ELTON HAZLEWOOD. BY FREDERICK GEORGE SCOTT. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 146. 1s. 6d.)

"Clearly now, over the lapse of years, stands out one scene from our school-days. It was the night before he left for his scholarship at Oxford, when we were to part for some years. After the lights were out, he came over and sat on my bed (being older boys we had a room to ourselves), and talked about his past and his future. The moonlight fell upon his face, and his eyes were full of spiritual light. I do not suppose that I thought of such things then, but as I recall the scene, I see it now with a fuller meaning. With his dark curly hair, in the weird light, he made a study for an old master. Suddenly his voice struck a note of deep sorrow.

"'Harry,' he said, 'I don't think I shall ever be a success. I don't know why it is, but I am not happy. I cannot be. The present is grey and mysterious. The future is all dark and full of terrors.' We were both silent for a few moments. Then he added, with his face still turned to the moonlit window, and the dark tree tops, and a star which shone even in the presence of the stronger light, speaking softly, as though he addressed some spiritual presence beyond my vision, 'Old Archer's sermon to-day, how curious it was. It all seemed like a prophecy, or the dream of a prophecy. And the text, surely that means life, life as it is to most men, to all men who think, "And it shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day, which shall be known unto the Lord, not day nor night, but it shall come to pass that at eventime it shall be light." God grant that at eventime it may be light.'

The quotation is long, but it is characteristic, and it is prophetic. No more impressive—we might almost say fascinating—study of character and career has come within our knowledge.

CHURCH BELLS. SPECIAL PART. (*Church Bells Office*. 4to, 1s. 6d.) The special reason for which this "special part" is issued is, that it contains a verbatim reprint of all the sermons on the Lord's Prayer, which Archdeacon Farrar recently preached in Westminster Abbey. No doubt we shall have them in book form by and by; but, till then, this is sufficiently convenient, and remarkably cheap.

BIBLICAL MANUALS. THE EPISTLE TO THE GALATIANS. By JAMES DRUMMOND, M.A., LL.D., D.C.L. (*The Sunday School Association*. Foolscape 8vo, pp. 200. 1s. 6d.) The Principal of Manchester New College does well whatever he undertakes. It was no easy task to write a Commentary on Galatians from his standpoint; but from his standpoint he has done it well. He concedes to the Trinitarian as much as he possibly can, and what he cannot concede he explains ably and persuasively. Certainly he does not skip the difficulties.

WHY ARE WE FREE CHURCHMEN? By JOHN M. M'CANDLISH. (*Oliphant Anderson & Ferrier*. Foolscape 8vo, pp. 96. 1s.) In this the jubilee year of the Free Church of Scotland we may look for much Free Church literature. For the theme is good, and there are good writers. Mr. M'Candlish's little book is more than ephemeral, it is a history, the record of an important event in Scotch Church history, an event that no one should miss or misunderstand. And he tells history as a responsible historian should.

HYMNS FOR SCHOOL WORSHIP. By M. A. WOODS. (*Macmillan*. 12mo, pp. xiv, 110. 1s. 6d.) Miss Mary A. Woods has already proved her knowledge and also her discernment in the selection of three courses of English poetry. The little book before us is a most carefully chosen anthology of hymns, chosen from old sources and from new, but always chosen with sympathy and with taste, and beautifully printed and bound. There is also a book of tunes to match. Many of the tunes are new, being composed specially for this work, and they are in several instances both most melodious and most appropriate. The tune-book is published by Messrs. Novello, Ewer, & Co.

MEDITATIONS ON THE SEVEN LAST WORDS. By THE REV. W. NEWMAN. (*Sonnenschein*. 16mo, pp. 93.) There have been many writings on the Seven Last Words, and yet this little book is not superfluous. For as the Bishop of Salisbury says in his sympathetic memoir and introduction: "No one can read these Meditations without feeling their reality and a certain measure of that originality of treatment which comes from all devout meditation on our Saviour's words, which have been made part of our own lives."

OUTLINE OF PRACTICAL CHRISTIANITY. (*Oliphant Anderson & Ferrier*. Foolscape 8vo, pp. 48. 3d.) The preface to this little book is signed J. S. C., and these, it may at once be said, are the initials of Professor Candlish of Glasgow. A better "text-book for those preparing for the Lord's Supper," as it is further called, it would not therefore be easy to find, one more accurate in expression, or more appropriate to its purpose. Professor Candlish has given himself and his great ability to work of this kind ungrudgingly.

PAMPHLETS. These five are chosen from among those that have reached us this month: (1) *Our Theological Education*, by Principal Hutton, D.D. (Elliot); (2) *Christianity and the Church of Rome*, by the Rev. C. H. Wright, D.D. (Kensit, 2d., or 12s. per 100); (3) *The Synagogue*, by the Rev. C. H. Wright, D.D. (Kensit, 1d., or 6s. per 100); (4) *A Catechism for Home and Sunday School*, by P. Williams (Hinckley: W. Pickering, 1d., or 6s. per 100); (5) *The Reformation in the Church of England*, by Archdeacon Sinclair (Stock, 1d., or 6s. per 100).

LITERARY NOTES.

Dr. Robertson of Whittinghame is contributing a series of articles to *The Sunday at Home* on "The Teaching of Jesus." The space is limited; you feel the cramp which Dr. Robertson himself feels but tries to conceal. Nevertheless there is clearness and order in these thoughts, and there is abundant knowledge. The special subject in the issue for March is the answer to this question: What was there in Jesus' doctrine of God that distinguished it from that of all other teachers? The answer is: It was the revelation of God as Father. Buddha and Confucius knew nothing of God as

Father—had they a doctrine of God at all? Even in the Old Testament there is not yet this revelation of God as the Father of individual men. "One sufficient proof of the immense difference between the teaching of Jesus and the highest level of Old Testament devotion is the single fact that in St. Matthew's Gospel alone Jesus speaks of God as 'Father' more than fifty times, while in all the Book of Psalms—high, personal, and intimate as the devotion is—God is never once so addressed."

The Rev. John Owen reviews Dr. Newman Smyth's *Christian Ethics* in *The Academy*, and reviews it most favourably. "I may avow my own judgment that Dr. Newman Smyth's work is a most valuable contribution to the science of Christian Ethics. It will, in my opinion, challenge comparison with any work on the subject which has appeared during the last half-century; and remembering the famous names which have treated systematic Christian Ethics, both in England and on the Continent during that time, this of itself forms a commendation of no mean significance."

Of all the American magazines the one that it has given us the greatest pleasure to receive month by month is *The Old and New Testament Student*. There was a rumour that it had come to an end with the ending of the year. And no one would have wondered if Dr. Harper, since his acceptance of the Presidency of the Chicago University, had found it impossible to carry on the editorship, and had preferred to let it die rather than see it change its character under another. But it will neither die nor change its character. Its name has been changed, but that is all. Hereafter known as *The Biblical World*, it will still follow the old policy and will still be edited by Dr. Harper, though he has given certain other scholars editorial chairs around him.

"Hymnicide" will not do; but we certainly are in need of a word that will name that unpardonable crime of hacking hymns to pieces. With what freedom and light-heartedness it now is done, let any page of *Julian's Dictionary* bear witness. But perhaps it never has been done with more assurance of righteousness than in a little volume that Professor F. W. Newman—he of all men—has just issued for private circulation, and called by the title of *Secret Hymns*.

He says: "As Watts transformed Hebrew Psalms for Christian edification, so have I dealt freely with many Christian hymns for my own service; not doubting that the pious authors wrote for piety, not for display of poetry, and would rejoice could they see their sentiments enlarged for wider use"!

The exclamation at the end is ours, not Professor Newman's. He has no exclamation anywhere, nor any suspicion apparently that the pious authors would not rejoice to have all the piety carved out of their hymns, especially if the scars were covered with clouts of rationalism and generality. "I have chosen," he says, "slightly to modify rather than reject." It is exceedingly likely that the pious authors would have recommended the other process had he given them the opportunity to speak.

The Evangelical Magazine, as at present conducted, is nearer the ideal of an evangelical magazine than in all its wonderful history. For it is evangelical, without a suspicion even of reckless latitude, and yet it is evangelical with a breadth of sympathy and a doctrinal depth, which equally removes it from the suspicion of barrenness. Take the issue for March. The writers are Principal D. W. Simon, the Rev. Samuel Pearson, the Rev. G. S. Barrett, the Rev. E. Griffith-Jones, Dr. James Stalker, and the Rev. J. A. Hamilton—names any editor would be proud to own. And they write such matter here as they themselves will never be ashamed to acknowledge.

Messrs. Oliphant Anderson & Ferrier announce as in preparation for the spring season (1) *Bunyan's Characters*, by Dr. Alexander Whyte; (2) *The Larger Christ*, and (3) *The Call of the Cross*, both by Dr. George D. Herron; (4) *Elton Hazlewood*, by F. G. Scott; (5) *Sister Constance*, by Kate Fitzgerald; (6-9) four new volumes of "Oliphant's Pocket Novels," entitled *Sydney's Inheritance*, by Mary S. Hancock; *Euphie Lyn*; or, *The Fishers of Old Inweerie*, by Mrs. J. K. Lawson; *Fishin' Jamie*, and other stories, by Annie T. Glosson and Imogen Clark; and *Mr. Mackenzie's Wedding*, by Jane H. Jamieson.

Mr. Spurgeon's last literary work was an exposition of St. Matthew's Gospel. In the *Story of the Book Fund*, Mrs. Spurgeon tells the delight

with which he wrote, and would not stop though remonstrated with. The volume is to be issued immediately, a handsome octavo, and may be looked for, if the chapters which have appeared in the *Sword and the Trowel* are fair specimens of the whole.

The editor of the *Bible Christian Magazine* has issued an excellent number for March. Wittenberg is described and illustrated. Then there are two terse, accurate, expository articles,—the one by Dr. J. O. Keen, on St. Peter's Salutation in his First Epistle, the other by the Rev. J. H. Batt, on a passage in Hebrews. "How the People of Noibla drove out Lohocla" sounds Red Indian, but is Mr. Luke's way of spelling quite familiar words as he speaks of a too familiar thing. And these and other bright papers—social, missionary, and expository—altogether form a most interesting number.

Messrs. Longmans' religious and theological announcements for the spring include the second volume of the late Bishop Wordsworth's *Reminiscences*; a volume of *Plain Sermons* by Bishop Oxenden; the fourth and last series of Professor Max Müller's *Gifford Lectures*; and a work on *Canonicity* by the Rev. W. E. Barnes, B.D., Fellow of St. Peter's College, Oxford.

Bishop Wordsworth did not live to complete his *Reminiscences*. This second volume, which must be the last, carries us down ten years later than the first, and ends abruptly there.

Mr. Barnes' book will come at an opportune time, and is almost certain to be profitable to read. He calls it *Canonical and Uncanonical Gospels*; and among the things by the way which will be touched are the newly recovered "Gospel of Peter," and the words of our Lord not recorded in the Gospels.

It will appear at an opportune moment, for we are sure to be all discussing these subjects with an interest much freshened through the reports of Dr. Sanday's *Bampton Lectures*. As we write we have the Syllabus of the Lectures before us, and a verbatim report of the first, the only one yet delivered.

The title which Dr. Sanday has given to his lectures is "The Early History and Origin of the Doctrine of Biblical Inspiration." The Syllabus

is an exemplary piece of workmanship. It is so clear, so convincing, that you feel, with it beside you, you could write out a lecture on the subject yourself. And in truth it would not be easy to find a better mental discipline than to essay that very enterprise. And then if you completed the enterprise by comparing your own writing with the lecture Dr. Sanday has written out and delivered, it would almost certainly tend to an increase both in knowledge and in humility.

This is the Syllabus of the first lecture:—

THE HISTORIC CANON.

ESTIMATE OF N. T. BY THE EARLY CHURCH.

Subject and method of the proposed inquiry. Two lectures to be devoted to analysis of main points in the conception of the Canon; the succeeding five to an attempt to sketch constructively the process by which that conception was reached; the last to retrospect and summary.

Idea of a Canon extended from O. T. to N. T. Two landmarks in the history of the N. T. Canon about 400 A.D. and 200 A.D.

Contents of N. T. (1) c. 400 A.D. Practically the same as our own over the greater part of Christendom. This result very partially due to Synodical decisions (African Synods of 393, 397, 419 [Council of Laodicea c. 363], Trullan Council of 692); far more in the West to the influence of the Vulgate, in the East to that of leading Churchmen (Athanasius, Cyril of Jerusalem, Amphilochius, Gregory Nazianzen).

Only considerable exception the Syrian Church which recognised no more than three (two) Epp. Cath. and rejected Apoc. These books wanting in Peshitto, but added in later Syriac Versions.

Contents of N. T. (2) c. 200 A.D.: approximate date of Muratorian Fragment. Solid nucleus of Four Gospels, thirteen Epp. Paul., Acts.

Divergent views on this subject. It is questioned (i.) that the Four Gospels were everywhere accepted; (ii.) that Epp. Paul stood on an equal footing with Gospels and O. T.; (iii.) that Acts formed part of the collection. In each case with but slight real support from the evidence.

Writings struggling for admission to the Canon: 1 Pet., 1 Jo. all but fixed—Heb., Jac., Apoc.—2 [3] Jo., Jud., 2 Pet.

Writings which obtain a partial footing but are dislodged: Evv. sec. Heb., sec. Egypt., sec. Pet.—Epp. Clem., Barn.—*Didaché*, *Pastor*—Leucian Acts, *Predicatio Petri*, *Acta Paul. et Thecl.*, etc.—Apoc. Pet.

II. *Properties ascribed to the Canonical Books.* The N. T. is (1) a sacred book; (2) on the same footing with O. T.—a proposition questioned but true; (3) inspired by the Holy Spirit, or bearing the authority of Christ; (4) this inspiration is even "verbal," and extends to facts as well as doctrines; (5) it carries with it a sort of perfection, completeness, infallibility; (6) the N. T. Scriptures are appealed to as (a) the rule of faith, (b) the rule of conduct; (7) they are interpreted allegorically like a sacred book, and complaints are made of perverse interpretation.

Yet along with this high doctrine there are occasional traces of (1) the recognition of degrees of inspiration; (2) a natural account of the origin of certain books (*e.g.* the Gospels).

III. *Criteria by which books were admitted to New Testament.* (1) Apostolic origin; (2) reception by the Churches; (3) conformity to established doctrine; (4) conformity to recognised history; (5) mystical significance of numbers.

Short Expository Papers.

The Sequence of the Christian Virtues.

A FRIEND asked me to put down what I thought was the exact sequence of ideas in the mind of St. Peter when he enumerated the stages of Christian excellence in the familiar passage 2 Pet. i. 5-7. After careful consideration, I jotted down my views on the text as follows. If you think them of any exegetical value, you may print them. I have only to add that the interpretation of ἀρετή given by some critics, as synonymous with ἀνδρεία, or *courage*, is contrary to the use both of the classical writers on ethics and the Greek of the New Testament, and that the ἐγκράτεια, in our version "temperance," is as far above the modern meaning of that word as the σεμνός of Phil. iv. 8 is above the "honest" of the English of the present day.

1. *Faith*, believing and receiving Christ as a teacher sent from God; the seed of the future growth.

2. *Virtue*, proving the reality of such a moral faith by its natural sequence, a virtuous life, or what St. James calls good works.

3. *Knowledge*, making clear to yourself, as an intelligent being, that such faith producing such results is intelligent insight, and wisdom in the sphere of social action.

4. ἐγκράτεια, *self-mastery* and *self-control*, without which all faith and all goodness and all knowledge may be as useless as a ship without a rudder, or a spirited horse without a rein.

5. And not only habitual self-control, but *patience* and endurance to hold out persistently against the delays and difficulties that never fail to beset the path of the earnest believer.

6. And let it never be forgotten that, though a virtuous life in the relations between man and man

may be shaped forth independently of all religious belief, no human being can be looked on as perfectly equipped, morally, without the reverential regard to the Father of the human family which belongs to a dependent creature. For in Christianity, and to a certain extent also in all forms of human faith, religion is the key-stone which holds the social arch together firmly as an inseparable whole.

7. But as the key-stone exists, not for its own sake, but for the sake of the arch which makes the bridge, so the religious reverence due to the great Father of the human family has its practical significance in the love of the brotherhood, specially the spiritual brotherhood composing the Christian Church; but

8. There is a love of even wider scope than this, the love which, in the shape not indeed of perfect brotherhood, but of active sympathy and kindly aid, embraces the whole human race—nay, even the various wealth of all living things, and in this regard is justly called by St. Paul the πλήρωμα, the fulness and completeness of the Law.

JOHN STUART BLACKIE.

Edinburgh.

Paul's Use of "Kataallage."

ROM. v. 11, xi. 15; 2 COR. v. 18.

IN the Revised Version the word "atonement" no longer appears in Rom. v. 11, the only place in which it occurs in the Authorised Version. The disappearance is doubtless due, not to doctrinal but to literary reasons. Yet the change has materially altered the statement. For "reconciliation" is not identical with "atonement." And those who have been accustomed to associate certain views and feelings with this text naturally suffer a sense of disappointment at the loss of the characteristic and expressive term.

But, aside altogether from the influence of traditional association, or theological prejudice, on purely literary grounds it may be doubted whether the Revisers have made an improvement, since the same class of objections may be urged against "reconciliation" as were pressed against "atonement." Evidently the term "atonement" was rejected, because, among other reasons against it, the idea was too definitely theological, and in other respects not historically justifiable as the equivalent of the original, *katállage*.

The use of this term illustrates the plasticity of early Christianity. It had not yet received a classic form. It could be freely pressed into the moulds of current secular ideas. It had not yet hardened into conventionalisms. No dogma had yet established itself in exclusive possession of the field. Christianity moved about, and, like the hermit-crab, took possession of whatever suitable shells of ideas it found empty, and filled them with its own contents. Thus modified and modifying, as when it seized upon the term *katállage*.

Again, the use of this term illustrates that claim to originality so strongly put forward by Paul in Gal. i. 11-16. For he is the only New Testament writer who employs it to set forth an idea of salvation through Christ. Yet *katállage* can scarcely, with justice, be reckoned a Pauline term. For he uses it but sparingly. And when he has occasion to use it, he seems rather to be borrowing from the known vocabulary of his correspondents than to be drawing on the stock of his own diction.

The term occurs only in *three* passages of *two* of Paul's canonical letters, viz. in those to the churches at Rome and Corinth. Among the current ideas of men in these two cities the apostle found this thought-mould, *katállage*. It expressed a certain clear notion in ordinary life. And, accordingly, Paul laid hold of it, and used it as a form or figure to convey to the minds of his friends in these cities a corresponding notion regarding Christian life. Thus *katállage* belongs to the *representation* of Christianity rather than to the *reality*. It was one of the most common of commercial terms; and hence, like our own corresponding word "change," was employed to denote, at different times, a variety of things associated together in mercantile transactions. An example will illustrate its use and meaning. Suppose a

case of sale. When the seller accepted a price for the article exposed, his relation to that object underwent a change. He was no longer its owner. It changed hands. And the technical trade word for that fact was *katállage*. The term declared the *fact* of the change without describing either its *nature*, the *means* by which it had been brought about, the *object* in view, or the previous relations of those concerned in the transaction. In other words, the information conveyed by *katállage* is *formal*, not *real*. It is a colourless term, and takes its tone from the situation, in which it is found.

The idea of *katállage* very readily lent itself to a transference from the region of commerce to the domain of morals, to denote a change of relation between individuals, as, *e.g.*, between adversaries, and especially where such a change involved a money composition or compensation. But here also the term preserves its formal and negative character. It offers no suggestion as to how, why, or whence the change. It simply chronicles the fact, and leaves its character and issues to be supplied from other sources.

Thus the term "atonement" is far from commensurate with *katállage*. And this inadequacy, with other things, has brought about its displacement from the text of our English Bibles. But "reconciliation," which has been substituted for "atonement," is quite as distinctly different from the idea of *katállage*. For the Greek term describes no such privilege as "reconciliation." This was frequently a part, and even a chief part, of the *object* in cases where a *katállage* was effected, but by no means all that was included in it. "Reconciliation" is entirely foreign to the original idea of the *commercial* term *katállage*. And in the moral sphere, the latter effects infinitely more than mere reconciliation. Further, "reconciliation" applies to only one phase of the relations between God and man; *katállage* covers the whole sphere of man's existence and history. Reconciliation can properly apply only between men and God: *katállage* directly embraces "the world" (*κόσμος*), Rom. xi. 15, and man as an incident in it.

A. THOM.

Tullibody.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

MR. A. S. PEAKE, M.A., contributes to the April issue of *The Evangelical Magazine* a short address which he delivered recently before the Congregational Union. Its title—which was suggested to him, not chosen by him—is “The Indwelling Spirit and the Living Christ.” It is not one subject apparently, but two, and Mr. Peake takes them up separately. Moreover, they are such subjects as might, each of them, have been good for ten addresses of this length without a symptom of exhaustion.

Mr. Peake does not run the risk of entering into either of them. Yet he says some timely things in both, and says them well. Catching the attention at once by the personal reference, he says his difficulty, as he learned his theology from the Apostle Paul, was to find a place for the Holy Spirit in the work of redemption. “I seemed to have all I needed in the union of the believer with Christ. It was clear, however, that Paul did teach that there was a work of the Spirit. The immediate explanation that all that the apostle means is that Christ dwells in us through the Spirit, was not found satisfactory. The apostle’s language and the believer’s religious instinct both demanded nothing short of living union with the Lord Himself.”

Mr. Peake frankly owns that he cannot give any adequate account of the difficulty. He is inclined “to look for light in the suggestion that the Spirit

is the vehicle whereby Christ and the human spirit are brought into vital contact.” But there is one thing he is clear about—that it is “entirely unsafe to examine the Christian consciousness in order to discover the solution. For we immediately run the risk of fashioning our consciousness to suit a particular theory of what it ought to be. St. Paul uses certain expressions to designate *his* consciousness of the presence of the Spirit. Our risk is to assume that our consciousness must be the same—and then *make* it so.

This, Mr. Peake believes, is a very prevalent tendency of our times. And the moment he passes to consider the Living Christ, which is the second part of his subject, he utters a warning in this very direction. The *living* Christ suggests to Mr. Peake the *historical* Christ: if there is any one to whom no such suggestion comes, there is great risk that such a one will so separate the two as to stake his whole apologetics upon his consciousness of the immediate presence of Christ within him.

But why should we not stake the truth of Christianity upon our own experience? Because, in the first place, says Mr. Peake, your experience, that is, your consciousness, is not to be trusted. And in the second place, because you have thus cut the ground away from all apologetics. For, if the consciousness of the adherents of a religion

may be taken as the final evidence of its truth, there is no religion upon earth but may be proved divine. Take the lowest of all. "Among many savages, anything that has been used by a chief becomes taboo, and may not be appropriated by any one else, for fear of certain penalties which are expected to follow such a trespass. Now, there are well-attested cases where a man has unknowingly transgressed taboo, and on learning of his fault has suffered the consequences which superstition has attached to such an offence. The experience has been perfectly real, for many have actually died in this way; yet no civilised person will seriously believe that it was due to anything but the man's faith in his creed and conviction that most disastrous consequences must follow his use of forbidden things. Yet the savage points triumphantly to such facts as proving the truth of his belief."

Mr. St. Chad Boscawen is sending some letters from Egypt to THE SUNDAY SCHOOL. In the latest, which is published in the issue for April 13, he writes most admirably on "The Shepherds and the Exodus." In a footnote he contributes this item to the still vexed but gradually settling question of the date of the Exodus. He says: "An approximate date for the period of the Hyksos or foreign rule may be now obtained. The entry of Abram into Egypt precedes by a short time the war of Chedorlaomer and his allied kings in Syria (Gen. xiv.). Here the Elamite ruler is evidently supreme over the Babylonian and other kings. It is, therefore, the Elamite dynasty founded by Kudar-Nakhunt in B.C. 2280. This dynasty was overthrown by the native Babylonian king Khammurabi, whose date is also to be fixed. In an inscription of Nabonidus we are told that there were 700 years between the reign of Khammurabi and that of Burraburyas. Burraburyas was the contemporary of Amenophis III., B.C. 1450, which gives B.C. 2155 for date of the end of the reign of Khammurabi. He reigned fifty years, which places his accession in B.C. 2200; so that the entry of Abram into Egypt is between B.C.

2280-2200. Lepsius places Hyksos commencement B.C. 2136; Brugsch 2233."

In the days of His flesh our Lord encountered two classes of men. He could not have encountered more than two classes, for there were no more. One might hazard the conviction that there never have been but these two classes anywhere. But it might demand proof. And at present it is sufficient to deal with unquestioned fact. In Palestine in the day of Jesus Christ there were two classes of men, and there were no more.

That is unquestioned, because we have Christ's own word for it. In one of the most Messianic sentences He ever spoke, He unmistakably divided the men of Israel into two classes, and named them so. The words are these: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." "Sinners" and "just persons"—these are the two classes. And it is impossible to deny that they included, at least, all those who belonged to the house of Israel then.

In that passage our Lord divided the people into these two classes, and called them by these two names. But the division and the designation were not originally His. He did no more than accept a well-recognised distinction, and He used a perfectly familiar designation. How the distinction arose, and how it came to be so freely accepted, are very interesting inquiries, but they are unnecessary for our present purpose. One pregnant remark made by the pharisees, and occurring in St. John's Gospel (vii. 48, 49), may alone be referred to: "Have any of the rulers or of the pharisees believed on Him? But this people (*multitude* in the R.V.) *which knoweth not the law* are cursed." It is enough that the names were there, and that they expressed a distinction which was openly recognised. The sinners did not deny that they were sinners, and the just persons were thankful to know that they were just.

There were other names, of course. There were names with a political or official value; such as Herodian, scribe, and the like, with which we have nothing to do. The distinction before us was a religious one. There were other names, of a religious tendency also, however, and two of these were sometimes used in a sense so very closely resembling those before us, that they might be allowed to stand for the moment as an equivalent—the names Publican and Pharisee. Once Christ did use them almost, if not altogether, in the sense of sinner and just person, when he told the parable of the Publican and the Pharisee who went up to the temple to pray. But, though the pharisees were all just persons, and the publicans were all sinners, these words had other references attached to them; and, besides, they were too limited in scope, they did not cover the whole nation of the Jews. The only names which emphasised the one gulf of separation in the land, and at the same time brought out the meaning of it, were these two—sinners and just persons.

Our Lord encountered both these classes. But His attitude towards them was very different. He sought out the one class, He avoided the other. He would not leave the one class alone, the other would not leave Him alone. Without exaggeration, it may be said that He spent His life for the one, and declined to have anything to do with the other. And if that is surprising, it is surely much more surprising that it was the sinners he consorted with, and the just persons He avoided. What a surprise it was to the just persons themselves! Again and again they openly expressed their surprise, and, what we cannot wonder at when we know the circumstances, their indignation. And the sinners were no less surprised than they.

He ate and drank with publicans and sinners. Why? Because He was Himself a sinner? Some one said so yesterday—we have already forgotten the name of him. But the pharisees did not say so. And yet they had a keen scent that way. If He

had been a sinner, they would neither have been indignant nor surprised. They murmured, saying, He eateth and drinketh with publicans and sinners, just because He was not a sinner, but in their unbiassed judgment and by their most rigid standard one of the class of just persons to whom they themselves belonged. They murmured. For Jesus was Himself a Rabbi, and it was not seemly, it was unprecedented and unbearable, that He should consort with publicans and sinners.

Why did He do it? We may say it was the cause of all His troubles, and even won Him His shameful death at the last. Why did He do it? His answer is, "For therefore came I forth." Again and again He said it, "I am not sent but unto the *lost* sheep of the house of Israel;" "they that are whole need not a physician, but they that are sick; I am not come to call the righteous, but sinners." It was no matter of personal choice, therefore, except in so far as He made the Father's will His choice always. Surely it was no matter of personal choice that He who knew what sin was and what it was able to work, should eat and drink with publicans and sinners. But, "I came not to do Mine own will, but the will of Him that sent Me." And this was the will of the Father who had sent Him, that He should seek and save that which was lost.

The just persons did not know that. And we cannot wonder that they were indignant. Is it not a surprising thing even to us, that He should deliberately choose one portion of His nation, and that the least reputable, and deliberately reject the other? "I am not sent but unto the lost sheep; I am not sent to call the righteous,"—it is surely surprising enough.

But if it is surprising that His mission was to the sinners only, much more surprising was His way with them. We have several instances recorded. Two of them are so touching that we can scarcely approach them without tears. Nothing so moving is to be found in all the literature of the world.

In both cases the sinners were women, and both were guilty of woman's darkest sin. Yet He simply said—"Thy sins are forgiven thee," or, "Neither do I condemn thee, go and sin no more." If you are not surprised at that, you do not know what it is to be a just person looking on. Nay, I think you would be surprised not a little, if it were not that you dare not criticise Him. Simon the Pharisee was surprised enough. It was not only that there was the scandal of the thing, but he had heard Jesus say, "Thy sins are forgiven thee." Now, as a just person, he knew that that was both blasphemous and bad. He knew that there were only two classes of persons in the room—the just persons and the sinners; and he knew that the difference between them lay in this, that the one class needed no repentance, while the other needed it very greatly but *would never get it*. Yet Jesus proposed to give it to them. His proposal was blasphemous, for who can forgive sins but God only? And it was bad, for sinners cannot be made just persons, and just persons ought to have nothing to do with them.

Jesus had nothing to do with the just persons. He came not to call the righteous, but sinners. But the just persons would not leave Him alone. They gathered unto Him; they murmured against Him; they stood up for to do or say something to Him; they would not leave Him alone. He was not sent unto them, but He was compelled to deal with them. How did He deal with them?

Before the question is answered, one circumstance must be brought to mind. Most of the just persons were pharisees. That word, indeed, as we have already seen, might almost be taken as a synonym for just persons. So much so that, in speaking of the just persons, we can scarcely help thinking all the while of the pharisees alone. Now the word pharisee is an unlovely one to us, for the pharisees are unlovely themselves. "Woe unto you, scribes and pharisees, hypocrites!" that is the sentence that rings in our ears and

stamps their character for us. But it is both a pity and a mistake. It is a mistake. The pharisees were not all hypocrites. He who afterwards became so well known as the Apostle to the Gentiles was a pharisee, and it is not on record that his bitterest enemy called him a hypocrite. So it is a pity also. For we cannot enter into the feelings of the pharisees, nor at all realise their situation if we think of them as hypocrites all and nothing more. Pharisee means hypocrite, you say. That is not very likely, when the pharisees themselves were so proud of the name. No, it simply means *separated*, and though to us it appears a somewhat arrogant title, it was descriptive enough, it emphasised a real fact, that the pharisees were more righteous than the publicans and sinners.

How, then, did Christ deal with the just persons? Did He deny their right to the title? No; He did not. Once and again He denounced them so far as they were hypocrites—denounced them, that is to say, for open acts of dishonesty which they did under the name of religion. But, as just persons, He simply accepted them at their own estimate. They claimed to be just; the multitude were sinners; He accepted the distinction, "Why eateth your Master with the publicans and sinners? But when He heard it He said, They that are whole have no need of a physician, but they that are sick. . . . I came not to call the righteous, but sinners."

There is no doubt it is somewhat staggering that He should have accepted them as if they were the just persons who needed no repentance that they claimed to be. But there is no denying it, and a good reason might easily be found if it were necessary now. The important matter to observe is, however, that as He accepted them so, He showed them in the same breath how unlovely a pharasaic just person is. "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he . . . would not go in. . . . And he said

to his father. . . . But as soon as this thy son was come, which hath devoured thy living with harlots. . . ." He even told them that, just though they counted themselves, they were farther off from the kingdom of heaven than the sinners. "Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you." And when one night in the cover of the darkness a just person named Nicodemus came to Him and asked what additional good deed was to

be done that he might enter this kingdom of heaven, Jesus told him that he must begin at the very beginning again ; that his pile of good deeds must all be taken down ; that he must start where the publican and the harlot had to start—at repentance and forgiveness of sins. There are no just persons, He said, except those whom I make just by the words, Thy sins are forgiven thee, and so, being born of the Spirit, go and sin no more.

Professor Ryle's Contributions to Old Testament Scholarship.

BY PROFESSOR S. D. F. SALMOND, D.D., ABERDEEN.

FOR the time being Old Testament questions hold the field both at home and on the Continent of Europe. It is a happy circumstance, therefore, that England and Scotland are alike rich in scholars capable of grappling with the rush of new problems, and of giving shape to opinion in a period of change. In the band of students who are reviving the best traditions of English learning in this great line of inquiry, Professor Herbert Ryle occupies a distinguished place. His contributions to Old Testament scholarship have already won wide recognition. They are valuable in themselves, and they are welcome as the earnest of valuable work to come. The same strong qualities mark them all. They are the qualities of sober sense, definite statement, scientific method, independence of traditional opinion, sympathy with the legitimate processes and best results of modern criticism, all hallowed by a reverential spirit and a profound recognition of the voice of the Spirit of God in the Word.

The edition of the *Psalms of the Pharisees*, prepared with the efficient co-operation of Mr. Montague Rhodes James and issued in 1891, deserves mention as one of the most opportune products of Professor Ryle's studies. This collection, usually known as the *Psalms of Solomon* and unjustly neglected till very recent times, has many claims upon the attention of scholars. "It is the solitary instance," as we are reminded, "of an Old Testa-

ment book, which from being merely ἀντιλεγόμενον became ἀπόκρυφον." It reflects the feeling of Jewish parties in the final stage of the conflict between Pharisee and Sadducee. It forms an interesting link between the literature represented by Ecclesiasticus and the literature in the Apocalyptic form. It has a position entirely its own, in respect of style, among the Jewish books which have come down to us from the last century B.C. It affords us insight into Jewish opinion and belief in the period between B.C. 70 and A.D. 40,—the estimate in which the "Torah" was held, the prevailing idea of the Theocracy, the doctrines taught on the providence of God, the responsibility and freedom of man, the last judgment, and the future life. Above all, it is of importance for the view which it gives of the Messianic expectations which were current in Pharisaic Judaism, immediately before Christ's time. The place which it holds in the history of the Messianic hope is one of the utmost significance, as it is the first indubitable example in *Palestinian* Judaism of the expectation of a *personal* Messiah, and indicates that the conception of this Messiah was that of one uniting in Himself the offices of Priest and King, exercising a holy rule, fulfilling a twofold ministry of destruction and restoration, the possessor of divine gifts, but not Himself divine.

Something had been done in Germany by Hilgenfeld, Fritzsche, Geiger, Dillmann, Wellhausen,

and other scholars, for the exposition of this interesting piece of ancient literature. But England had been supine. This edition, therefore, fills a blank in English theology, and it does it effectively. It is a model of what an edition should be, not only in its treatment of the text, its explanatory notes, and its discussions of literary and critical problems, but in its examination of the ideas embodied in the *Psalms*. It carefully argues out the question of the circle of thought to which these compositions belong, rejecting the opinion that they are the products either of Sadduceeism or of Essenism, and establishing their connexion with Pharisaism. Their teaching on the subject of retribution is carefully investigated, and the conclusion is reached that there is a definite doctrine of eternal life for the righteous, but a less certain view of the lot of the unrighteous. Among other things, the historical significance of the form in which the Messianic belief appears in these writings is made clear—a significance due to the fact that the ideas of the Pharisaic party, which had been limited to zeal for the law, duty to the scribes, and separation from the politics and patriotism of the day, now allied themselves with the popular longing for a Jewish kingdom, and so “obtained an immense accession of moral influence over the people at large.”

Professor Ryle's most important work undoubtedly is his book on *The Canon of the Old Testament*, published in 1892. This is at once the most complete and the most novel treatise on the subject which English scholarship has yet produced,—altogether a fearless, yet reverent and discreet discussion of a weighty and difficult question. Coming at the time when the old traditional idea of the Canon is fairly broken with even in England, and accepting as it does the main positions of recent criticism as to the dates and authorships of the Old Testament books, it is a seasonable attempt to give a strictly historical account of the way in which a certain number of books came to get a place apart, and to be accepted as authoritative. Starting with the classification of the writings which appears as far back as the Book of Ecclesiasticus, and taking this long established division as the embodiment of an ancient and credible tradition, which points to the gradual formation of the collection of sacred books in three successive stages, his object is to make it historically good that this was the course pursued,

and that the Canon as we now have it is the final outcome of a selective process which had resulted in the presentation of three distinct Canons or collections. He holds it probable that before Josiah's day several collections of laws had been made, some of which became lost to view, while others are still distinguishable in the Pentateuch. But he finds the beginning of a *Canon*, in the proper sense, only at a later period, in the position given to the Book of Deuteronomy, a book which may have been written in Hezekiah's time, but which did not rank in any sense as authoritative Scripture until the period of Josiah's reformation. He recognises the guiding hand of God in the circumstance that at a remarkable juncture in the history of the Hebrew people this book, the People's book, had the attributes of sanctity and authority ascribed to it. “We cannot but feel,” he says, “that it was no mere chance, but the overruling of the Divine wisdom, which thus made provision for the spiritual survival of His chosen people, on the eve of their political annihilation. The generation of Hilkiah had hardly passed away, when the deportation of the citizens of Jerusalem and the destruction of the Temple seemed to menace the extinction of pure worship. But Josiah's reign had seen the dawn of that love and reverence for Scripture, with which the true Israelite, whether Jew or Christian, was destined ever after to be identified. The coincidence is instructive. The collapse of the material power of the house of Israel contained within it the soul of its spiritual revival, in the possession of the indestructible Word of God.”

The process first clearly discernible in the case of the Book of Deuteronomy, issued in course of time in the formation of the “first Canon.” This is understood to have been substantially the Pentateuch as we have it. The reasons for thus defining its extent are mainly these—the fact that from the earliest times the *Law* is mentioned as a distinct thing; the reverence given to it in the post-Exilic books of the Old Testament; the like reverence paid to it by Jews of after times; the reading of these books, and these only in the first instance, in the synagogues; the later use of the term *Law*, as a term including all Scripture; and the exclusive place given to the Law by the Samaritans.

The earliest Canon was the product of what had been taking place among the Jews of Babylon

in the way of collecting and codifying the priestly ordinances. It was completed by uniting these ordinances with the Book of Deuteronomy and the historical narratives of the Jehovist and Elohist. It was brought to Jerusalem by Ezra in B.C. 457, and was publicly given to the people on the arrival of Nehemiah in B.C. 444. The event was one, the importance of which can scarcely be overrated. That is thoroughly recognised and fully stated by Professor Ryle. "The publication of the work," he says, "heralded a radical change in the religious life of the people. The People's book was no longer to be confined to prophetic reformulation of laws, which had once so deeply aroused Jewish thought, and influenced the Jewish literature. The priesthood was no longer to possess the key of knowledge as to the clean and the unclean, the true worship and the false (cf. Ezek. xlv. 23, 24). Their hereditary monopoly was to be done away. The instruction of the people was to pass from the priest to the scribe. Not what 'the Law' was, but what its meaning was, was henceforth to call for authoritative explanation. The Law itself was to be in the hands of the people."

The second stage in the formation of the Old Testament Canon is concerned with the definition of the prophetic writings, and was completed before the beginning of the second century B.C. Here we enter, it is confessed, on a less certain region of inquiry. We depend on the limited external evidence furnished by Ecclesiasticus and the Book of Daniel, and on internal considerations furnished by the books themselves, the hints which they give of the way in which they reached their final form, the dates of compilation and revision inferred from certain phenomena in them, the state of the Septuagint text. Carefully weighing the evidence which comes from these sources, Professor Ryle judges it sufficient to show that, while many of the writings of the prophets were in circulation much earlier, they were not brought together in a single collection till somewhere between B.C. 300 and B.C. 200. In this way and at this date the "second Canon" came into existence.

The "third Canon," consisting of the *Kethubim*, is supposed to belong to the period B.C. 160–B.C. 105. It is admitted that some of these books achieved a distinct and quasi-authoritative position at an earlier date. Professor Ryle speaks of

certain of them as constituting, perhaps, a kind of "informal appendix to the Canon of the Law and the Prophets," as early as the close of the third century B.C. But he thinks it a "not unnatural supposition" that the Maccabean revival was the occasion of a movement to "expand the Canon of the Hebrew Scriptures by the addition of another, a third group of writings," and that the immediate impulse to this was given when Antiochus issued his order to destroy the copies of the Law. Hence he places the collection, and at least the *popular* recognition of these "writings," between the high priesthood of Jonathan and the death of John Hyrcanus.

The final conclusion is that no book can have been admitted into the Canon later than the beginning of the first Christian century, but that there was no official definition of the writings constituting it till some time after the destruction of Jerusalem, when the Jewish authorities, with Rabbi Akiba and Rabbi Gamaliel II. at their head, pronounced upon its contents.

The question of the construction of the Canon of the Old Testament is one of the utmost importance, not only in itself but also in its relation to the question of the formation of the Canon of the New Testament. Professor Ryle's account of it may be far from a final solution of the problem. The evidence on which it rests is confessedly meagre and uncertain at some points, and much must be left to inference. But it is as reasonable an account as seems open to us, with the knowledge we at present possess, and on the basis of the main position of the newer criticism. It follows the historical method faithfully, and keeps in view the distinction between the *circulation* of books and their recognition as authoritative. It makes it very clear that the history of this matter is the history of no sudden creation or instantaneous acquisition, but of a slow development in the human recognition of the Divine message which was conveyed through the varied writings of the Old Testament; and it reverently confesses the "operation of the Divine love in the traces of that gradual growth by which the limits of the inspired collection were expanded to meet the actual needs of the chosen people."

The question remains, Can we get further than this? On two things at least we should rejoice to have more light. One of these is the relation between the *popular* recognition of the Canon and

the *official*. As the great statements of Christian doctrine which were ultimately registered in the Creeds, were in the minds and language of the people before they were in the symbols, and found their place in the latter only because they had already obtained a place in the former, so it is natural to conclude that the books in question achieved an authority with the people before they were defined as Canonical. How does it stand with the historical verification of this, and how long did the former authority exist before the latter was given? The second question is of still greater importance. What was the *principle* of Canonicity? On what ground—authorship, intrinsic excellence, historical function or other—did certain writings receive the seal of sanctity and authority, while others were denied it? This is the final question as regards the Canon, whether of the Old Testament or of the New. But it is a question rarely grappled with in treatises on the Canon.

In his volume on *The Early Narratives of Genesis*, published in 1882, Professor Ryle faces a different, but not less difficult task. Granting that the traditional interpretation of those chapters has broken down, it is his object to show that there is a way of dealing with them which will at once do justice to the results of science and criticism, and conserve the position due to these narratives as part of the written Word. The difficulties attaching to the two narratives of Creation in the first two chapters of Genesis cannot be met by any "reconciliation" theory, or any of the old devices. The facts amount to a non-homogeneity which indicates difference in the sources, and points to the working up of two distinct cosmogonies in the one narrative. A comparison with the Babylonian stories of creation leads to the further conclusion that the narratives in Genesis are versions of ancient traditions common to the Semitic race, purged of their polytheistic elements and brought into the service of the pure religion of Israel,—popular non-scientific accounts of the origin of things, vivified by the large principles of a monotheistic faith, but not meant to express more than these.

The story of Paradise is examined with particular care. The problem created by the fact that there is but the slightest reference to it, if any, in the writings of the earlier prophets is fully recognised. But Professor Ryle does not think it a necessary

inference that this narrative was simply borrowed from Babylonia, and did not receive its literary form till after the Captivity. His reasons for so thinking are chiefly these: the improbability that pious Jewish captives should thus take over for religious purposes the legends of their captors; the circumstance that the narrative of the Fall is shown by criticism to belong to a particular group of writings which are known to have existed before the Exile, and to have characteristics which connect it with the earlier section of the Jehovistic writings; and the fact that the indefiniteness of the reference to Assyria in ii. 11-14, the allusion to the *fig-tree* (which was not a native Assyrian tree), and similar details, do not favour the supposition of direct derivation from Babylonian mythology. In the story of Paradise, therefore, as in others of these early narratives, we have the Hebrew version of a tradition common to the Semitic peoples, which went one way with the Babylonian section and connected itself with polytheistic crudities, and another way with the Hebrew, and was made by the Spirit of God the medium of spiritual instruction.

Apart from the question of the validity of some of its conclusions, the great merit of this book is that it shows so clearly how completely the viewpoint from which these questions have to be studied has changed, and how they have become in the first instance *literary* questions.

His most recent work, a *Commentary on Ezra and Nehemiah*, makes a worthy addition to the scholarly series to which it belongs, the "Cambridge Bible for Schools and Colleges." The original unity of these two books, the variations in the name, the process of their composition, their date and authorship, their relation to *Chronicles*, the language in which they are written, are made the subjects of admirably careful and concise statement. The date, it is held, can "hardly be earlier, and is very possibly later, than 320 B.C."; and the evidence is given at length which favours the supposition that the compiler of *Chronicles* was also the compiler of *Ezra* and *Nehemiah*. The notes are clear and informing. An excellent sketch is furnished of the history of the period, which is followed by a useful chapter on the "Antiquities" of the books, the Persian government, the satraps, the council, the social condition and religious organisations of the Jews, and the like. Not the least valuable section of the book is the chapter on the relation

of the canonical Ezra and Nehemiah to other literature; on which, however, we should have welcomed a larger discussion of the questions connected with First Esdras.

The volume more than sustains Professor Ryle's reputation. It is written with a just appreciation of the interest and importance of these books—books

which, as Professor Ryle observes, "record no mighty miracle, no inspiring prophecy, no vision, no heroic feat of arms," but which touch the historical foundations of Judaism, and teach great lessons on the Divine promise, the discipline of disappointment, the hallowing of common life, and the preparation of the Messianic age.

Mayor's "Epistle of St. James."¹

BY THE REV. G. H. GWILLIAM, B.D., FELLOW OF HERTFORD COLLEGE, OXFORD.

THE February number of THE EXPOSITORY TIMES contained a short notice of Dr. Mayor's exhaustive commentary on the Catholic Epistle of St. James; we are glad to avail ourselves of the editor's kind permission, to insert in the present number a fuller account of this excellent work.

Of such an author as Dr. Mayor (the bearer of an honoured name, and the possessor of high academical distinctions) we expect great things; in the work before us, our expectations are entirely satisfied. There are, of course, statements and conclusions not a few, from which many of us would dissent; but distinct utterances on matters of controversy are, like original views, points of excellence in any treatise; and excellently does our author set forth the opinions to which his studies have led him. From the thoroughness of those studies is derived the great value of the present volume. The author has limited himself to a small portion of the Holy Scriptures. This portion has been his constant study during very many years. Researches in many directions have combined to elaborate the details of a well-matured plan. The result is a book, which the author can hardly himself improve, and which will long serve as a model of laborious and exhaustive biblical commentary. From such a work, we may ourselves learn how to work in kindred studies.

On the threshold of Dr. Mayor's treatise, we are brought into the presence of controversy; but we do not intend in this review to enter into controversy. (1) In the Preface he states that the text through which he will comment on St. James is almost entirely that of Westcott and Hort. (2)

¹ *The Epistle of St. James.* By Joseph B. Mayor, M.A., Litt.D. Macmillan.

In chap. i. the discussion of the authorship of the Epistle necessarily introduces a well-known ecclesiastical question. The pious belief (if indeed it be not something more) about the perpetual virginity of the Blessed Virgin Mary, is not shared by Dr. Mayor; for he concludes, after an exhaustive examination of the evidence, that the author of the Epistle was the Bishop of Jerusalem, who was called the brother of the Lord, and that that term is to be understood in the usual sense, and does not mean the half-brother, or the cousin. And it must be admitted that our learned doctor has argued with much acuteness for the Helvidian view, which is the one he adopts, even if, in face of other considerations, we do not yet see our way to depart from the position of Pearson and of Mill.

As regards the question of Greek text, it would seem from the dogmatic confidence wherewith some handle the subject (and, I may add, from certain results of Oxford teaching, which have recently come to my knowledge) that there are not wanting many who think that the question has passed out of the region of controversy—that Dr. Hort was right, and that those who do not share his admiration for Codex B, or accept his theory about the revision of the Syriac, are wrong. Again, we do not intend to argue, but will, for the present, content ourselves with reminding younger readers of this paper, that there is another side to the question; and that the arguments of the late Dr. Hort have not convinced all who have studied the history of the present text of the Greek Testament. It should be added that Dr. Mayor has at times exercised an independent judgment in the choice of readings. For examples, the reader may refer to the critical foot-

notes on the variants in chap. ii. 3 and 26. It will be seen that the editor more than once prefers the marginal readings of Westcott and Hort to that which has been admitted to the text of Westcott and Hort. Although Dr. Mayor modestly speaks of his dependence, as regards the text, on the labours of others, we may feel confident that such a scholar as he is, has carefully weighed the evidence; and his acceptance, on the whole, of the text of Westcott and Hort is, whether we agree with him or not, an acceptance of the principles on which that text is constructed. Scholarly readers of the work will be interested in the different forms of the Latin, which are set out by the side of the Greek text.

It is chiefly from the internal evidence of the Epistle itself, and of passages in other parts of the New Testament, that the person who addresses us in the name of Jacobus is identified; there remains, however, still the question, whether the Epistle be really authentic, or whether it be not a later forgery, ascribed to the apostle, as Brückner, Davidson, and others have held. To the solution of this question Dr. Mayor applies himself with vigour, and with marked success. The objections to the authenticity of the Epistle are clearly stated and fully answered. The external evidence is well set forth. The date, the occasion, the relation to other writings, are discussed. No point of importance seems to be overlooked; and certainly a very strong case is made out for the conclusion that not only is the Epistle a genuine production of the Apostolic age (as the Catholic Church has always held), but that it is to be classed amongst the earliest writings of the New Testament Canon. Chapter iv. contains a most instructive collection of resemblances between *St. James* and other parts of the New Testament. It is contended that other writers quote St. James rather than that he quotes from the other Epistles. Internal considerations point to about A.D. 45 as the probable date; and so this Epistle may be prior to even the earliest Gospel, at least in the form in which the Gospels are extant in the Canon.

On the famous subject of the relation between the teaching of St. Paul and of St. James our author has delivered himself wisely and well. If there be no striking originality in his remarks, it must be conceded that perhaps all which can be spoken about the "faith" of the one and the "works" of the other has been already often re-

peated from the different standpoints of different critics. Our author's conviction of the priority of St. James' Epistle to those of St. Paul allows him to assume a clear position. "St. Paul," he says, "writes with constant reference to St. James, sometimes borrowing phrases or ideas, sometimes introducing a distinction for the purpose of avoiding ambiguity, at other times distinctly controverting his arguments as liable to be misapplied, though conscious all the while of a general agreement in his conclusions" (*Introd.* pp. lxxxviii, lxxxix; cf. *Comment.* pp. 201-205). We quote Dr. Mayor's words, but the reader should peruse the elaboration of the argument; and he will find that, though our author speaks of the later writer as controverting the *arguments* of St. James, he does not suppose that there was any contrariety in essentials of doctrine, or any formal opposition, as some have imagined between a Pauline and a Jacobean school of thought.

The grammar, diction, and style of St. James are subjected to a careful examination, worthy in all respects of the scholarship of the editor. He is "inclined to rate the Greek of this Epistle as approaching more nearly to the standard of classical purity than that of any other books of the New Testament, with the exception perhaps of the Epistle to the Hebrews" (p. clxxxix). Of the style he writes in glowing terms, noting its rhythm, its energy, its vivacity, its "Miltonic organ voice." He rightly argues that such Greek must be original; it has not the marks of a translation (chap. x.). But in saying this, he does not commit himself to the unreasonable opinion that Greek was the common language of Palestine, but only supposes that James, as others, including possibly our Lord Himself, had acquired Greek in addition to their Semitic vernacular (p. xli).

The arrangement of a *Paraphrase* and *Comment*, as distinct from the *Text* and *Notes*, has many advantages in affording a clearer view of the meaning of the sacred writer, and the connexion of thought between the several parts of the Epistle. In the *Comment* will be found many interesting remarks in application of the teaching of the apostle to present day needs and controversies. One can hardly refrain from a smile at discovering on p. 199 "smoking" classed with the sins of "betting and drinking." Perhaps here the writer's prejudices find almost unconscious utterance. So on a greater subject there seems

a touch of anti-sacerdotalism in what is said about the Anointing of the Sick (p. 219).

We must not omit to call the reader's attention to the remarkable list of works in chap. xi., which the author has studied in preparation for his own edition. We ought not, perhaps, to complain, because in chap. xii. (*Apparatus Criticus*) he repeats the stock assertion about the revision of the Peshitto in the fourth century. We would venture,

however, to invite his attention to what has been written on this subject in the third volume of *Studia Biblica*. We heartily thank Dr. Mayor for giving us this valuable edition of St. James. It is a work replete with matter of interest for the scholar, and of instruction for the student. It will be helpful to the teacher, whether in preparation for lecturing to the class, or for preaching to the parochial congregation.

The Old Testament in the Light of the Literature of Assyria and Babylon.

BY THEO. G. PINCHES, BRITISH MUSEUM.

IN the articles which have appeared in THE EXPOSITORY TIMES under the above title, I have brought forward the passages in the Babylonian versions of the Creation-story which seem to show parallels with the Biblical accounts in the first two chapters of Genesis. In many cases the parallels are striking, but in a few they have to be sought out, and, when examined, do not prove to be wholly satisfactory. Nevertheless, those which have been noted are most interesting and important, and show a close connexion between the two nations with whom they arose.

So far, however, I have only brought forward the passages which agree in sense with similar verses of the Bible story. A certain number of lines have been taken from their context, and compared with the corresponding passages in the Biblical account. Our examination of the Babylonian records has therefore been a one-sided one, and would naturally be incomplete without at least a few words on the other side of the question, namely, the *differences* between the Hebrew and Babylonian versions.

As is well known, there are in Genesis two accounts, one occupying the whole of the first chapter and the first three verses of the second (thirty-four verses in all), the other taking up the remainder of the second chapter (twenty-two verses), whilst chapter three is devoted to an account of the temptation and fall (twenty-four verses). The Biblical accounts are, therefore, short, and told in as few words as is possible consistent with the amount of detail which the

inspired writer has been able to put into them; in fact, five pages of the Hebrew Bible, in fair-sized type, hold the whole.

Shortness is not, however, a peculiarity of the longer Babylonian account, for it must have covered about seven closely-written tablets, making fourteen pages of much larger size and more compressed matter than the Hebrew account has, and the forty lines of the recently published Akkadian version almost equal, in themselves, one of the first three chapters of Genesis. In bulk, therefore, we find at the outset a great difference, the Babylonians carrying off the palm as far as amount of text goes.

The longer of the two Babylonian accounts (that wholly in the Assyrian or Babylonian language), regarded as having covered about seven tablets, began with a description of the time when heaven and earth were not,¹ when everything existing was brought forth by Mummu Tiamat² (Moumis-Tauthe), but was without order or completeness. This period was followed by that in which the creation of the gods took place.

In the break which follows (the text being very imperfect in parts) there was probably described the creation of further deities, as well as the introduction to, and account of the origin of, the fight between Merodach and Kirbiš-Tiamat,³ or Bel and the Dragon.⁴ Word of the hostility of Tiamat to

¹ See THE EXPOSITORY TIMES for Jan. 1892, pp. 165-167.

² A better transcription would probably be Tiawat, a form which would account for the Greek Tauthe.

³ See THE EXPOSITORY TIMES for March 1892, p. 267 (col. I, text and note 2).

⁴ *Ibid.* p. 269, note 3.

the gods seems to have been sent to the latter by Anšar, the personification of the host of heaven.¹ All the gods, so the messenger announces, have gone around Tiamat, and seem to call out to each other: "Ye have made her agreement—go to her side!"² Then "the strong one, the powerful one," not resting day and night, was called upon to assemble the warriors that they might make battle. Preparations for the fight were made—"an unrivalled weapon" (*kakki lâ mahri*). "The mighty snake is hostile—sharp also (are his) teeth. The unsparing ones I³ have incited; I have caused poison to fill their bodies like blood; I have clothed dreadful monsters⁴ with terrors." Various other fearful creatures are mentioned, among them "scorpion-men" and "fish-men," "wielding weapons, relentless, fearless in battle," and Kingu, her dreaded husband, she raised and made chief among them. In consequence of this, Anu, the god of the heavens, who was sent, was powerless before her; Nudimmud, the god of the sea,⁵ feared and turned back. At last, however, Merodach was prevailed upon to undertake the attack, and it is in the last portion of the tablet referring to the arrangements for the fight that the mention of some one enjoying himself in the gardens, eating the divine fruit called *ašnan*,⁶ occurs. This tablet or chapter ends with the statement that the fate of Merodach, the avenger of the gods, had been decided (*i.e.* that he was to go and do battle with the monster for the gods).

The next (the fourth) tablet begins with a description of the honours conferred upon Merodach. Princely habitations were made for him, and he was set as ruler in the presence of his fathers (as the tablet has it). Miraculous powers were given to him; and when Merodach tested them successfully, the gods rejoiced and gave blessing, and proclaimed him king. Merodach then armed himself for the fight with spear, bow, and arrows. He made lightning before him, filled his body with darting flames,⁷ and set his net⁸

ready to catch the dragon of the sea. He placed the four winds, so that she should not escape, and roused every other kind of wind and storm to attack her. Kingu, her husband, was soon disposed of, and then she herself was challenged to battle. She cried aloud in her rage, uttered incantations and charms, and begged weapons of the gods of battle. The combatants then drew near to begin the fight, and with the help of the net, a friendly hurricane, and his spear, Merodach soon put an end to her. All her troop, together with Kingu, her husband, was captured, though their lives were spared. The body of the slain dragon was then divided, one portion being a covering for the heavens, whilst the other remained below as the "waters under the firmament."⁹ Merodach then set about the ordering of the world in which chaos had thus been destroyed, and with the opening lines describing this the fourth tablet ends.

The fifth tablet, as it has come down to us, is only a fragment, and refers to the forming and placing of the heavenly bodies. It is translated in full in THE EXPOSITORY TIMES for March 1892, pp. 269, 270. Then came, apparently, the account of the creation of animals, as translated in THE EXPOSITORY TIMES for June 1892, p. 409; but whether this is a portion of the fifth or of the sixth tablet we do not know, and the contents of the wanting parts, which are considerable, cannot even be conjectured. The imperfection of the ancient record here is greatly to be regretted.

A fragment of a tablet, which is probably the seventh and last of the series, is most interesting. Where the text becomes legible, it speaks of the god Zi—probably Merodach as the god of life—who, in a series of numbered paragraphs, is mentioned, in laudatory wise, as "he who doeth glorious things, the god of the good wind,¹⁰ lord of hearing and obeying; he who causeth glory and riches to exist, who establisheth abundance, who turneth small things to great—(even) in his strong severity we scent his sweet odour. Let him speak, let him glorify, let him¹¹ pay him homage!"

It is probably the paragraph following the above,

⁹ *Ibid.* p. 267. Berossus also mentions the division of the woman (*i.e.* the dragon of the sea), from one half of whom Belus made the earth, and from the other half the heavens.

¹⁰ Or "sweet breath" or "odour."

¹¹ Apparently some one mentioned in the lost lines at the beginning.

¹ See THE EXPOSITORY TIMES for Jan. 1892, p. 166.

² *Adi-ša attunu tabnâ—ida-ša âlka!*

³ It seems to be Tiamat who is speaking.

⁴ Called *ušum-gallu*, "unique" and "great."

⁵ See THE EXPOSITORY TIMES for March 1892, p. 268.

⁶ *Ibid.* for Dec. 1892, p. 124.

⁷ So Jensen, *Kosmologie*, p. 281.

⁸ See THE EXPOSITORY TIMES for March 1892, p. 267, note 1.

however, that is the most interesting, speaking, as it does, of the creation of mankind as one of the things which this deity, the king of the gods, had done, and giving the reason for it—a reason strangely agreeing with that given by Cædmon (in “the fall of the angels”), and Milton (in *Paradise Lost*)—

“(He called him) fourthly Aga-azaga (*i.e.* ‘the glorious crown’):

May he make the crowns glorious—

The lord of the glorious incantation raising the dead to life,

Who granted favour to the gods in bondage,¹

Fixed the yoke, laid it on the gods who were his enemies,

And, to spare them,² created mankind—

The merciful one, with whom is the giving of life.

May his word be lasting, may it not be forgotten

In the mouth of the black-headed ones whom his hands have made.”

From this it would seem that mankind, called in the last line of this stanza “the black-headed ones” (*šalmat kaḫḫadu*), were created to fill the place of the rebellious gods, whom Merodach spared in consideration of this taking place.

The text then goes on to say that he was called, fifthly, *Tu-azaga*, “the glorious incantation,” because he was to put his glorious incantation into their (men’s?) mouth; *Ša-zu* (“heart-knowing”), because he knows the heart of the gods. The text which follows this is mutilated, and the meaning not altogether clear. After a gap the reverse continues the story, still singing the praises of Merodach on account of his successful fight with the personification of chaos: “As he tirelessly thwarted Kirbiš-tiāmat, let his name be Nibiru³ (or Nêbiru), the seizer of Kirbiš-tiāmat,” and apparently as the tireless one the text continues: “May he restrain the paths of the stars of heaven—like sheep may he pasture the gods, all of them. . . . As he has made the world, and appointed the firm (ground), father Bêl called his name the lord of the lands (*Bel matāti*).” Êa or Aê, the god of the deep,⁴

¹ *I.e.* the helpers of Tiamat and Kingu her consort.

² Jensen: Um milde gegen sie zu sein. This, however, is not the idea in Cædmon and Milton, and does not, moreover, make good sense. The original has *ana padi-šunu ibnû awelûtu*, where *padi* is the same root as occurs in the expression *lâ-padû*, “unsparing.” Perhaps we may here translate “to replace them.”

³ See THE EXPOSITORY TIMES for March, 1892, p. 270.

⁴ *Ibid.* for Jan. 1892, p. 166; March 1892, pp. 267, 268; Dec. 1892, p. 125.

rejoiced on account of the honour done to his son, and said: “Let him be like me, and let Êa (Aê) be his name. Let him effect the performance of all my commands; let him, even him, bring to pass all my ordinances.” He then bestowed upon him the names of the fifty great gods, uttered good wishes for the glory, honour, and power of his reign, pronounced the changelessness of his word, and the fierceness of his anger beyond any other god. The text, after one or two mutilated lines, then breaks off.

It will be seen from the above *précis* that, though there are many and extensive gaps, we have still a considerable portion of the text—enough, in fact, to show what its nature was.

The non-Semitic account, written in Sumerian with a Semitic translation, is the very antithesis to that given above, being exceedingly terse and rather unpolished. It mentions the time when the glorious house of the gods (apparently the sky) did not exist, when a plant had not been brought forth, and a tree had not been created; when a brick had not been laid, a beam not shaped, and a glorious foundation, or dwelling for men, had not been made. The great cities which were of old the glory of Babylonia had also not been founded. The abyss of waters under the earth, and Eridu, the Babylonian Paradise, were, at this time, equally non-existent, and “the whole of the lands were sea.”⁵ When within the sea there was a stream, the Babylonian Paradise (Eridu),⁶ and its temple, called Ê-sagila, came into existence, the latter having been founded by the god Lugal-du-azaga. Babylon is mentioned next as having been built, and the earthly Ê-sagila, the well-known temple-tower within it, was at the same time completed. The first living things mentioned as having been made are not man, however, but beings of a higher station, namely, the Anunnaki, or spirits of the great deep. Lugal-du-azaga then “supremely proclaimed the glorious city, the seat of the joy of their hearts.” Merodach is now said to have bound together a foundation before the waters, made dust, and poured it out with the flood, and then the gods were to be set in a seat of joy of heart.

So far everything has had to do with the earth and its cities, the abyss and its divine abode, and the gods and their dwelling-place. A change,

⁵ See p. 123 for the literal rendering of these passages.

⁶ See p. 125.

however, is here introduced by the single short line, "He made mankind,"¹ and the next line informs us that he was helped in this by the goddess Aruru.² Then he made the beasts of the field, and the living creatures of the desert, the rivers Tigris and Euphrates, which he set in their places, and "proclaimed their name well."³ He (it is apparently still Merodach who is referred to) next created grass, the plants of the marshes and the forests, the verdure of the plain; land, marsh, and thicket-grown tracts.⁴ This was followed by the creation of oxen and other large cattle, with sheep, and the meadows and forests where they fed and dwelt.⁵ "Lord Merodach," after this, raised a bank (lit. "filled a filling," *tamlâ imallî*) on the sea-shore, and the things mentioned at the beginning of the text as non-existent were created—plants and trees, bricks and beams, a "glorious foundation," the city Niffer and its temple Ê-kura, Erech and its temple Ê-ana.⁶ The account of the Creation is here brought to an end by a fracture of the tablet.

The parallels between these two accounts and those given in the first two chapters of Genesis having already been quoted, all that is now needed is to point out the differences, which are considerable. In both the Babylonian accounts there is, at the beginning, a statement to the effect that certain things, belonging to and forming part of the terrestrial creation, did not exist; but there is nothing in either of them corresponding exactly with the opening words of Genesis: "In the beginning God created the heavens and the earth. And the earth was without form, and void," etc. From the fact that those things did not exist, it may be taken for granted that the earth *would* be without form, and void; but the Babylonian compilers of the cuneiform accounts seem never to have got so far as to be able to make a clear statement to that effect. Then, again, there is no record of the creation of light, and its division from darkness. We are not in a position to speak positively as to the order of the events of Creation in the longer Semitic-Babylonian account, but it is very probable that the order did *not* agree exactly with the accounts as found in Genesis; and as to

the shorter non-Semitic version of the origin of things, it is easy to see that, though there are many parallels, the order in which the creation of terrestrial objects occurs not only differs, but the things mentioned are given in a rather erratic way (mankind; animals of the field and plain; Tigris and Euphrates; grass and plants; verdure of the plain; lands, marsh, thickets; oxen, etc.; meadows and forests;⁷ and then, further earthly things, among which trees are mentioned), differing considerably from the orderly narrative of Genesis.

In neither account, moreover, is there any mention of the spirit of God brooding over the face of the waters. For the Babylonian, Mummu Tiamat was the producer (*muallidat*) of all things existing during the period when chaos reigned. There is also no mention, in either account, of the "days" of creation; and the naming of things, as they were created, is also absent. The non-Semitic Creation-story also omits to mention the creation of fishes and sea-monsters, birds, and creeping things.

On the other hand, many things are introduced in the longer version which are not to be found in that in Genesis, the principal being the long account, extending over many tablets, of the fight between Merodach and Kirbiš-Tiamat (see pp. 347, 348), and the long recitation of the titles and merits of that god on account of his having overcome this monster of the sea. Finally, there is the substitution of the whole heathen pantheon of the Akkado-Babylonians for the monotheism of the narratives in Genesis.

From the above it will easily be seen, that no charge of plagiarism can be brought against the Hebrew writer on account of any parallels which may exist between his narrative or narratives and those of the Babylonians. They are parallels, and nothing more; for the two sets of narratives are so different, that no one, comparing them, would venture to say that either was copied from the other. That the legends current among the Babylonians were known, at least to a certain extent, to the scribes of the Hebrews, is very probable, and it is just as probable that the legends current with the Hebrews were known to the scribes of Babylonia. How much each has been influenced by the other, the reader can, from the above, judge for himself. That the Hebrew writer may have been influenced by the Babylonian

¹ See also the translation on p. 349.

² See THE EXPOSITORY TIMES for June 1892, p. 410.

³ *Ibid.* p. 409.

⁴ *Ibid.* for March 1892, pp. 268, 269.

⁵ *Ibid.* for June 1892, p. 409.

⁶ See p. 123.

⁷ See THE EXPOSITORY TIMES for March 1892, pp. 268, 269.

legends, is not only possible, but probable; but if he was so influenced when he wrote, he has managed to suppress the fact in a remarkable way, for such parallels and similarities as these are, are only what might be expected among writers so closely akin in race and language, belonging to nationalities whose forefathers had, in early times, inhabited the same country, and between whom there was much intercourse in later days. Two

descriptions of the same event, especially if that event be the Creation, are, moreover, bound to contain a certain number of parallels.¹

¹ Professor Ryle, in an excellent article on "The Assyrian Cosmogony and the Days of Creation," in THE EXPOSITORY TIMES for June 1891, also speaks (p. 198) of the conspicuous points of difference offered by the Babylonian longer account of the Creation—differences which now prove to be even greater than was then supposed.

Joseph Mazzini.

BY ELEANOR F. JOURDAIN.

"My work," wrote Mazzini in an early essay on "Faith and the Future," "is not a labour of authorship, but a sincere and earnest mission of apostolate." We could hardly wish for a more accurate description, not only of the essay in question, but of Mazzini's life as a whole. It is as an apostolate that the work of this Italian patriot should be judged. He nowhere claims to have originated the ideas which he so persistently put forward, and to which he dedicated his life; but he does claim to be the bearer of a sacred mission, to be an interpreter to the world of the true aim of life, and to restore to it certain pure and lofty ideals too long obscured from sight. In Mazzini's utterances we must not seek for daring flights of original thought; we must not expect that he will give us ideas clothed in perfect and artistic form; he was elevated above his fellows not by this, but by a faith distinct and inspiring in the great truths of ethics and poetry, of politics and religion, and by a stern loyalty to what he apprehended of those truths.

His portrait has been drawn for us in his autobiography and scattered papers. As a youth he was impressionable and sensitive both to what he saw of sordid misery and suffering in the world, and also to the more subtle sadness connected with the torpor and poverty of national life in his country. By nature gifted and imaginative, but always, as he has told us, complete master of himself, he decided to give up his hopes of a literary career, seeing that in Italy, divided, dismembered, and oppressed, no truly national literature could arise until political freedom had been attained. The union of the free nations in

Europe would lead, he hoped, in the future, to a union of the highest literary aspirations of all men. And to this ideal he was content to sacrifice his own personal wishes. In the interests of his country he considered it right to join the secret insurrectionist society of the Carbonari, but his instinct revolted against the means they employed, and he was quick to see, moreover, that a society pledged to the destruction of tyrannical governments, but destitute of a constructive aim, could do but little, and in the very moment of success would find itself without a mission. He therefore withdrew himself from its ranks, not, however, before he had suffered imprisonment, and during his imprisonment conceived the idea of a new organisation, named by him "Young Italy." This new society had a distinct aim, and the greatest possible publicity was given to its methods. It is noticeable that from the first Mazzini's association appealed to the *youth* of Italy. For he felt that people in general refuse the credit to enthusiasm which they grant unreservedly to caution, because of a prevalent idea that intellect is enlisted on the side of caution, feeling only on that of enthusiasm. Let enthusiasm be cultivated together with intellect, he urged; they will then have an overwhelming force. So, in the world of art, which he constantly parallels with the world of politics, he held that philosophy, appealing principally to the intellect, poetry, appealing above all to the emotions, should not be kept apart.

He had not over-estimated the result of his appeal to the intellect and the enthusiasm of the Italian youth. The organisation of "Young

Italy" did much to arouse the long-dormant sense of Italian unity, and to prepare the way for the rebellion against Austrian domination. It has been, beyond doubt, the great inspiring force which has helped to make Italian unity (though under a form different from the unity of Mazzini's ideal) an accomplished fact. It was, as Mazzini truly said, "a triumph of principles."

The means adopted by its founder, and afterwards repeated in the similar associations of Young Switzerland, Young Poland, etc., and, in essentials, in the wider but less immediately practical association of Young Europe, were twofold: *education* of the people; and *insurrection* against any power which impeded the true development of the nation. This twofold teaching had its root in Mazzini's own deepest convictions. For, in the first place, he considered that all fruitful work for the world must begin with the education of the individual. A man must be trained to step out of the narrow circle of self-interest; he must learn to sacrifice somewhat in order to be able to combine with others, and in such association to find the realisation of the best life for each and for all. Similarly, the nation, or association of free men, should learn to combine with other nations for the sake of the benefits that would thereby accrue to humanity. In this way alone can the true life of the nation be realised. And as no one can easily pass at once from a self-centred life to one swayed by the "enthusiasm of humanity," Mazzini points out that the natural education of the individual proceeds step by step. A man is a better patriot for being a good son, a better citizen of the world for being a good patriot. "Love your family, love your country, love humanity, love the ideal." This, then, is the formula of education that he propounds.

In the second place, his theory of insurrection against a tyrannical government is based on the assumption that the action of evil in the world, corrupting the good, and hindering its progress, is not a fact to be borne with Christian resignation, as an expiation of the sins of former generations, but is rather a call to all honest men to come out and meet their foe.

It will be seen that his teaching in each direction is based on a firm faith in the progress of the world. Mazzini's creed, so often reiterated, consists in a belief in God, in a moral law, and in humanity. He believed that the moral law was

subject to development, and that its purport, as yet only half-guessed, could only be finally discerned by the efforts of humanity as a whole. "Progress," he said, "must be the progress of all through all, the amelioration of all through the work of all." And he applied the lesson not only in politics but also in religion. He believed that both socially and morally the world has passed through great phases, that each rise and fall of a new faith, whether in religion or politics, has left its mark on time, and gained new ground for humanity. If, then, the religion in which his countrymen had trusted seemed to him to be not only failing, but effete, he did not feel the rock on which his belief was based crumbling beneath him; the decadence was to him merely a sign that one special form of religion had gained its step and finished its work, and that new symbols would arise to carry on the work of progress.

Mazzini was saved from fanaticism as from irreligion by his belief in the continuity of spiritual life through changing forms. "We believe in one God; the Author of all existence; the absolute living Thought, of whom our world is a ray, the universe an incarnation." This world, once all but dead in sin, had been transformed by the coming of Christ. "The soul of man had fled: the senses reigned alone. He came . . . Jesus. He bent over the corpse of the dead world, and whispered a word of faith. . . . And the dead arose." The world had risen to inherit a newer and nobler mission, that of unity; but "unity," said Mazzini, had now "abandoned Catholicism, and Catholicism no longer helped forward the progress of the world."

It is not surprising to find in an Italian patriot, whose country had been the centre both of the imperial unity of the ancient world and of the ecclesiastical authority of the Middle Ages, a belief that Italy was destined to be the herald of a new unity and a greater authority, from which should spring another and a better life. The old unity enforced rights—its highest utterance was the cry of liberty; the old authority enforced duties—its watchword was self-sacrifice. But the new unity should include both rights and duties. "Right is the faith of the individual, duty the common collective faith." The new era which was to be inaugurated was to be one of association.

In this era Rome was to lead the way. "From Rome alone can the word of modern

unity go forth, because from Rome alone can come the absolute destruction of the ancient unity." "The worship of Rome was a part of my being. The great unity, the one life of the world, had twice been worked out within her walls." "Why should not a new Rome, the Rome of the Italian people,—portents of whose coming I deemed I saw,—arise to create a third and still vaster unity, to link together and harmonise earth and heaven, right and duty, and utter, not to individuals but to peoples, the great watchword Association—to make known to free men and equals their mission here below?"

How far were Mazzini's aims realised? Let us recall the further history of his life, his imprisonment and exile, his long-continued labours, the doubt that at one time assailed him as to whether the idea for which he was giving his life might be,

after all, but "*his* idea, and his country an illusion." In his own life he was obliged to bear the evils against which he fought for others. He had sacrificed the intellectual career for which he was fitted, he was obliged to live apart from his parents, an exile from his country; and we cannot be surprised to hear that he felt his life an unhappy one. But he never despaired of the ultimate success of his aims. When, however, at last the longed-for unity of Italy drew near, he saw most plainly that it would come in a form repugnant to his republican ideals, and by means which he scorned.

In the end, much has been gained for Italy. Yet of all those who by various means helped forward the making of the new kingdom, Italy perhaps owes her greatest debt to the man whose rectitude never faltered in her service.

Exposition of the First Epistle of St. John.

BY THE REV. PROFESSOR ROTHE, D.D.

CHAPTER III. 9-12.

"Whosoever is begotten of God doeth no sin, because His seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his own brother. And wherefore slew he him? Because his works were evil, and his brother's righteous."

VER. 9. It is so impossible for him that doeth sin to be aught else than of the devil (ver. 8), *i.e.* it is so impossible for him to be begotten of God, that he who is begotten of God doeth no sin; yea, he *cannot* sin (2 Cor. v. 14). In the word "*whosoever*" there is implied the (inner) necessity of this effect of being begotten of God. In connexion with the expression "*is begotten of God*," one might suppose (seeing that in the Greek it is the perfect that is used) that the new birth spoken of *here* is represented as being already perfect and complete. But here, at least, that is not the case. It is evident from ii. 29 that the perfect may be used even in instances where the new birth is not thought of as being already complete. What is spoken of is not a being *born* again, but a being *begotten* again. Here the context does not admit of the thought of such a completed new birth, for the reason assigned, "*His seed abideth in him*,"

expressly presupposes that the new birth is not yet fully accomplished, and that the new man is as yet but spermatoc or embryonic. "*His seed*" is the seed of God, the seed whereby God has begotten him anew. Just as man is begotten again by the Holy Spirit (*viz.* the Spirit of Christ, John iii. 3 ff.), so this "*seed of God*" is undoubtedly the Holy Spirit; it is not, however, the Spirit of Christ, but that of the man himself, in whom no doubt, in such a case, the Holy Spirit of Christ really dwells. By "*seed of God*" is meant that which is ethically begotten in the regenerate person in the act of conversion, which is the commencement of the actual new birth; it is the rudiment of a real (not merely approximate), good, or holy (human) spirit, which is called the "*seed of God*," inasmuch as the divine nature (2 Pet. i. 4), *viz.* in the "*Holy Spirit*" of Christ, is actually immanent in it, and inasmuch as it is something effected by God in

man. As being real and actual spirit this is indissoluble, and therefore it is rightly said of it, it abideth in him (in the regenerate man). For this very reason it is also true of the regenerate person that he *doeth no sin*. For if in all that he does this good spirit is the agent, that which he does is never sin. It would not be Johannine to understand by the "seed of God" the word of God, and more especially the gospel (so many of the older expositors, cf. Matt. xiii. 23; James i. 18; 1 Pet. i. 23). For, according to John, it is not the word of God as such, but the Spirit of God, which is the principle that begets the children of God (John iii. 6 ff.). John, however, is not content with asserting that he who is begotten of God doeth no sin, but he advances a step further, and asserts that he *cannot* sin. The impossibility of which he speaks here is naturally an inner, ethical impossibility. For, the new birth being a birth that derives from God, the existence, which is due to the new birth, is an existence deriving from God a divine existence, which, in accordance with its very idea, cannot act in a sinful manner. We are now able to see what is the nature of the sinning which John denies on the part of the regenerate. From the reasons adduced by him in support of this denial, it only follows that the regenerate man can never sin with *his real, proper self*, with his proper, essential personality, and that therefore his sinning can never be a sinning in the full and proper sense of the word; it is always only an overpowering of his real personality by the might of evil, it is always only a sin of weakness.

John takes this "being begotten of God" in an altogether literal sense. He who is begotten of God has really received in himself a seed of divine existence, which abides in him, and cannot be destroyed. It is really the new germ of a life, which is as essentially a divine life as the life, upon which we enter through the first birth, is a life of sense. No doubt it begins as a mere germ, but the seed is of such a kind that it cannot be destroyed; it abides in him, in whom it has been implanted in the new birth. It forms the real centre of his personal being; it is his true, proper ego; such an one cannot sin, because he himself, his personality, is begotten of God. Sin finds a place in him only inasmuch as his personality is not yet strong enough over against sin; it occurs in him as the result of weakness. This statement has frequently been misused, more especially by

certain fanatical sects. It has been made to mean: seeing that the real personality of the regenerate man cannot sin, sin in his individual life does not concern the regenerate man himself, it is something foreign to him. John is not the advocate of this Satanic spiritualism; for wherever there is indifference towards sin, there can be no talk of a new birth. If the inmost personality has really been begotten again, it cannot bear itself indifferently towards sin, but must inevitably oppose it. This so-called merely letting sin alone is a positive love of sin. We should rather use the statement of the apostle for the purpose of most stringent self-examination. Wherever sin is aught else than a sin of weakness, our new birth is merely apparent.

Ver. 10. The children of God and the children of the devil can, with certainty, be recognised by this, whether they sin or do not sin. *Children of the devil*—this is not a mere Hebrew figure of speech. John is thinking of an ethical filial relationship. With the prominence which he now gives to *brotherly love* he is preparing the way for the transition to the more special form of his exhortation to do righteousness, which engages his attention up to the end of the chapter. In his opinion brotherly love and the doing of righteousness are identical. He cannot conceive of this doing of righteousness otherwise than as brotherly love. Brotherly love is the real kernel of Christian righteousness; the latter manifests itself in the former (Gal. v. 14; Col. iii. 14); it is the fundamental demand of the Christian law of life (ii. 9-11; Rom. xiii. 8-10). We should not allow anything to pass with us for real righteousness, which is not essentially brotherly love. However admirable in other respects any ethical act may be, if it is void of brotherly love, it is not yet righteousness. The brotherly love spoken of here is such a love to one's neighbour as springs from the consciousness of the inner, living kinship between us and him, and from the natural impulse which is associated with this consciousness.

Ver. 11. The reason is assigned why he that does not love his brother cannot be of God. The reason is this, that that which God causes to be proclaimed to us from the beginning (cf. ii. 7), and therefore as the essential element of His will, is the demand to love the brethren. Whosoever is unwilling to keep that one of God's command-

ments, in which God Himself has expressed the interest dearest to His heart, cannot have real fellowship of heart with Him, cannot have within himself the real life of God. Actual living fellowship with God evinces itself especially in this, that among the divine demands we know how to discover the one, which forms the kernel of all the others, that which is the essential thing in God's sight.

Ver. 12. Cain was *of the evil one*, i.e. of the devil (ver. 8 and ii. 13). John speaks of an *ethical*, not of a *physical*, birth. Some Rabbis make Cain to have been actually begotten physically by the devil. "Slew" is a purposely chosen strong expression; it is used elsewhere of murder, but always with the additional notion of an inhuman, unnatural (brutal) deed of horror. By thus exhibiting the lack of love to brethren as something really diabolical, John makes all the more prominent the necessity of brotherly love on the part of his Christian readers. The specifically diabolical element in Cain's deed is made still more evident by the express mention of its motive. The way in which John states this motive is not exactly in keeping with the narrative in Genesis (chap. iv.); for according to the latter it was envy because of Abel's offering being acceptable to the Lord that led Cain to slay his brother. John, however, describes as the cause of the murder the diabolical hatred with which the evil man persecutes the good; the good and the evil being absolute antitheses, there is eternal enmity between

them. By "works" is meant the whole manner of acting and feeling.

Cain's conduct forms the direct antithesis of the brotherly love demanded; he appears, therefore, as the first person, who is of the devil. He is the first illustration of the fact that a man may repudiate the holy will of God in its deepest truth, and may be of the evil one, without having a clear consciousness that such is the case; and also of the fact that the most dreadful crime may result from this unconsciousness. Herein Cain is the type of a very large portion of our race, in whom the place of brotherly love is taken by hatred of one's brethren, which, under certain circumstances, becomes fratricide. John derives this crime from the fact that to the evil man goodness is the object of an intolerable repugnance. The evil man cannot endure the sight of goodness in another. Instead of finding in it some alleviation of the torture of his own wretched condition, he sees in it only the constant accusation of his own wickedness; and therefore there is kindled in him a bitter hatred of goodness, which naturally grows into a hatred of God Himself, who is absolute goodness. Sin in this form may doubtless originate also in our weakness; if we let ourselves be overcome by the latter, it becomes enmity. Delight in goodness is then transformed into hateful repugnance toward it; we are seized by the longing to root out the good. In Cain's case this hatred was doubly unnatural, seeing it was goodness in his own brother.

The Gospels and Modern Criticism.

BY THE REV. J. M. RAMSAY, M.A., B.D., MOUNT FOREST, CANADA.

(From the *Knox College Monthly* for March 1893.)

IN February 1891, Professor Sanday, reviewing recent literature on the Synoptic question in the *Expositor*, mentioned Halcombe's *Historic Relation of the Gospels*, but declined to discuss it, because, as he said, it seemed to him to pursue a line of argument which could only end in disappointment. This somewhat summary dismissal was almost the only reference to Mr. Halcombe's book which I had seen, when Professor Gwilliam of Oxford wrote in quite a different strain in THE

EXPOSITORY TIMES for April of last year. Mr. Gwilliam affirmed that Mr. Halcombe had taken up a position which he had made exceptionally strong, and that to turn aside from his arguments and treat them as of no account was to evince blind prejudice rather than critical acumen. In the next number of the same magazine, Rev. F. W. Bussell styles our author's work and method "the *novum organon* of gospel criticism," and now the editor promises a complete exposition for

the coming year. May not some of the readers of *The Monthly* be glad to know its leading features?

I may begin, though Mr. Halcombe does not, with the evidence for his theory which he gets from Tertullian. In his treatise against Marcion, Tertullian writes: "The authors of the evangelical instrument were apostles appointed by the Lord Himself to the special office of promulgating the gospel, and, if there were also merely apostolic men taking part in it, the latter nevertheless wrote not independently, but as at once associates of apostles, and *in succession to apostles*.¹ . . . This, then, is our position. From amongst apostles, John and Matthew plant in us faith; from amongst apostolic men, Mark and Luke confirm this faith." The inference is sufficiently startling, for it appears that, contrary to the common belief, John, as well as Matthew, wrote before Mark and Luke. Other witnesses confirm to a greater or less extent this conclusion; but, of course, it is confronted especially by the explicit testimony of Irenæus, who says that John wrote his Gospel after he had gone to live at Ephesus. No less explicitly, however, does Irenæus testify that our Lord lived to old age, and that His ministry lasted for ten years. These are manifest errors; and if the common tradition on the point now in question rests, as it seems to rest, on his authority, it too may be in error.

Let us turn now from external to internal evidence. Is it possible that John and Matthew were published before the other Gospels? "As a matter of fact, St. John and St. Matthew not only cover between them all but certain exceptional portions of the historical area of our Lord's ministry, but from their point of view they practically exhaust the whole subject of His doctrinal and moral teaching. . . . Both writers, moreover, appear to be so absorbed in the contemplation of the divinity and majesty of Him of whom they write that they cannot condescend to matters of detail, or to circumstantial accounts even of the ministerial labours in which He was so continuously engaged." The Gospels of Mark and Luke, on the other hand, are ministerial, as became the ministers of apostles; *i.e.* they give the narrative a historical rather than a personal turn, adding details of time, place, and circumstances, and directing attention to the actors in the scenes described who did not belong to the immediate circle of Jesus.

¹ Cf. Westcott's *Canon*, 5th ed., p. 346, note.

But which of the apostolic Gospels was written first? The priority is to be assigned to John on many grounds; in fact, everywhere his is the Gospel of beginnings. He furnishes us with the framework of the history, and fills in certain parts. Matthew simply fills in other parts of the framework thus supplied. John always gives more facts of primary importance than his companion, even more than all the other Gospels put together. "As St. John is concerned only with the internal and spiritual, so St. Matthew treats only of the external and the practical. The one has to tell of the secrets of the new birth, the other of the outward manifestations of its reality. Whilst the one is continually carrying the mind back to the secret springs of action, the other persistently carries it forward to the results of such action as tested by a final judgment."

It has already been noted that the ministerial Gospels treat their great subject after the more historical fashion, but we have not thereby completely elucidated their relations to the apostolic Gospels. It appears that the incidents repeated by Mark are these recorded by Matthew, rather than by John, because his point of view is much less akin to John's than to Matthew's. But he omits many historical statements and many references to prophecy which were already fully enough recorded by Matthew, as well as the teaching of Christ, which lay outside of his point of view. Moreover, he arranges afresh the incidents recorded by Matthew in chap. iv. 12 to chap. xiii. 58 of his Gospel, because in that section Matthew did not narrate in order of time.

But why does Luke's narrative traverse again to a large extent the same ground? To this question his own preface, rightly understood, supplies the answer. Slightly paraphrased, what Luke really says is, "Inasmuch as many [teachers less well-informed than those by whom thou wast thyself taught] have essayed to rearrange [cf. Westcott, *Introduction*, p. 190], in the form of a consecutive narrative, those things which were accomplished in our midst, even as they who were eye-witnesses and ministers of the *logos* related them in their *paradoses* [see 2 Thess. ii. 15], it seemed good to me also, having accurately tracked out everything from the beginning, to write to thee, most excellent Theophilus, in chronological sequence, that thou mightest have additional assurance of the reliable character of the *logoi* [cf. Acts i. 1], concerning

which thou wast instructed." It seems that authentic records of the Gospel facts, viz. our Gospels, or *logoi*, or *paradoses*, of John, Matthew, and Mark, had been prepared, and had been handed over to the Church for use in catechetical instruction. Concerning their character, Luke's friend had been well instructed; but certain teachers, misunderstanding especially the relation of Mark to Matthew, had sought by rearranging to harmonise them. Some would take one Gospel, some another, as the basis of the harmony, and thus the credibility of all would be called in question. To obviate this evil, Luke "proposed to give a fresh version of the gospel history, and especially to show the true chronological sequence of all those incidents as to the historical order of which the authorised *logoi* had left room for difference of opinion." It is, then, because Mark rearranged Matthew's narrative where it did not follow the order of time that Mark and Luke agree so largely in respect to the sequence of the events they both narrate. In order that his rearrangement may be understood, Luke repeats again every incident that Matthew and Mark had not recorded in the same order, and he always agrees with Mark. In a few cases of nearly contemporary events, Matthew and Mark seem to have agreed in an order not strictly chronological; and in these cases also Luke repeats and rearranges, unless the right order had already been given by John. Elsewhere, Luke does not repeat incidents recorded in the same order by his two predecessors, save where it is necessary to keep his narrative in touch with theirs. Though one object of Luke was to certify to the chronological order, he, as the last of the four evangelists, naturally explained whatever statements of the others had been found obscure, and supplemented them wherever, from his point of view, they needed it. In respect to single incidents, since his point of view is nearer to that of Mark than to that of Matthew, it is naturally the narratives of the former that he selects for expansion. In respect to periods, we may refer to the section of our Lord's life between the close of the Galilean ministry and the last visit to Jerusalem. Of this period Matthew and Mark say nothing, because, from their point of view, John has dealt fully enough with it in his chapters, vii.-xi. To Luke, however, this period was full of interest; without a full account of it our Lord's ministry

could not be thoroughly comprehended; accordingly he devotes several chapters to it. John has already given the outline. Apart from his work, Luke would have been compelled to speak of the visits to the feasts of tabernacles and dedication, and of the visit to Bethany, which occurred at this time; but, as matters stand, he contents himself with filling in John's framework by means of a large number of incidents to which the previous writer has not referred. And, more generally, "the most fully developed aspects of Christ's teaching, the widely embracing character of His offers of mercy, the application of His teaching to matters of everyday life, the detailed instructions which He had given to the apostles as to the actual duties and trials of their future ministry, the relation in which the Jewish people, and especially their rulers, would stand towards the kingdom to be founded, many predictions of Jesus as to the future course of events, many historical and political facts which would be unknown to non-Jewish readers,—all these congenial subjects were left for Luke to deal with."

The explanatory and supplementary purpose is clearly apparent in every part of this Gospel, save chap. viii. 4-21, and chaps. xi. 14, xiii. 21. In the former place Matthew and Mark are fuller, contrary to custom, than Luke; while not only is the latter quite unconnected with its context, as indeed Schleiermacher has already remarked, but the testimony of Matthew and Mark would place not a few of its incidents after viii. 21. If, however, we place the whole section here, it falls naturally into the connexion, and becomes explanatory of and supplementary to the corresponding sections of Matthew and Mark. We conclude that at a very early period it was by some means misplaced.

I have expounded this theory without note or comment, and I do not intend to criticise it now. Many objections may be raised. Some of them the book answers; of others it ought, I think, to have taken notice; but none of them seem to me fatal. On the other hand, the positions taken are supported by evidence of every kind, the evidence of subject, of variations, of additions and omissions, of repetitions, of arrangement, of construction; and there is appended a most minute analysis of parallel narratives which is intended to confirm the theory upheld in the book. Moreover, the theory is not without its recommendations.

We have had lately several modifications of old theories of the Synoptists, such as Wright's "oral" theory, Wendt's "documentary" theory, and Marshall's theory of an Aramaic fundamental gospel. These have been quietly received, though they do not tend very greatly to settle our faith.

This new theory, at first sight very startling, places the authenticity of John on an unassailable foundation, and makes the other Gospels, miscalled Synoptic, to be not mere fragmentary collections, but deliberately planned and carefully executed productions.

The Gospels and Modern Criticism.

BY THE REV. ARTHUR WRIGHT, M.A., FELLOW AND TUTOR OF QUEENS' COLLEGE, CAMBRIDGE.

MR. HALCOMBE is hard on modern criticism. He never has a good word for modern critics. The Bishop of Durham he has singled out for special attack. The rest, though they are numerous and hold widely divergent opinions, he groups together and condemns without distinction.

Mr. Halcombe forgets that he is a modern critic himself. He has spent years of patient toil on the Gospels, like a critic. He has sedulously marshalled, analysed, and interrogated his facts, like a critic. He has startled us with his conclusions, like a critic. And if a modern critic is not merely one who writes at the close of the nineteenth century, but one who ruthlessly disintegrates books which the Church has always held to be perfect, Mr. Halcombe's treatment of St. Luke's Gospel makes him a very modern critic indeed.

In attempting to state briefly a few of my reasons for not agreeing with him, I have no desire to snatch a victory for the moment. My wish is to help others, if possible, in arriving at truth on this important question. I desire to do full justice to Mr. Halcombe's ability, his industry, and his earnestness, but I am unable to accept his conclusions, and I say so with sincere regret.

Mr. Halcombe's main contention is, that the Gospels were written in the following order: John, Matthew, Mark, Luke.

Now in putting St. John first, Mr. Halcombe does not stand alone. Schleiermacher advocated the same view in the early part of this century. But not even his influence had any appreciable effect on Christian belief. The common sense of the Church refused to give way. But Mr. Halcombe contends that this was the second century order, and appeals to Tertullian to support him. We will not stay to ask why we should prefer the opinion of a third century Montanist to the testimony

of the Fathers of the Church. If Mr. Halcombe's supporters had recollected the golden rule, "Verify your references," they would have been met by a more serious difficulty. Tertullian's order, according to all the manuscripts and editions which I have consulted, appears to be: John, Matthew, Luke, Mark.

Here is the Latin text: "*Denique nobis fides ex apostolis Johannes et Matthæus insinuant, ex apostolicis LUCAS ET MARCUS instaurant.*"

And here is Mr. Halcombe's translation: "This then is our position. From amongst apostles, John and Matthew plant in us the faith; from amongst apostolic men, MARK AND LUKE confirm this faith."

And again: "Let the Gospels, *as placed by Tertullian*—John, Matthew, MARK, LUKE—be represented by the letters W O R D."

Their meaning in this order (he argues) is plain to every child; but the common order, O R D W, or the order adopted by modern critics, R O D W, is hopelessly unintelligible.

Mr. Halcombe is fond of rearrangements. He has transposed St. Luke viii. 22—xi. 13 and xi. 14—xiii. 21, but he has written a volume to justify himself in doing so. He has discovered that the Muratorian fragment on the Canon has been tampered with by the seventh century translator, who put St. John's Gospel last, whereas the second century author had put it first; but he has given some good, if not convincing, reasons for thinking so. I cannot find, however, that he has anywhere told us on what authority he has altered the current text of Tertullian. Until he does this, I must suppose the editors of Tertullian to be right. And if so, W O D R will be as unintelligible as any of the other permutations.

Meanwhile I will give my own account of this question of the order of the Gospels.

Let us transfer ourselves in thought to the year 90 A.D. At that time, according to my belief, the Epistle of St. James had been in existence more than forty years, being the oldest of the New Testament writings. St. Paul's Epistles to the Thessalonians come next, with an age of thirty-eight years. St. Mark's written Gospel was nearly attaining its majority; St. Matthew's was not much younger; but St. Luke's was only ten years old; and St. John's, if Mr. Halcombe will allow me to say so, was an infant.

All the books of the New Testament, except, perhaps, the Second Epistle of St. Peter, which is of doubtful canonicity, were in existence, but all had a limited circulation. Some Churches probably had none of them, being still content with the old oral teaching. St. Paul's Epistles, however, or at least the longer ones, must have been possessed by many of the Western Churches. Most Churches had one Gospel; few, I imagine, more than one. The Epistle to the Hebrews, the Catholic Epistles, and the Apocalypse, I cannot suppose to have been in use over a wide area at this date.

But the death of St. John, and the rapid removal of the last of the eye-witnesses, must have had a potent effect in creating or stimulating the desire to possess apostolic writings. During the next hundred years the books of the New Testament penetrated everywhere. They were translated into Latin and Syriac. False Gospels, like the newly-discovered Gospel according to St. Peter, or Marcion's edition of St. Luke, or the Ebionite edition of the Gospel according to the Hebrews, competed with them in certain Churches. Tatian's *Dia tessarôn* was beginning to supplant them in Edessa. But a healthy scepticism arose. Questions were asked. Was a book, which claimed admission into the Church, written by an apostle? If not, where did it circulate? Who was its sponsor? And so the wheat was separated from the chaff, and the Canon was gradually closed; though some books, like the Epistles of Barnabas and Clement, the Shepherd of Hermas, the Acts of St. Paul, and the Revelation of St. Peter, were read as Scripture in some Churches for two or three centuries longer.

It is plain that many years must have elapsed before the scattered books of the New Testament were collected into one or (more usually) two volumes. For whenever a Church desired to secure some Gospel or Epistle which it had not used hitherto,

the booksellers would make a copy of the work, bind it in a separate volume, and send it in that condition, in which it would remain. For there was precedent for doing so. In the synagogues the books of the Old Testament were kept in a series of rolls. Possibly the New Testament was at first kept in rolls also, for the art of binding into a *codex* had been but recently brought into use. And it may be that the sacred books were kept secret amongst the Christians; in which case they would be copied and bound by such of the brethren as could undertake the work.

The small size of the volumes, the cheap paper, the poor binding, accounts for the loss of these primitive books. In less than a century papyrus would be rubbed to pieces. And no books of the New Testament appear to have been written on vellum until the conversion of Constantine. The poor and persecuted Churches could not afford such luxuries, and hence their service-books have perished.

Now it is clear that when the twenty-seven books—more or less; for the number was not exactly fixed at first—began to be collected into one or two volumes, some decision must have been made about their relative order.

And it would be contrary to experience for any great pains to be taken at first to fix the order. We cannot suppose a Church Council to have been held for the purpose, or even a local Synod. It is possible that the choice was left to the purchaser or to the scribe. But in the course of years a few principles for arranging the books would become established.

The Gospels almost invariably stand first in existing manuscripts. And this was right; for though written last, they had been composed first, and had circulated in an oral form from very early times. Committing them to writing was indeed for us a matter of the highest moment, but to the primitive Church it had not been so. To the Christians who learned them by heart, and not merely heard them read, it mattered little whether the catechist dictated the lesson from a book or from his memory. Hence the Fathers, in speaking of the Gospels, fail to distinguish between their oral stage and the written stage. They regard them as a product of the first days. And, at least in the case of the synoptic Gospels, they are right in doing so, though many changes and additions were made during the oral period.

There was another reason for putting the Gospels first. In the Old Testament the Law stood first, the Prophets next, the Psalms and writings last. Now the Gospels corresponded to the Law, the Acts of the Apostles to the earlier Prophets (Joshua, Judges, etc.), the Epistles and Apocalypse to the later Prophets. Psalms and poetical writings the New Testament has none, so fully does the ancient Psalter suffice for devotional needs.

But in what order were the Gospels arranged with respect to one another? Different Churches took, as we should have expected, different views. Most of the Western Churches—by which term Rome and the North African Churches are principally meant—seem to have put the Gospels which were written by apostles first, and then those which were written by the followers of apostles. In nearly all other Churches the order, as far as we can ascertain it, was that which we adopt now.

But which of these two arrangements was the older? I cannot positively say; but let us look at some early authorities. 1. The Muratorian fragment of the Canon (about 170 A.D.) is imperfect; its testimony concerning SS. Matthew and Mark has been lost, except the last six words, which appear to apply to St. Mark; but it expressly states that St. Luke stood third and St. John fourth. Mr. Halcombe thinks that the seventh century translator has reversed the second century author's order. I wish to do justice to his reasons, but I do not think that the learned will agree with him. 2. Irenæus (about 180 A.D.) says that the true *chronological* order was—(1) the Aramaic edition of St. Matthew; (2) St. Mark; (3) St. Luke; (4) St. John. He does not, however, say that the books were thus placed in his manuscript. Perhaps they were not. Perhaps with him they still formed separate volumes. 3. Tatian's *Dia tessarôn* opens with St. John i. 1 ff. This creates a slight presumption that Tatian's New Testament put St. John first, but nothing more; the nature of his harmony almost necessitated this commencement. 4. Tertullian (about 200 A.D.) gives the order John, Matthew, Luke, Mark, and argues for it as the necessarily true chronological order. Tertullian was an advocate. I have had occasion to lecture on him several times, and I have formed a poor opinion of his literary honesty. He was a plagiarist, who copied without acknowledgment, sometimes without understanding his authority. If St. John stood first

in his New Testament, and that order favoured his argument at the moment, he was not the man to inquire why it stood first. He would flout the fact in the face of his adversary, as if it were irrefutable truth. Now in arguing, as he was, against Marcion, who accepted St. Luke's Gospel only, it was important to maintain the superiority of SS. John and Matthew. We must therefore discount his language. He argues the question tediously through four long chapters, bringing after his wont plenty of positive assertion and plenty of abuse against his opponents, but he never quotes an authority. If he had been able to do so, he would not have lost the opportunity. He practically confesses that he has no information. The kind of *a priori* reasons which he presses, though they were the common stock-in-trade of rhetoricians of his stamp, vanish before a single fact, and cannot stand against the statements of Irenæus.

I infer, however, from his testimony that in the Churches of Rome and North Africa, with which he was connected, the order of the Gospels in his time was what he states it to be—John, Matthew, Luke, Mark. Nay, I infer that this order had prevailed at Rome from the day when the Gospels had first been bound into one volume. Otherwise the conviction that this was the true order, could hardly have prevailed so decidedly as Tertullian's arguments prove it to have done.

But I do not believe that the Roman Christians had any good authority for putting the Gospels in that order, even if they had originally intended it to be the chronological order, and not—as on the surface it appears to be—an order according to the dignity of the writers. They knew the date of St. Mark's Gospel, which had probably been written in their city, and they inferred that the other Gospels must be earlier than St. Mark from what they heard of their circulation elsewhere in an oral form.

For notice what follows. Although the pressure of external opinion did not for more than a century alter the rule that apostles should stand first, it did vindicate the priority of St. Matthew to St. John. It had been easy to put St. John first. It must have been very difficult, after he had occupied that post for thirty years or more, to exalt St. Matthew over his head. Nevertheless this was done. All existing manuscripts of the Western Church testify to the order Matthew, John, Luke, Mark. So

stand the Gospels in the uncial *Codex Bezae*, so are they found in the manuscripts of the Old Latin version, in the Gothic version, and in the Apostolical Constitutions.

The instincts of religious people are intensely conservative. St. John could not have been deposed from the post of honour, if the reasons for putting him first could bear examination. Many persons were living who recollected the adoption of the order. If there had been good cause for its retention, their voices could not have been silenced. They did succeed in retaining for him the second place, but not the first.

Meanwhile the common arrangement—Matthew, Mark, Luke, John—prevailed throughout the East; but before we discuss it, two slightly different orders are worthy of notice. In the *Codex Claromontanus* of St. Paul's Epistles there is bound up a page which contains an exceedingly ancient list of the books of the New Testament (including certain apocryphal authors now rejected), with the number of lines in each. In this list the order of the Gospels is Matthew, John, Mark, Luke.

Finally, in the Memphitic and Sahidic versions, the late Bishop Lightfoot detected three stages. In the first the common order—Matthew, Mark, Luke, John—prevailed. Next, St. John was transferred from the last place to the first, Mr. Halcombe's order being thus at last obtained. Soon afterwards the original order was restored.

Meanwhile the practice of putting St. John's Gospel last was becoming general. When St. Jerome revised the Old Latin versions, or possibly before this, the Eastern order was introduced at Rome, and from thence gradually spread over Christendom, though two centuries passed before the Vulgate drove out the old Latin versions.

St. Jerome could hardly have succeeded, if the arguments had not been on his side. Irenæus was not the only one who knew something about the relative dates of the Gospels. Others whose names have perished must have given their testimony. For Origen was convinced; so were Athanasius, Chrysostom, Augustine, and the other Fathers. The Eastern order is adopted by a canon of the Council of Laodicea (363 A.D.), and in later Councils, in which Western bishops were present to plead for the Western order. I cannot imagine any arguments to have been used against them except those derived from chronology. The Western order appears to me to have been based

on the precedence of the authors, the Eastern order on the dates of the writing.

Mr. Halcombe appeals to the Lectionaries of the Greek Church, which, though themselves not earlier than the sixth century, he rightly regards as resting on older usage. It is true that the Eastern Church selected the "Gospels for the day" at Easter and in the weeks immediately following from St. John, as a general rule. And it is true that Easter was reckoned the commencement of the ecclesiastical year. Hence, in the volume which was prepared for the sole use of the "Gospeller," selections from St. John come first, and except two "Gospels" from St. Mark and two from St. Luke, he is read daily until Whitsunday. But this fact does not prove much. Perhaps the men who arranged the services put St. John first because of his apostolic rank, more probably because the truths which he proclaims are best suited to the most triumphant period of the Church calendar. Certainly, while the *Evangelisterium* held the broken fragments of the Gospels in this order, the Bible on the lectern held them unbroken in the common order. And if this is so, it only confirms my contention that there were two ways of arrangement, one according to dignity, the other according to dates.

Mr. Halcombe will retort, that modern critics do not agree with the early Fathers, but strike out for themselves a new and unheard of order—Mark, Matthew, Luke, John. I reply, that I fully accept the order of Irenæus, who was brought up in Asia Minor, where he had often seen and heard Polycarp, the pupil of St. John. But I have shown that our Greek edition of St. Matthew is a slightly later work than the Aramaic edition of St. Matthew to which Irenæus alludes. And thus it becomes a little later than St. Mark.

If, however, we go beyond the date of writing to the time when the oral Gospel was first composed, then the discrepancy becomes greater, and St. Mark is much older than St. Matthew. I rejoice to have Irenæus on my side, and Papias and Origen and others who have a right to be heard. But I do not, any more than Mr. Halcombe, undertake to follow them blindly. Church Councils are not infallible guides in solving literary problems. Take a parallel case. The Catholic Epistles, after some vicissitudes, fell into the order—James, Peter, John, Jude. I should arrange them—James, Jude, Peter, John. St. Paul's Epistles are given in the

Muratorian fragment in this order—Corinthians, Ephesians, Philippians, Colossians, Galatians, Thessalonians, Romans, Philemon, Titus, Timothy. Gradually they settled down into their present order. But modern scholars place them—Thessalonians, Corinthians, Galatians, Romans, Philippians, Colossians, Philemon, Ephesians, 1 Timothy, Titus, 2 Timothy. Would Mr. Halcombe propose to go back to the old order? If he did, would any one support him?

The ancients did their best. Their proximity to

the events gave them certain advantages. Direct testimony, like that of Irenæus, must not lightly be set aside. But we claim the right to review the whole question, and decide it according to the evidence. In this paper I have endeavoured impartially to review the external witness, and I have not found it favourable to Mr. Halcombe's view. In a future paper I may deal with the internal evidence. My prayer is that the reverential study of the Gospels may be promoted by these investigations.

The Teaching of our Lord as to the Authority of the Old Testament.

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OUR LORD'S REFERENCES TO HISTORY AND PROPHECY.

WE now pass to the consideration of our Lord's teaching in regard of the historical and the prophetic Scriptures of the Old Testament, and to the inferences which may be drawn from His teaching as to the trustworthiness of the writers.

Before, however, we enter into the details of this teaching, it will be necessary to make a few preliminary comments.

1. We have now before us two classes of references; the one to certain facts and events to which our Lord makes brief allusions in His addresses to His disciples and to the Jews; the other, to prophecies relating to Himself and to His Messianic work. From the former of these no very conclusive inferences can be drawn. The historical references, or, to speak more correctly, the historical allusions are not in any respect of a critical nature. The twelve or thirteen separate incidents to which our Lord refers seem all specified with the simple view of defining, illustrating, or emphasising the subject-matter of the addresses in which they are found. They are not thus necessarily substantiated or authenticated by the fact that reference is made to them, but, as will be seen hereafter in detail, the manner in which the greater part are alluded to is such as to make it improbable that our Lord regarded them as otherwise than as veritable events of veritable and trustworthy history.

It is, however, otherwise with our Lord's references to prophecy. From almost all of these it will be seen that inferences may be drawn as to our Lord's recognition of the inspiration of the writers and the reality of their predictions. It may be often doubtful whether the words of the prophecy admit of a primary reference, or whether we are justified in admitting a typical view of the words or incidents, and in believing that our Lord did the same. This, however, will not be doubtful,—that our Lord *did* regard the writers to whom He refers as inspired by God, and as speaking predictively. In fact, the words of the first evangelist, "spoken by the Lord through the prophet," represent the view which was entertained by the apostles, and also by our Lord Himself. This there seems no reason to doubt. It is, however, just what is doubted by some of the more advanced writers of the Analytical school. The authorship of the prophetic books has been for the most part left unchallenged. The dates also at which the different books were written have been in a few instances—as in the case of the Book of Daniel, and in the second portion of the Books of Isaiah and Zechariah—the subjects of vigorous controversy, but in the great majority of cases have not been seriously called in question. What has been called in question is the predictive element, whether in reference to national events, or to the Messianic dispensation. Writers like Professor Kuenen do not hesitate to regard the

alleged predictions as simply fallible anticipations of the manner in which those who uttered them considered the Deity must, as a consequence of His character, according to their view of it, act towards nations and individuals. The traditional views of Messianic prophecy are freely recognised as forming a beautiful whole, but are gently set aside as having no historical reality to rely on. If appeal is made to the writers of the New Testament, and to their plainly expressed views of prophecy, we are distinctly told that their exegesis cannot stand before the tribunal of science; and if even a higher appeal is made, it is respectfully but firmly pronounced to be unavailing.

It is, however, right to say that such views have not as yet met with any reception at the hands of those who are supporting the Analytical view among ourselves. Still there are signs that increasing difficulty is being felt in regard of definite predictions, and that the anti-supernatural bias which is certainly to be recognised in the writings of the foreign exponents of the Analytical view is beginning, perhaps unconsciously, to be shown in this country by writers on Old Testament prophecy.

2. Another general remark that may be made on both the classes of references, the historical and the prophetic, which we are about to consider, is that, with regard to the space of time which they cover, both are distinctly comprehensive. The twelve or thirteen allusions to historical events in the Old Testament begin with Genesis and end with the Second Book of Chronicles, and include allusions to events mentioned in the Books of Exodus, Leviticus, Numbers, Samuel, and Kings. They may thus be considered as samples of our Lord's usual mode of referring to the Scriptures of the Old Testament in His discourses, whether to His disciples or to the Jews. They also seem to suggest that if more of our Lord's discourses had been recorded by the evangelists, we should have found in them similar allusions to the leading events in the history of the chosen people.

But be this as it may, a general view of the allusions which are recorded would seem to create the impression that the Lord regarded both the earlier and the later events as tradition has always regarded them, viz. as real and historical, and as rightfully holding their place in the truthful annals of the nation. This further may be said, that not

one of the references favours the supposition that any of the events might be mythical, or that any might have been rewritten by some priestly editor of adulterated history; on the contrary, the obvious simplicity and directness of them all seem unfavourable to any other supposition than that of the reality of the incidents to which they refer.

But this is but impression. If it is to be substantiated, it can only be so by a consideration of individual passages.

Much the same might be said of our Lord's references to prophecy. If we include therein both direct quotations and the more distinct allusions, we have more references to the prophetic than to the historical Scriptures; and if we add to them the references, direct and indirect, to the Psalms, fully twice as many. These references, too, as in the case of the historical references, range over some extent of time. Besides the Psalms, the Books of Isaiah, Hosea, Jonah, Jeremiah, Daniel, Zechariah, and Malachi are either cited from, or referred to, sometimes with, but more commonly without, specific mention of the names of the writers. So cogent also and so pertinent are these references, that even anti-predictive and anti-supernatural writers like Kuenen, though they by no means admit that our Lord's uses of prophecy are to be regarded as necessarily free from exegetical error, do draw clear distinctions between the references to prophecy made by our Lord and the references made by His Evangelists and Apostles, and do recognise to some extent the wisdom and knowledge with which the great Master made His citations from the prophets of the Old Covenant.

We do not, however, dwell upon such recognitions as these. What we now contend for is simply this,—that, as in the case of the historical allusions, the impression conveyed was that our Lord considered the events referred to as real, so, in these references to prophecy considered generally, the impression that seems left upon the mind is that the Lord recognises in the prophets to whom He refers the gifts of inspiration and predictive knowledge, especially in their relation to Himself and His sufferings. This impression we must substantiate, and prove to be correct by considering in detail some of the citations or references which seem more distinctly to reveal the teaching of our Lord as to Old Testament prophecy. We begin, however, with our Lord's

references to history, and will now endeavour to show, from some selected examples, that it is certain that He regarded the events as real, and that thus far He may be considered to set His seal to the truth of Old Testament history.

1. The first two examples which we propose to consider relate to that portion of the Book of Genesis which we are told by a recent writer is of the nature of myth, and "in which we cannot distinguish the historical germ, though we do not at all deny that it exists."¹ The two events are the death of Abel and the Flood.

Now, in regard to the first, what historical germ is there about which we can be in any difficulty? We learn from Genesis that the blood of Abel was shed by his brother, and that his blood cried unto God from the ground. To this event two evangelists tell us that our Lord referred in a rebukeful utterance, most probably in the hearing of the scribes and Pharisees, in which He solemnly declares that all the righteous blood shed on the earth from the blood of Abel to the blood of Zechariah will come upon those to whom these words were more particularly addressed. Now, when we turn to the narrative of the death of Zechariah, and mark his dying words, and the sort of analogy they suggest, with what is said of the blood of Abel, is it possible to doubt that our Lord was placing before those to whom He was speaking two historic circumstances and two historic persons? And are we not justified in saying this,—that the resolution of the history of the death of Abel into myth is out of harmony with the tenor of our Lord's words, and that we can only understand those words as implying that Abel was a person as really historical as Zechariah? If a serious speaker marks off a period of time by the names of two persons, one of whom is historical, is it natural to suppose that the other is mythical? It is certainly far from natural to suppose this in the case of the solemn and realistic words on which we have been commenting.

The reference to the Flood is mentioned by the same two evangelists, and in both with the addition of particulars not recorded in Genesis. The reference apparently forms part of a solemn address delivered by our Lord on the occasion of a question being put to Him by the Pharisees concerning the coming of the kingdom of God.² In

such a discourse we may feel confident that every word and every allusion must have its fullest significance. The details which our Lord drew from the treasury of His own divine knowledge could never have been added to the merely mythical or traditional. We are told, indeed, the contrary. It is said that our Lord suggests by these very additions that He is simply treating the Flood as typical,³ and that we have here a tradition used as a vehicle for spiritual teaching. But is tradition rather than history what we should expect in such a discourse, and in reference to such a subject? Tradition, and embellished tradition, when the question was as to the coming of an event, solemn and real beyond all words—the coming of the kingdom of God? Does not the very principle of homogeneity require that there should be reality, historical reality in the illustration corresponding to the reality of that which it illustrates? Surely if an event alleged to have taken place in the past history of the world is placed before us by the Lord as typically foreshadowing the greatest and most certain event in the history of the future, it is but reasonable to suppose that the event so typically used was a real event, and was so regarded by our Master.

We may pass from these two events to another which, though not included in the so-called mythical period, has been often regarded as little better than legendary and traditional—the destruction of the cities of the plain, and the fate of Lot's wife. Here it is even less possible than in the case of the Flood to doubt that our Lord regarded the event as real, and as forming a truthful portion of truthful history. In His words describing the overthrow, He adopts the language of Genesis, and in the solemnly appended warning authenticates the account of the fate of the lingering woman who perished in the whirling storm, and whose memorial was one of those salt cones which the traveller still finds by the shores of the Dead Sea.⁴ It is simply impossible to avoid the conclusion, that our Lord *does* confirm the historical truth of the narrative, and that, convenient as it may be found to push backward these illustrations of the supernatural into the region of legend, His use and application of the narrative distinctly forbids it. It may be quite true that the Lord, as a general rule, lays but little stress on the details of the account

¹ *Lux Mundi*, p. 357.

² See Meyer on Luke xvii. 26.

³ *Lux Mundi*, p. 359 (ed. 10).

⁴ See Lynch, *United States Expedition*, p. 143.

which He employs; still, in this case, it must not be forgotten that, in regard of the manner of the destruction of the cities, He adopts the very language of the original narrative.

The three remaining instances of references made by our Lord to incidents mentioned in the Old Testament—all of them, it may be observed, miraculous—are the appearance of God to Moses in the burning bush, the descent of the manna, and the lifting up of the brazen serpent.

In the first of these three instances we have the concurrent testimony of three evangelists that our blessed Lord used the narrative to substantiate a doctrine of vital importance. The present case, then, is a case not merely of passing allusion, but of definite teaching; just one of those cases, in fact, in which we are justified in claiming that our Lord's words are to be considered as spoken with plenary authority, and as admitting no assumption of any accommodative use of the passage. They are spoken, too, with studied precision,—“in the Book of Moses, in the place concerning the bush,”—and cannot possibly be understood in any other sense than as authenticating the narrative, and the miraculous circumstances related by Moses. We have, then, here an authoritative recognition not only of the narrative, but, by reasonable inference, of the inspiration and divine mission of Moses.

The second instance is of equal importance. The allusion to the manna is not merely incidental, but forms the typical substratum of the deep teaching in the synagogue of Capernaum of Himself as the living bread, the bread of which he that eateth will live for ever. The allusion to the manna was first made by the Jews. The events of the preceding day and the feeding of the five thousand had turned their thoughts to the great miracle that was associated with His ministry, and they ask, it may be, that the Lord should prove Himself to be their long-looked-for Messiah by some analogous miracle which tradition taught them to look for in the Messiah. The answer is contained in all that follows; and in that answer the miracle of the first-given manna is not merely alluded to, but stated in the most definite and unreserved language. That the Lord Jesus Christ here places his seal upon a miracle which modern criticism regards as a story, that the Priestly Code has made use of for pressing upon the people the sanctity of the Sabbath, and has spoilt in the using, may be considered as beyond reasonable doubt.

In the third case the allusion is brief, but the circumstances under which it was made, and the deep teaching of the passage where it occurs, render it impossible to take any other view than that which recognises in the words a reference to a real and historical event. According to the best interpretation of the passage, the verse which contains the reference sets forth a second reason and motive for belief in the Lord Jesus, prefacing it by an allusion to an event in the past that had a doubly typical character. The raising up of the brazen serpent foreshadowed the Crucifixion; the healing power which flowed forth to him who gazed on the serpent betokened the saving power of faith in the crucified One. That the whole is only a legendary story, we are confident, will be pronounced by every fair mind utterly incompatible with the fact recorded by the evangelists,—that it was referred to by our Lord typically to set forth the doctrine of His own ever-blessed Atonement. A legendary story embellished by priestly ingenuity could never have formed the typical background for the Atonement of the Lord Jesus Christ.

Of the remaining references, the most important are those in which our Lord alludes to Elijah's being sent to the widow of Zarephath, and to a miraculous event in the history of Elisha. The allusions were made in the synagogue at Nazareth, and in the address of our Lord which followed His public reading of Isaiah. The importance of the allusions is due to the fact, that the record of the ministries of Elijah and Elisha contains many accounts of miraculous events, in some of which even believers have felt passing difficulties, and all of which have been set aside, almost as a matter of course, by supporters of the Analytical view as utterly unhistorical. The narrative of the life of the first prophet is suffused with the miraculous; and in the case of the second prophet, not only during his life, but even after his death the miraculous clings to him. It is thus of no little moment that our Lord, in His public teaching, referred to events in the life of each of the two prophets in a manner which seems to indicate that He accepted and confirmed by His authority, at the very least in the instances alluded to, the truth of the scriptural narrative. Such an attestation of a narrative, in parts of which real difficulties have been felt, must cause, in all sober minds, an immediate arrest of judgment. It may not always in itself

at once convince, but it never fails to prepare the way for considerations which often bring about a conviction more real and more lasting than is brought about by more direct and more elaborate argument. The simple feeling that He thus believed will often be found to remove almost at once many a speculative difficulty.

Lastly, it is worthy of especial notice that just those miraculous events which seem more particularly to put our faith to trial—such, for example, as those connected with the histories of Elijah and Elisha, or with the early history of Genesis—are the events to which, it would seem, our Lord has been pleased more particularly to allude.

2. We may now pass onwards to our Lord's references to prophecy; but before we consider passages which clearly belong to this portion of the subject, it may be well first to notice a well-known and anxiously-discussed passage, in which the question turns not so much on the prophecy as on the credibility of the events connected with it. I am alluding, of course, to the passages relating to the Book of Jonah and to the prophet's mission to Nineveh. Careful interpretation will here do something for us.

When we refer to the Gospels, we find that our blessed Lord twice alluded to Jonah, once after the healing of a demoniac, and once, very briefly, a little later; and in both cases in answer to a demand from the Jewish party for a sign. It is only with the words spoken on the first occasion that we are particularly concerned. These are given fully, and, as it would seem, in their original form by St. Matthew. The report of the words in St. Luke's Gospel is more condensed. In both of these passages, however, it is clear that the prophet, and not His preaching, is the sign and the type. His preaching and its results are mentioned, but quite independently, being designed simply to put in contrast the acceptance of the message of Jonah on the part of the Ninevites, and the rejection of the message of One greater than Jonah by the Jews.

How the prophet is a sign is very distinctly mentioned by St. Matthew: "As Jonah was three days and three nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth." With the details and the decision of the question whether "the heart of the earth" refers to the sepulchre or to Hades, we need not here concern ourselves. The

"three days and three nights" of the Lord's being in the heart of the earth requires in either case the same explanation. And the common explanation seems to be the right one,—that "thé three days and three nights" in reference to our Lord are used, not with any studied precision, but simply in echo of the words in the Book of Jonah, and as popularly designating the whole day and parts of two other days, which was the exact period in the case of our Lord, and, for aught we know, may have been so too in the case of Jonah. Thus considered, the time is typical; the belly of the fish is typical; the deliverance of Jonah is typical. And of what? Of the resurrection, and of what preceded it. On this we may fairly ask this further question, If the history of Jonah is not only a fiction, but, as a responsible writer has said, a story bearing marks of it as patently as any of the tales in the Thousand and One Nights,¹—if the circumstances are not only improbable, but grotesquely so, is it conceivable that such a story would be used by our Lord as a type of His resurrection? Is an unreal narrative,—a narrative which, if interpreted historically, "justly gives offence,"² to be regarded as typical of the great and real miracle which is the foundation of Christianity? In a word, is any other view fairly compatible with the nature of the comparison than that our Lord regarded the Jonah-sign as a reality, and the particular deliverance of Jonah as a fact? and if He did so, further critical inquiry is foreclosed. The Jonah miracle may seem amazing; but still more amazing, if we consider it in detail, is the resurrection from the dead. Our conclusion, then, is that our Lord was here referring to an historical event, though we have no power of supplying anything, whether from contemporary history or otherwise, which might seem to make the event more readily conceivable to those who have made up their minds to disbelieve it.

We now pass to a few selected instances of our Lord's references to definite prophecy, and more particularly to those that related to Himself.

It is, however, difficult to make a selection, as all our Lord's references to prophecy really convey, almost equally strongly, the same impression, viz. that our Lord distinctly recognised the inspiration

¹ Dr. Cheyne, in an article in the *Theological Review* for 1877, p. 212.

² Kuenen, *Prophets and Prophecy in Israel*, p. 214.

of the prophets of the Old Testament, and the predictive contents of their writings, and especially their pervasive references to Himself, His work, His sufferings, His death, and His exaltation. How He regarded the prophets collectively as speaking of these things, we are thrice reminded by St. Luke,—once, before His sufferings, with a detail that brings to the memory the express words of the great prophecies in the latter portion of Isaiah; once, after His resurrection, when he vouchsafed to interpret to the two disciples at Emmaus, “beginning from Moses and from all the prophets,” the things foretold in all the Scriptures concerning Himself; and yet a third time, even more solemnly,—as it was probably immediately before the Ascension,—when, as the evangelist studiously records, He opened the mind of the apostles, that they might understand the Scriptures, and particularly those relating to His sufferings and resurrection; so that thus we may rightly say that, in the Lord’s last address on earth, the collective testimony of the prophets and of all Scripture formed the subject of His parting and verifying words.

And so it was during the Lord’s whole ministry. His references and allusions to prophecy were very numerous. Twice He refers to those words of Hosea which characterised all the tenor of His ministry. Twice He cites Isaiah by name; once in reference to the dulness of heart of the nation to whom he had vouchsafed to come;¹ and again, when rebuking the hypocrisy of the Scribes and Pharisees, and showing that their very worship was vain in the eyes of God. When He speaks of the Baptist, He refers to Malachi, and discloses the true and ultimate meaning of the prophet’s words, introducing in them, as he does so, a change which makes the prophet the very mouthpiece of the Eternal Father. When he purges the temple, in the few words in which He vouchsafes to give the reason for the act, He refers to two of the old prophets. In His last great prophecy He alludes by name to that one of the old prophets,—I am referring to the prophet Daniel,—to whom modern criticism more particularly denies the name of a prophet, and even of a trustworthy historian;² and when He stands before the High Priest and the Sanhedrim, He adopts words from the same prophet which all present at once recognise and—

with perhaps two solitary exceptions³—wildly act upon.

It is, however, as we have already implied, when His sufferings and death are nigh at hand, that the Lord’s references to prophecy became more distinct and emphatic. There are two occasions on which our Lord cites definitely prophetic words under circumstances which preclude the possibility of any other supposition than that He knew them to have a Messianic reference, and cited them accordingly. The first occasion is immediately after the celebration of the Last Supper, when the dispersion of the apostles was foretold. Here our Lord, significantly changing the imperative to the future,⁴ uses words from Zechariah which, from the manner in which they are introduced (“it hath been written”), cannot be regarded as semi-proverbial, but as a definite reference to prophecy. On the second occasion, under the same solemn circumstances, our Lord quotes words from the great Messianic prophecy of Isaiah, which He not only applies directly to Himself, but enhances by the further declaration that they *must* be fulfilled in Him, and that “that which concerneth” Him,—that which the prophet had foreshadowed, and He Himself had recently foretold, its having its fore-ordered issue and fulfilment.

This statement of the divine necessity that prophecy *must* be fulfilled in Himself is in truth one of the strongest arguments in favour of the Traditional view of prophecy, especially in its relation to our Lord, that can be adduced. It is a direct testimony on the part of our Lord, of the truth and reality of the Messianic prophecy of the old covenant. It is a testimony that was, at least three times, explicitly given;—once in the passage we have already considered; once at the betrayal at the garden of Gethsemane; and once again, after the resurrection, in even more comprehensive language, when, in the last address on Olivet, the ascending Lord set His final seal on Messianic prophecy in the great authenticating declaration “that all things *must needs* be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms concerning me.” Nay, we may add to this, if we take what seems to be the natural connexion of the passage; we may reverently say that

³ Joseph of Arimathæa (Luke xxiii. 50, 51), and probably Nicodemus; cf. John vii. 50.

⁴ See Turpie, *Old Testament in the New*, p. 152 (London, 1868).

¹ Turpie, *Old Testament in the New*, pp. 88 sq.

² Kuenen, *Prophecy in Israel*, p. 147.

even on the Lord's cross of suffering the fulfilment of prophecy was the subject of His divine thoughts. The words "I thirst" were spoken that Scripture might be fulfilled. And when the words of the prophetic psalm were substantiated to the very letter, then all things were indeed accomplished;¹ and with the words of the old Psalmist on His lips, He who came to fulfil prophecy, and fulfilled it in all His blessed ministry, fulfilled it with His dying breath.

Only one reference remains to be noticed. It is different in character to all that have been alluded to; and it seems to show that, in one instance at least, our Lord did pronounce a judgment on prophetic Scripture which, when carefully considered, must be regarded as having a very far-reaching significance. The reference is to Ps. cx. (Sept. cix.),—a reference given in substantially the same form by the first three evangelists. What we may deduce from this passage is this: First, that the psalm was written by David, and that thus this particular superscription is right. Secondly, that David was here writing by direct inspiration of the Holy Ghost. Thirdly, that the reference to the Messiah is so distinct, that David may be regarded as consciously speaking of Him.² All this seems patently to be deducible from what Professor Ladd justly calls this "decisive utterance."³ It is perfectly true that we can draw no inference from this particular case as to the Davidic authorship of other psalms, or as to the nature of the inspiration of David in other psalms which we may believe to have been rightly ascribed to him; still the passage stands as a kind of beacon light, displaying to us what, in one instance at least, was the judgment of the Lord Jesus Christ in reference to Messianic prophecy. Surely with the rays of such a light upon us we may accept the words of an apostle, and believe that neither this nor any other prophecy ever came by the will of man, but that "men spake from God, being moved by the Holy Ghost." The attempts on the part of modern criticism to explain away the impression which this memorable passage will not fail to leave on any candid mind, are many, but all singularly hopeless. It may be perfectly true that our Lord is asking a question rather than making a statement;⁴ but if the

question is of such a nature that it plainly involves and implies the recognition on our Lord's part of certain facts and truths, why are these facts and truths not to be put in evidence as recognised by Him, and as having the seal of His authority? The true answer to this is—Because it is inconvenient to modern criticism, which has settled that the psalm is of a very late date, and has no Messianic reference at all.

But is not modern criticism utterly wrong? Let us put this to the test by this simple question—Is it to be regarded as probable that, if the psalm had really been of this late date, there was no one in the gathered company of Pharisees to whom the words were addressed who knew that it was so? If this was *not* probable, then why did not some one of these experts at once traverse the Lord's question by the easily made statement that David never wrote what was imputed to him? If, on the other hand, it *was* probable, then can we possibly believe that a metrical fabrication claiming to be a psalm of David and an oracle of God, and challenging attention by setting forth a doctrine so unfamiliar as the Messiah's everlasting priesthood,⁵ could have crept into the jealously guarded Scripture, three or four centuries after the date of Ezra's Bible, and remained there undetected? Whatever else may be said of the scribes, they were certainly careful and jealous guardians of the very letter of the Scriptures.

We are thus, apart from other considerations, forced by common sense to believe that the psalm *was* Davidic, and was known to be so by our Lord and those to whom He was speaking. And we are confirmed in this by what followed. The question produced a startling effect. It raised, on the authority of David, the question of the Divinity of the Son of David; and we read, as we might expect to read, that no man "durst from that day forth ask Him any more questions."

We have now concluded our examination of our Lord's references to history and to prophecy, and the results at which we have arrived would seem to be as follows.

First, that the impressions conveyed by a general survey of the references to history and to prophecy appear to be substantiated in each case by the more detailed examination. This examination has, we believe, been carried out with fairness and

¹ Observe the carefully chosen word *τελειωθῆναι*.

² Cf. Delitzsch, *in loc.*

³ *The Doctrine of Sacred Scripture*, vol. i. p. 63.

⁴ *Lux Mundi*, p. 359.

⁵ See Oehler, *Theology of the Old Testament*, § 230, vol. ii. p. 413 (transl.), Edinburgh, 1875.

impartiality, and with due regard to recognised principles of scriptural interpretation. The conclusions to which it leads are, certainly, that the historical references were to real events, and to acknowledged facts in history; and that the prophetic references imply throughout a clear recognition on the part of our blessed Lord of the inspiration of the prophets He referred to, of the reality of their predictive knowledge, and of the distinctness of their Messianic foreshadowings and prophecies.

It is with these conclusions that we are here more particularly concerned; because if they are correct, they do, distinctly negative, not merely several of the results of the Analytical view and of the conclusions at which its advocates have arrived, but even some of the ground-principles of modern criticism. This is very plainly felt by the supporters of that movement, and may account for the earnestness and even bitterness with which any reference to Christ is deprecated in matters alleged to belong exclusively to the domain of critical inquiry. We have touched upon this in a foregoing paper, but we may again ask, Why are we to be precluded from

this reference to the Great Teacher? Had He not the words of eternal life? Did He not come into the world to bear witness to the truth? If He is the Light of the world, the true Light that lighteth every man, are we to dispense with that Light in a domain where it is more particularly needed? We have seen in this article the blessed nature of the guidance we receive in regard to God's Holy Word when we turn to Him,—the freshness, the freedom, the life that breathes through His teaching of that Word; how events and facts seem quickened with a new life when He alludes to them, and how the sure word of prophecy is made more sure to us when He is the interpreter. The more we enter into detail the more vividly is all this impressed upon us.

We conclude, then, this article with the hope, and indeed the belief, not only that we have substantiated that which we have sought to substantiate—not only that we have shown that many of the results of modern criticism in reference to God's Holy Word are inconsistent with the teaching of Christ, but that we have also incidentally demonstrated the rightfulness of the appeal to *Christus comprobator*.

Contributions and Comments.

"Bedellium."

PERMIT me to add my testimony to that of Rev. Canon Tristram, in your number for March last, in favour of the pearl as the original material intended by the term *bedolach* in Gen. ii. I think, however, that in its association with gold and the "*shoham* stone," it may be held to include any pearl-like minerals or other bodies available for personal ornament. So understood in this place, the terms gold, *bedolach* and *shoham*, will represent native gold, the materials of beads, etc., and stones suited for the manufacture of implements, all much-prized treasures of primitive man. The researches of Loftus have shown that all of these precious objects are found in the part of the Laristan mountains drained by the river Karun, which from its geographical position should be the Pison of the early writer in Genesis, who obviously desires to place his Eden in the *Idinu* of the ancient Babylonians,—a region with which he shows much acquaintance, and seems even to

be aware of its probable condition in antediluvian times as well as in the period to which he himself belongs. I have discussed this subject, in connection with what we know of early man in the East from other sources, in *Modern Science in Bible Lands*.¹ J. WM. DAWSON.

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"The Spirit Breathes."

JOHN iii. 8.

MR. BROWN'S remarks on John iii. 8, in March number, do not make it one whit more easy to accept the *interpretation* of πνεῦμα as wind. Besides, the difficulties of translation still remain. It is absurd to suppose that the same word can be read as "wind" and "spirit" at the beginning and end of the same verse. If πνεῦμα means "wind" at the beginning of ver. 8, it must

¹ Second edition, London, 1892, pp. 109-124.

have the same meaning throughout the passage. John iii. 5-8. Read it thus, and the translation becomes incredible: "Except a man be born of water and wind; he cannot enter into the kingdom of God. That which has been born of the flesh is flesh; that which has been born of the wind is wind. The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it comes and whither it goes: so is every one that has been born of the wind." This is the Scripture which those must read *and interpret*, who maintain that πνεῦμα means "wind" at the beginning of ver. 8. To grasp such a passage, is a veritable grasping at wind. Not only Nicodemus, but every one else, whether he has experience of spiritual life or not, whether he has knowledge of Greek or not, might well ask—"How can these things be?" Whatever be the difficulties that lie in the way of interpreting πνεῦμα as "spirit," they are not to be named or numbered with the thicket of difficulties and absurdities which beset its translation and interpretation as "wind." Even supposing we discard the context, and treat John iii. 8 as a saying unrelated to aught that goes before it, can we for a moment imagine that so wise a teacher as our Lord would ever confuse the mind of an inquirer by using an important word like πνεῦμα in two widely different senses within the compass of a single sentence? If that is inconceivable, I ask those who say we are to read "*the wind blows*," What did our Lord mean by the words "so is every one that has been born of the wind"? This is a specimen of the difficulties which the old translation presents.

In reading the record of the conversation, one does not see that it was our Lord's intention "to show Nicodemus that he was certain to be disappointed, in trying to understand the spiritual life in the brief conversation of a single hour." (Here we cannot but ask, Is this how *we* are to treat inquirers?) Our Lord's words provide one of the most distinct and elaborate statements of the requirements and character of the spiritual life, which is to be found in His own teaching or in that of His apostles. Plainly His object was to help Nicodemus to understand, not to show that it was impossible, or that he was unfit to do so. Had it been as Mr. Brown suggests, our Lord would not have said, "Art thou the teacher of Israel, and knowest not these things?" He expected him to understand; nay, He was surprised

that he did not. He spoke to Nicodemus—a highly-educated Rabbi—of a subject with which he should have had some acquaintance, and used language adapted to the mental culture which his position presupposed. But he found in Nicodemus an ignorance of spiritual things which was almost phenomenal, and certainly unexpected. All difficulties which are based on the ignorance of Nicodemus, are met and put aside by our Lord's surprise at it.

The interpretation of John iii. 8 must be read in the light and line of John iii. 6: "That which has been born of the Spirit is spirit." It contains an amplification and illustration of that statement of the ruling principle of spiritual life. The particle of comparison οὕτως, "*so*," limits the likeness to manner of action. The action of spiritual life in the spirit-born, resembles the action of the life of the Holy Spirit. It is free; it manifests itself in ways that appeal to the mind and conscience; it is hidden or mysterious. There is no hint here, or in any other part of the record, of an intention to show that the subject was beyond the comprehension or apprehension of Nicodemus. A Rabbi in his distinctive position, ὁ διδάσκαλος τοῦ Ἰσραήλ,—the teacher of Israel,—should have had sufficient acquaintance with the revelation of the Holy Spirit, and the record of spiritual life, in the Old Testament, to enable him in some measure to apprehend such teaching. Nothing is more evident than that this is what our Lord expected and assumed.

The dictum of Meyer, that the Spirit never "blows," is not so destructive as it looks, to the proposal to translate πνέω by "breathe." It suggests what is, after all, only a minor difficulty of the interpretation which I advocate. In Wilke and Grimm's *Clavis Novi Testamenti*, we find under πνέω, "from Homer downwards, *to breathe: to blow*." In classical authors (see Liddell and Scott) πνέω is sometimes used of flowers giving forth their fragrance. This may not be admitted as decisive in a question of New Testament interpretation, but at least it suggests a wider meaning and application of the word than is suggested by the few instances in which it is found in the New Testament. It occurs, I believe, only six times. Its derivative πνοή is used of "breath" (Acts xvii. 25) and "wind" (Acts ii. 2). Its compound ἐκπνέω, "to breathe out," is used in Mark xv. 37: "And Jesus . . . gave up the ghost"

(ἐξέπνευσεν), and Luke xxiii. 46: "Into Thy hands I commend my spirit (πνεῦμα); and having said this He gave up the ghost" (ἐξέπνευσεν). (It is remarkable to note that Luke uses the word ἐξέπνευσεν—gave up the soul, or life—in recording the deaths of Ananias and Sapphira, Acts v. 5-10.) From these instances it is evident that no violence is done to πνέω when translated "breathe" in expressing the action of the Holy Spirit. This slight modification of πνέω, is merely the legitimate adaptation of the general idea contained in it to the particular subject—the Holy Spirit—of whom it is predicated. If the absence of other instances of such a modification of πνέω in the New Testament is still put forward as an objection to the translation, "the Spirit breathes," I would then

say, the objectors take a much more unwarrantable liberty with πνεῦμα in translating it as "wind." More reasonable is it, on one occasion, to slightly and legitimately modify the New Testament use of πνέω, which only occurs six times, than to change entirely the meaning of πνεῦμα, which occurs as "spirit" or "breath" 370 times. Apart from John iii. 8, there is only one instance where πνεῦμα may mean "wind" (Heb. i. 7), and the interpretation of the quotation from the Old Testament in which it occurs is still in dispute. In the passage before us, πνεῦμα, not πνέω, is the dominant word. To make πνεῦμα "wind" because of πνέω, is a clear instance of making the tail wag the dog.

JOHN REID.

Dundee.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. XXV. 31, 32.

"But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats" (R.V.).

EXPOSITION.

The *time* when this discourse was uttered should not be lost sight of. Jerome says, "He who was within two days to celebrate the Passover and to be crucified, fitly now sets forth the glory of His triumph." The contrast deepens our view of the divine foresight and majesty of our Lord, and the sublimity of this description.—SCHAFF AND RIDDLE.

"*When the Son of man shall come.*"—It is what is often called His *second coming* that is referred to, that coming which is parabolically mentioned in vers. 6 and 19, and which is vividly depicted in xxiv. 30. It is frequently referred to in the Old Testament predictions, in such a way as not to be distinguished from His first coming. *The two*

events were looked at in perspective by the ancient seers, and coalesced to the eye.—MORISON.

"*In His glory.*"—Not in a state of humiliation, as at His first coming, but in a state of glorification, as unchallengeable King of kings.—MORISON.

"*All the angels.*"—The scene depicted is in the highest degree august. See the celestial pomp, "all the angels." The pomp, however, is not merely spectacular. Ministry is needed to an extent that baffles human computation; and hence the immensity of the retinue of *ministering spirits*.—MORISON.

"*The throne of His glory.*"—The throne of His glory is that which He shares with "the Ancient of Days," the throne of Jehovah surrounded with the brightness of the Shekinah.—PLUMPTRE.

"*Before Him shall be gathered all the nations.*"—Singularity enough, every possible interpretation of the extent of the expression "all nations" has found advocates. It has been taken in its widest and plainest meaning, as equivalent to the whole race; it has been confined to mankind exclusive of Christians, and it has been confined to Christians exclusive of heathens. There are difficulties in all these explanations, but probably the least are found in the first. It is most natural to suppose that "all nations" means all nations, unless that meaning be impossible. The absence of the limi-

tation to the "kingdom of heaven," which distinguishes this section from the preceding ones having reference to judgment, and the position of the present section as the solemn close of Christ's teachings, which would naturally widen out into the declaration of the universal judgment, which forms the only appropriate climax and end to the foregoing teachings, seem to point to the widest meaning of the phrase.—MACLAREN.

"*He shall separate them.*"—Note the *them*. It is masculine in the original (*αἱρέσις*), though the word for *nations* is neuter (*ἔθνη*). The Saviour's mind has already distinguished the nations in conception, and was thinking of the individuals who comprised them.—MORISON.

"*As the shepherd separateth the sheep from the goats.*"—Elsewhere the shepherd's work is the symbol of protective self-sacrificing love, and, as such, our Lord had emphatically claimed for Himself the title of the Good Shepherd. Here we are reminded that even the shepherd has at times to execute the sentence of judgment which involves separation.—PLUMPTRE.

METHODS OF TREATMENT.

I.

THE LAST JUDGMENT.

By the Rev. Professor C. E. Luthardt, D.D.

This passage has always made a deep impression on the minds of men. Painters and poets have tried their art upon it. You know the Latin hymn—

"Dies iræ, dies illa,
Solvat sæclum in favilla,
Teste David et Sibylla."

I. *There is a last judgment.*—This thought is strange to us. We are so accustomed to the regular order of things, that scarcely any thought is further from our minds than a last judgment and the end of all things. Yet it is really both natural and necessary. Every individual life and the history of the whole human race is a sowing to be followed by a reaping.

II. *Jesus Christ will be the Judge.*—On the last evening Jesus took farewell of His disciples with the words, "I go away, but I shall come to you again." It was the hope of the Early Church that He would come again very soon, but many centuries

have passed since His departure; the Church has entered upon the path of history, and the hope has grown dim. But that hope will become bright again, for He will come again as He said.

He will come in judgment. The first time He came to save the world, the second time He will come to judge the world. He will judge the world in respect of righteousness and of mercy. But it is certain that we shall not be able to show works of righteousness or of mercy that will satisfy Him, unless we ourselves, first of all, become well-pleasing to Him through faith. For works do not make the person good, but the person makes the works good.

III. *The decision of Christ is final.*—To one He says, "Come;" to another, "Depart," as He said to the two thieves on the cross; and there is no appeal from His decision. It is an unerring decision, however. For, however we may resemble each other outwardly, He does not judge by the outward appearance. He searches the heart and discovers the very motives of the soul.

"Come, ye blessed"—is that to be our word on the great day? Then let us listen now to His "Come unto me all ye that labour, and are heavy laden."

II.

THE NATIONAL LIFE.

By the Rev. J. E. C. Welldon, M.A.

"Before Him shall be gathered all nations." The judgment of God is twofold. It is a judgment of individuals. "We must all appear," each for himself, "before the judgment seat of Christ." But it is also a judgment of the nations. It shall visit the life which we lead in community.

There is a solemnising as well as an ennobling power in this reflection. It emphasises the deep responsibility of the corporate national life. It enlarges and expands the sentiment of moral obligation, until we cease to think what we must do each by himself, and think what we may all do as members of a great society. For nobody can read the Bible without appreciating the strength of its testimony to the facts of the national life. The Old Testament is the history of a nation—not of a chosen individual, but of a chosen people.

Let me mention three characteristics of a permanent national life.

I. The first is a *national faith*. "The fear of God," says Mr. Froude, "made England, and no great nation is ever made by any other fear." It does not mean that all the citizens will embrace one theory of religion, or unite in common offices of worship. It means that the nation, not as individuals only, but as a body, will live in the faith and fear of God, and will try to accomplish the purposes of His will.

II. The second is a *national morality*. For a nation, like an individual, has a conscience. It has its sense of right and wrong. It may be stirred to a conception of beauty. It may choose the path of virtue or may refuse it.

III. The third element of the nation's life is *national duty*. A nation must regard itself as having a mission—a God-given duty. What is England's duty? It is to prove that above all qualities of art and learning, above the gifts and graces of life, stand the inalienable quality of character.

ILLUSTRATIONS.

WHEN travelling between Joppa and Jerusalem, I saw, at a certain spot, a great intermingled flock of sheep and goats. The goats were all perfectly black; the sheep were all beautifully white; and thus, even to my eye, and while I was looking from a distance, the distinction between the two kinds was strikingly obvious. If a separation of the two had been required, there would not have been the least danger of a mistake.—JAMES MORISON.

THE people of the villages on the borders of the desert are accustomed to lead forth their flocks to the pastures found there. We frequently passed, on our way, shepherds so employed; and it was interesting to observe, as a verification of what is implied in the Saviour's statement, that the sheep and the goats were not kept distinct, but intermixed with one another.—HORATIO B. HACKETT.

THE sheep and the goats are always seen together under the same shepherd and in company; yet they never trespass on the domain of each other. When folded together at night, they may always be seen gathered in distinct groups; and so, round the wells they appear instinctively to classify themselves apart, as they wait for the troughs to be filled.—H. B. TRISTRAM.

EVERY child knows that if you subject a common needle to the current of an electric battery, it will become magnet-

ised, and when placed under circumstances in which it is free to turn, point due north and south. If wrapped away in a parcel with a thousand other needles, or gripped in a sewing-machine, it could not well display the property; but it would possess this hidden attribute, nevertheless. Place it where it can turn itself without friction and hindrance, and its magnetic sensitiveness will show itself at once. Every fragment of steel placed in a strong magnetic current necessarily becomes polarised. Whether the needle will get into circumstances in which it can illustrate this peculiar property to the eye or not, there is no question whatever about the fact.—T. G. SELBY.

THE benevolence here spoken of is not the mere natural sentiment, which often exists in great energy in men whose moral nature is, in other respects, so utterly un-Christlike that their entrance into the kingdom prepared for the righteous is inconceivable. Many a man has a hundred vices, and yet a soft heart. It is very much a matter of temperament. Does Christ so contradict all the rest of His teaching as to say that such a man is of "the sheep," and "blessed of the Father"? Surely not. Is every piece of kindness to the distressed, from whatever motive, and by whatsoever kind of person done, regarded by Him as done to Himself? To say so would be to confound moral distinctions, and to dissolve all righteousness into sentimental syrup. The deeds which He regards as done to Himself are done to His "brethren."—ALEXANDER MACLAREN.

"I CAN understand what is to become of the sheep, and I can understand what is to become of the goats; but how are the alpacas to be dealt with?" These words, quoted by a writer in the *Nineteenth Century*, touch one of the difficulties of the last judgment that has probably occurred at some time or other to most of us.

"The alpaca, I need scarcely remind you, is a half-domesticated animal that is pastured in large flocks on the upper ranges of the Andes in Chili and Peru. It has long, lustrous hair, and in many respects is not unlike the sheep. An untraveller Eastern shepherd would probably call it a sheep. At the same time, it possesses some of the characteristics of the goat. After all, however, it is neither sheep nor goat, but a species of small camel.

"By the 'alpaca,' I suppose the writer meant the man who has admirable and attractive social qualities, but who seems to be almost destitute of religious interest and sympathy and leaning. We do meet with that type of man at times: the man who is upright and generous and wholesome-minded, as far as we can judge, but in whose temperament there are great gaps where reverence and spirituality and supernatural faith should come; the man in whose character you can scarcely find a moral flaw, but who, at the same time, is conspicuously worldly-minded.

"Now the question arises, Is there a nondescript type in character, corresponding to the alpaca in animal life—a type for which the classification set up in the text provides no appropriate?"—T. G. SELBY.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark,

38 George Street, Edinburgh) will send a copy of Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE CHRISTIAN VIEW OF GOD AND THE WORLD. BY JAMES ORR, D.D. (Edinburgh: *Andrew Elliot*. 8vo, pp. xxxii, 541. 10s. 6d.) It is hard to say whether author or publisher is most to be congratulated upon the issue of this volume. It is hard to say whether we should congratulate the author on finding his book so worthily issued, or the publisher on having so worthy a book to issue.

It is the first series of lectures under the Kerr Foundation in connexion with the United Presbyterian Church of Scotland, and it is likely to make that lectureship somewhat widely known at once. The range of subject is extensive, as the title of

the volume seems to indicate; nevertheless, the treatment is not discursive or superficial. Professor Orr has the literature of modern apologetic at command; he separates the things that are essential from those that are merely subsidiary with a quick perception; his thought is clear and orderly; and his language is a facile instrument to convey his meaning. Moreover, the whole wide subject is gathered into unity and precision by the fact, which is stated on the title-page, that all is made to "centre in the Incarnation."

Professor Orr's conclusions are catholic and historical, but he works towards them with candour. He is too well-furnished either to hurry

or fret. He deals fairly by those from whom he differs most fully. His book is modern; he is himself steeped in modern continental thought; yet he has kept himself free from all taint of continental arrogance; he never offers you a "thus saith Professor Orr" in room of fair argument or appeal.

Some points in the book are marked for future reference. Let this brief estimate of the scope and spirit of it suffice for the present.

THE CHURCH AND THE ROMAN EMPIRE. By W. M. RAMSAY, M.A. (*Hodder & Stoughton*. 8vo, pp. 494. 12s.) Professor Ramsay's volume, which the publishers have produced in an attractive form, with two excellent maps and three illustrations, consists of two parts. The first part, which runs to 170 pages, discovers St. Paul's traces in Asia Minor, but it is the second part to which the title of the book properly belongs, and to which Professor Ramsay seems to attach the greatest importance.

The first part is the most original portion, and it is also the most profitable. For here, so different from almost invariable experience, the work is profitable in proportion as it is original. And that is because its originality arises, not from mere idiosyncrasy, but from the author's personal observation as a travelling scholar in Asia Minor. It is enough to say of this part of the book that henceforth it must be consulted by every writer on the Book of the Acts, and ought to be consulted by every preacher.

The second part is also original, though not to the same extent as the first, and its importance is not so fully in line with its originality. It contains a history of the Church between the years 64 and 170. Not, however, an exhaustive history, not even a quite connected or consecutive history. It is rather a series of discussions in a fairly observed chronological order of the leading points under debate at present in that part of the history of the Church. Hence, if it is less systematic, it is even more interesting than its title leads us to expect. Indeed, this part of the volume is much more easily read than the first, though we must repeat that it is less original and important. Perhaps its familiarity makes it more easily followed. But if it is more easily read, that does not mean that it

commands assent more easily. The subjects with which it deals are the old and almost insoluble problems of this most obscure and difficult period in the life of the Church; and if there is a general consent of opinion upon any of them, an orthodox position as it were, Professor Ramsay is just as likely as not to assail that very position and drive us at once into open revolt.

THE GREAT ENIGMA. By WILLIAM SAMUEL LILLY. (*Murray*. 8vo, second edition, pp. lvi, 334. 14s.) "Mr. Murray informs me that the thousand copies of this work, published two months ago, are sold, and that a second edition is called for." And yet the work is merely a collection of essays, most of which have already been circulated in popular reviews, to which a long summary of contents and a short index of subjects have been given to make it more like a serious book, while the price is fourteen shillings. What does it signify? It simply signifies this, that Mr. Leslie Stephen and the vivisectioning surgeon in Tennyson have both of them spoken too soon. They say that Christianity has been "found out," and that "the Good Lord Jesus has had His day" — "Had? Has it come? It has only dawned; it will come by and by."

If, then, that is the lesson of Mr. Lilly's book, what is its purpose and aim? It is to hasten the dawn of that day; or, if that day has dawned already, to make it more bright and clear. Does it fulfil its purpose?

It has just been called a mere collection of essays. That was not meant as a disparagement. It was only meant to make the wonder appear that after circulating largely in popular reviews, it still should find so large and ready an audience. As a collection of essays it may serve its purpose better than if it were a closely jointed treatise.

It probably does serve its purpose better. For its first purpose is not to make the day dawn brighter, but to make the brightness felt in one of the coldest regions on the face of the earth.

And here is at once the strength and the weakness of Mr. Lilly's book. Mr. Lilly has deliberately chosen his audience out of that exceedingly cold country where the inhabitants live and move and have their spiritual being in the monthly reviews. They are intensely in-

terested both in science and in religion, but alas! they go not for either beyond the conflicting and counsel-darkening contributions to the *Nineteenth Century*.

Professor Davidson speaks of a certain commentator whose work "is perhaps the most prejudiced and ill-informed thing ever written even on Ezekiel. At the time of writing it, however, he appears to have read only Smend's Commentary; *when he comes to read the prophet's own writings, he will do better.*" But the trouble with Mr. Lilly's audience is that they never come to read the prophet's own writings. So the strength of his book lies in this, that he has deliberately chosen his audience, and it is an audience he can speak to. He knows their language; he waits for their understanding; he never lays a greater burden upon them than they are able to bear.

But it is the weakness of the book. For if you have happened even once to have read the prophet himself, you find Mr. Lilly's movements slow and his course perplexingly uncertain and circuitous. You may even be tempted, though without disrespect, to think he has taken you a voyage in a dredging-machine. You never really get out to sea, never feel the keen breeze which tells of progress made. You are become a partaker in what you may acknowledge to be useful and even imperative labour, but the sounds are unmusical, and the flavour is unwholesome, and the touch is a little unclean.

JESUS CHRIST. BY THE REV. FATHER DIDON. (*Kegan Paul*. Post 8vo, second edition, 2 vols., pp. lxxxiii, 493, 481. 12s.) It is no surprise that Père Didon's *Life of Christ* should have reached a second edition already. It may owe part of its popularity to the exceptional circumstances of its birth, for there is no denying that these circumstances were exceptionally piquant and interesting. As soon as we heard of it, we cried, "Can any good thing come out of France? and especially, Can a *Life of Christ* that shall be worth our looking at come out of the Roman Church there?"

But it owes the larger and most enduring part of its popularity to its own considerable merits. These are mainly a faultless style, a fearless criticism, and an unfaltering personal devotion.

The style is no surprise. Nor is it much surprise that it should have been given to us in clear and forcible English.

The greatest surprise was, of course, the fearlessness of the criticism; since we had not doubted that in such matters we were the people and wisdom would die with us. But here let it be at once understood that the criticism is *not* fearless as Renan's was. It is fearless of consequence. And it will not for a moment allow that there is no honest and impartial criticism, but that which overturns half the verdict of history. But it is never fearless of God.

But if the candour of its criticism was its greatest surprise, its most abiding worth lies not there, but in its strong and personal devotion. It may be that that devotion would have availed nothing without the candour; for how could it have made good its claim to our attention without that? But it is, at least, equally certain that no bravery of investigation would have made the book so truly fertile, and even convincing to us, had there been weakness of faith in the Son of God, or coldness of heart towards the Man Christ Jesus.

RELIGIOUS SYSTEMS OF THE WORLD. (*Sonnenschein*. 8vo, third edition, pp. 824. 10s. 6d.) One of the earliest and most serious difficulties which the editor of an encyclopædia has to face is this: Should the various systems of religion be described by believers in these systems or by unbelievers? Much may be said for both methods. If Parsism is described by a Parsi there is no risk of unfair depreciation, but there is the risk that it will not be made intelligible to those who are not Parsis. If, on the other hand, it is described by one who is not a believer in Parsism, there is a strong chance that, however fair, it will not be accepted as authoritative, and may even break down, however well informed, through lack of sympathy with the inner secret of the religion. The Committee of the South Place lectures and the editors of this volume have chosen that, as far as possible, every system should be described by a believer. And so we have the Parsi religion, for example, described by a Parsi, the now well-known Hon. Dadabhai Naoroji, M.P. And the choice is ratified by the public, for the book has already reached its third edition. There are over fifty writers, and yet some of them write of more than one system, so that the number of professed religions here dealt with is very great. But it should be borne in mind that the word "system" is somewhat loosely employed: for it is hard to

describe the Mass, and perhaps still harder to describe Scepticism as in any sense a system of religion.

RELIGION AND MYTH. BY THE REV. JAMES MACDONALD. (*Nutt.* 8vo, pp. 240. 7s. 6d.) Mr. Macdonald writes on ethnology and folklore, matters which long residence in Africa have made interesting and familiar to him. But he does not draw from the stores of his own experience only. To his travels in the Dark Continent he has added excursions into the land of books, and confesses freely that his debt is considerable to Mr. Frazer's *Golden Bough*, and the like. He writes, it must be confessed, in a somewhat monotonous style, but his book can scarcely be called dry reading; he sets down everything he knows with far too absolute an independence of Mrs. Grundy for that. The chapter we have found most absorbing is the last. It discusses the problem of the modern savage. What shall be done with him? Mr. Macdonald has heard various answers. He has heard the gospel of work proposed, and the gospel of clothes, and even the gospel of gin and rum. But his experience has led him to believe in none of these, but only in the gospel of Jesus Christ. Yet he speaks with freedom, and after a long discussion of the right method of applying the gospel of Jesus Christ, he closes his book in this way: "The Church that first adopts for her intending missionaries the study of Comparative Religion as a substitute for subjects now taught, will lead the van in the path of true progress."

ALEXANDRIAN AND CARTHAGINIAN THEOLOGY CONTRASTED. BY REV. J. B. HEARD, A.M. (*T. & T. Clark.* Crown 8vo, pp. 362. 6s.) Mr. Heard has made claims upon our attention by his previous works, claims so imperative that we cannot pass this new work by without an interested examination. But if it were not that we know him already, and know him so favourably, it is scarcely likely that the present volume would receive the attention it deserves. For its title is unattractive, and it contains no index of any kind whatever, nor any guidance through a difficult and almost distracting country except the briefest chapter headings. This severity is unfair, and especially to the author himself. What he wishes to tell us is that Augustinianism

will not do. He has made the discovery that its antiquity is nothing to boast of in comparison with the other, and that, in short, it is an *afterthought*, and one that no man's mind should have been allowed to entertain. There are three tests of "Afterthoughts": (1) they are unprimitive; (2) they are irreconcilable with higher light yet to break forth from God's Word; and (3) they represent a metaphysical stage of thought. And these three tests, you perceive, are three condemnations.

The book contains the Hulsean Lectures for 1892-93. You do not look for levity or even light-heartedness. You find gravity and hard-thinking. Your only objection is, that it is made harder than nature ever really intended it should be.

THE GOSPEL OF THE KINGDOM. BY C. H. SPURGEON. (*Passmore & Alabaster.* 8vo, pp. 263, 6s.) This is the work upon which Mr. Spurgeon spent the last days of his life. Yet no sign can be discerned of the weakness of an old man's child. For, indeed, he never was an old man. The Commentary—it is a Commentary on St. Matthew's Gospel—is much after the manner of Mr. Spurgeon's own work in the *Treasury of the Psalter*, and the volume is bound in harmony with that book.

RELIGION AND THE PRESENT HOUR. (*Hodges.* 8vo, pp. 262.) Perhaps the title of this book sufficiently explains its meaning. If not, nothing that we can say about it will explain it. No quotation we could make from it would make it one degree clearer; nor if we quoted the whole book would you be one whit wiser. The author has plenty to say, but he never succeeds in saying it. And the disappointment of it is, that he seems always on the verge of saying it. You read on, fully persuaded that before you get to the bottom of the page, the light will break forth upon you. Then you are confident that you have only to turn the next page. And so you are led on. But it never comes. You get to the end of the book without one glimpse of the author's intention. Only you feel that the fault is yours, not the author's, and you have a strong desire to read it all over again. If any one does that, will they kindly tell us what the result has been?

THE HIGHER CRITICISM OF THE HEXATEUCH. BY C. A. BRIGGS, D.D. (*T. & T. Clark*. Post 8vo, pp. 259. 6s. 6d.) Notwithstanding that Dr. Driver has been before him, Professor Briggs believes that there is room for his new book over here. And it may be so. For he does not write for scholars or students of the subject as Dr. Driver did. He writes for the intelligent general reader. And certainly he has the skill to do it beyond most. He is intelligible always, and always very practical. Moreover, he remembers that our delight is with the sons of men, and he always has something to say about men, as much at least about the men who are higher critics as about the thing which is called higher criticism.

THE EXPOSITOR'S BIBLE. THE FIRST BOOK OF KINGS. BY F. W. FARRAR, D.D. (*Hodder*. Crown 8vo, pp. 503. 7s. 6d.) The *Expositor's Bible*—then, where is the exposition? We have been driven to give the word a fairly wide range; but if it reaches as far as this, what place have you for history? Here is no text expounded, nor any passage. From the first chapter to the last we have simply a rewriting of the history in this First Book of Kings. It is a most interesting rewriting, full of Dr. Farrar's character and style, full of his wide reading and marvellous control thereof, a most interesting and instructive book throughout. But it is not an exposition; that is the one fault to be found with it. It is a right book, but it has a wrong name.

THE EXPOSITOR'S BIBLE. EZRA, NEHEMIAH, AND ESTHER. BY WALTER F. ADENEY, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 404. 7s. 6d.) Professor Adeney's volume, which has followed so soon after Dr. Farrar's, offers as complete a contrast as could be found in two volumes in the same series of books. For, in the first place, Professor Adeney's style is simple, straightforward, unimpassioned. He has no kinship, it seems, with "literary epicures who prefer flavour to substance"; he suspects that "the method of melting down their materials, and recasting them in the mould of their own style, must gravely endanger their accuracy"; and he has himself plainly resolved that he will be accurate, whatever may be said of flavour and of style. But in the next place, he

writes exposition and not history. And this is the more striking in the light of Archdeacon Farrar's work, since the materials of both authors are so nearly alike. Professor Adeney had all the temptation to rewrite his historical books that Dr. Farrar had, and something more, on account of the unfamiliarity of his portion of the history of Israel. But he was set to write exposition, and he has written it. So if he has done it less brilliantly than his colleague, he has the satisfaction of knowing that he has done that which it was his duty to do.

THE HOME AND SCHOOL HYMNAL. (Edinburgh. Pott 4to, pp. xxiv, 552. 3s. 6d.) Under this title the Praise Committee of the Free Church of Scotland has issued a new Hymnal for children. As a volume it is handsome beyond most Hymnals even for adult use. It contains no fewer than 392 tunes, revised by Sir Joseph Barnby, and nearly as many hymns, carefully, and we are bound to say judiciously, and for the most part even most felicitously, chosen by the Committee. The only risk is the risk of the needle in the haystack, and we wish the Committee had marked, say, a hundred of the most immortal for our superintendents' sakes.

Besides this large paper edition, there is one with two-part music at 6d., and one with the words only at 2d. When will the profit begin to come?

THE SYNOPTIC PROBLEM. BY ALFRED J. JOLLEY. (*Macmillan*. Crown 8vo, pp. 124. 3s. net.) Mr. Jolley knows what the problem is, but he has not solved it. It is doubtful, indeed, if it can be solved in this way; for it is not a Synoptic problem, not a problem with which the first three Gospels alone are concerned, but a problem in which John has his interest also—in short, a gospel problem. Mr. Jolley has nothing new to say, and he knows that also. He writes for the "English reader," and from his book the English reader will clearly perceive the conditions of the problem, and the way Mr. Jolley thinks it will be solved.

BUNYAN CHARACTERS. BY ALEXANDER WHYTE, D.D. (*Oliphant*. Foolscap 8vo, pp. 281. 2s. 6d.) Whatever else this book contains, it contains a wealth of paper and binding. That much one may see at a glance. And the publishers have

to be thanked for giving us so much and so exquisitely for so little money. No doubt they mean to find their recompense in a wide and generous sale. And they are not likely to be disappointed. For the matter is no less precious than the outward show. Dr. Whyte is a genius as well as John Bunyan. He has the skill to read the great tinker's heart as well as his books, and he has added to that almost as surpassing a gift as the tinker had of setting his story forth. "Peter examined Dante in heaven on faith, James examined him on hope, and John took him through his catechism on love, and the seer came out of the tent with a laurel crown on his brow. I do not know who the examiner on sin will be, but, speaking for myself on this matter, I would rather take my degree in that subject than in all the other subjects set for a sinner's examination on earth or in heaven." That is Dr. Whyte. That might have been John Bunyan, with a difference in the phraseology. Why does not Dr. Whyte write a *Pilgrim's Progress* for us himself? No doubt because, in the first place, the thing has been done already; and, in the second place, because he has a strong and steadfast conviction that it is more profitable for us to read John Bunyan's *Pilgrim* than the most accomplished story of the way that could be written now. So he gives himself to commend Bunyan, and he does not give himself in vain.

THE RELIGION OF THE FUTURE. BY THE REV. A. W. MOMERIE, D.Sc., LL.D. (*Blackwood*. Crown 8vo, pp. 141. 3s. 6d.) If Dr. Momerie had not been in holy orders, he would have been received everywhere with gladness as an eminent champion of the faith. His scientific distinction would have given weight to his religious profession, and we should have got into the habit of quoting him against Professor Tindall or Mr. Herbert Spencer. But being in holy orders Dr. Momerie does not seem to be received with gladness anywhere. For an eminent man of science, men of science think he grants too much to the clericals; for a clergyman of the Church of England, his brother clergy think he concedes far too much to scientific unbelief. Dr. Momerie is not received heartily anywhere, and he knows he is not. He knows it, and feels it somewhat keenly. This book is written in defence. True, it seems by its title to have to do with the religion of the future, and as you read you hear much prophecy of that

kind; but it is really the religion of the present that is the question in discussion, and Dr. Momerie's attitude towards it. So it is personal and interesting—most interesting and even entertaining throughout, and very rarely in the least degree offensive. If Dr. Momerie had not been a clergyman of the Church of England, we should all be quoting it in our sermons.

WHO ARE ISRAEL? BY MRS. STEVENSON. (*Nisbet*. Foolscap 8vo, pp. 189. 2s. 6d.) Mrs. Stevenson is already known to students of the Apocalypse as the author of a most sensible and fertilising volume, which suffers by its unfortunate title: *The Symbolic Parables of the Apocalypse* (T. & T. Clark). This new book is as sensible and suggestive as that, and yet more timely. Its text is, "They are not all Israel which are of Israel." If all those who spend laborious days in measuring the times and seasons for the fulfilment of prophecy in the restoration of the Jews would bear that simple and most Christian text in mind, and apply it with Mrs. Stevenson's scientific fearlessness, they would endure fewer disappointments, and inflict less misery on their fellow-men.

THE FINAL PASSOVER. BY THE REV. R. M. BENSON, M.A. (*Longmans*. Foolscap 8vo, pp. 425. 5s.) This is Part I. of the third volume of Mr. Benson's whole work, and its special title is "The Divine Exodus." The work consists of a series of meditations on our Lord's passion, meditations conceived in the Spirit of the *Imitatio Christi*, and even recalling much of its phraseology and flavour.

CHRISTIANITY AND THE ROMAN EMPIRE. BY W. E. ADDIS, M.A. (*Hare*. Crown 8vo, pp. 221. 3s. 6d.) This is a volume of the series of Biblical Manuals which Professor Estlin Carpenter edits, and which is published by the Sunday School Association. We have examined several of these volumes, and think this should rank alongside the best of them. Of course, the spirit of inquiry is free, utterly unfettered by historical or dogmatic prepossessions, except the inevitable one, that, whatever happens, the Church was wrong in reckoning Jesus the Son of God. But, that admitted, it has all the qualities of a book of science, careful research, patient sifting, sober statement.

THE PATH OF THE REDEEMED. BY A. MOODY STUART, D.D. (*Macniven*. Crown 8vo, pp. 243.) These are the sermons which caused the Disruption of the Church of Scotland fifty years ago—these and the like of them. And these are the sermons which the Free Church preached in yet greater impressiveness after the Disruption took place. These are the sermons she preached and lived, and so came very close to a continual realisation of Jacob's utterance, "This is none other than the house of God, and this is the gate of heaven!" We do not preach them now. We even see defects in them. We see that they found the gospel as readily in Ecclesiastes as in John, and as fully and finally. We see that they knew naught of the perspective of Scripture; that they swallowed up history and life in one over-mastering feeling for doctrine, and victoriously rejected the first verse of the Epistle to the Hebrews. But we know that we are further off from heaven than when we were boys and heard such preaching as that; heard it and doubted not, but did many things and heard it gladly.

THE FOREGLEAMS OF CHRISTIANITY. BY CHARLES NEWTON SCOTT. (*Smith, Elder, & Co.* Crown 8vo, pp. 223.) Mr. Scott's essay is a chapter written to supplement Maurice's Boyle Lectures on *The Religions of the World and their Relations to Christianity*. That is its openly-avowed intention, and Mr. Scott is proud to own it. Nor can it well be doubted now that Maurice's book is worth this attention, that it both needs such supplementing, and also well deserves it. We have gone a long way since Maurice delivered his Boyle Lectures, and Mr. Scott has kept his eye persistently on the masters who have spoken since, even up to the latest magazine articles by Mr. W. S. Lilly. We have gone a long way, but we have gone in the direction which Maurice pointed out. So Mr. Scott's essay is welcome. It has been hard for us to conquer our Christian exclusiveness, and admit the claim of feticism, pantheism, polytheism, and the like, to even a grain of truth, and even a step in the march of progress. But the demand is too urgent now to be put aside; and this essay in its revised edition will take its place in the great and fascinating course of study that lies before us—the study of comparative religions.

ETHICS. BY F. RYLAND, M.A. (*Bell & Sons*. Crown 8vo, pp. 220. 5s.) Mr. Ryland has made for himself a name as an accurate writer on psychology, and now he has issued this manual of ethics for the use of University students. The new book will increase his reputation. It is as painstaking as his *Handbook of Psychology*; it is as sound and sober-minded. Mr. Ryland's *Ethics* is just such a manual as all our preachers and students should master before they assail the specific subject of Christian Ethics, now grown so popular and imperative.

PALESTINE. BY REV. ARCHIBALD HENDERSON, D.D. (*T. & T. Clark*. Crown 8vo, second edition, pp. 227. 2s. 6d.) It has long been urged that nothing short of a revolution was demanded in our methods of learning geography; that tables of names and piles of isolated facts were no part of a true education at any time, and revealed no more at best than an acrobatic agility of memory; that the geography of a country must be studied in closest relation to its history, which it had so much to do in shaping, and in no other way whatever. Dr. Henderson recognised this when he wrote his historical geography of *Palestine* for the "Handbooks" series some years ago. And now it must have given him pleasure to revise it for this new edition, and to know that there was no call upon him to recast it from the foundation. He has not recast it, but he has carefully corrected it in minute details, and brought it up to date. It is the only geography of Palestine within reasonable compass (or unreasonable either for that matter) worth taking into our hands at present.

THE PREACHING OF THE OLD TESTAMENT TO THE AGE. BY GEORGE ADAM SMITH, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 60. 1s.) "This lecture was delivered as an Inaugural Address on the author's induction to the Chair of Hebrew and Old Testament Exegesis in the Free Church College, Glasgow." But the subject is too large for a single lecture, and even Professor Smith, with all his incomparable skill as a lecturer, has scarcely wrought a real success. He sweeps along, and sweeps you along with him, characteristically enough, but you pant a good deal, and feel at the end of it that you have no sufficient reward for your exhaustion.

The lecture is full of clear insight expressed in language that dances with life and brilliancy. We could quote phrases that could not easily be mended and judgments that might become historical. Indeed it is gold throughout, and beaten gold; but the gold is beaten too thin to cover too large an area.

THE EPISTLES OF ST. JOHN. By F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. 347. 3s. 6d.) This is the present month's volume of the new and uniform series of Maurice's works, which his publishers are offering us at so cheap a rate.

THE TELL AMARNA TABLETS. By C. R. CONDER, Major R.E. (*Alexander P. Watt*. Crown 8vo, pp. 212.) No "find" in all the romantic history of Egyptian discovery has been a greater surprise than that which the Arab peasant woman made at the mound called Amarna. Our Assyrian scholars have already pulled out some of the plums for our delight. Now Major Conder makes the whole series of tablets accessible in an excellent English translation. And to the translation he adds Appendixes, which are more immediately interesting than the translation itself, and an admirable geographical index.

THREE POETRY BOOKS. COMPILED BY M. A. WOODS. (*Macmillan & Co.* Foolscape 8vo, vol. i., pp. 276, 2s. 6d.; vol. ii., pp. 484, 4s. 6d.; vol. iii., pp. 517, 4s. 6d.) These three do not strictly belong to the books of the month (except in so far as they are books for all time), but they have come into our hands this month, and they deserve so hearty a welcome that we must not pass them by. Well, they have been tested, thoroughly weighed in the balances, and found delightful. The gradation is as real and surprisingly accurate as the selection is unassailable. Then the publishers have done their part in a way that is quite befitting.

THE PENITENT PRODIGAL AND HIS ELDER BROTHER. By FRANK BALLARD, M.A., B.Sc. (Brighton: *Friend*. 16mo, pp. 64. 4d.) The independence of the title is carried throughout the little book. There is life and vigour in every page. We cannot think that the

interpretation is right; we think the interpretation of the elder son is altogether astray. Nevertheless the book lifts one so utterly out of the groove of unthinking and unprofitable acquiescence, that it will well repay the brief time spent upon the reading of it.

SYNCHRONISM OF THE PASSION DAYS. By DAVID DUKE, M.R.C.S. (Easton Magna: *From the Author*. 8vo, pp. 28. 1s. 6d.) The investigation into the difficulties is full and painstaking. But the chart which accompanies the little book is so wonderful that it ought of itself to save the little book from forgetfulness.

CHURCH BELLS. SPECIAL PART. (*Church Bells Office*. 4to. 8d.) Very welcome always are the Special Parts of *Church Bells*. They are welcome, because they give us a complete course of sermons by some great preacher,—this time Canon Body, and the course is his recent Lenten sermons on "The Life of Repentance,"—and they add to that such comments and criticisms as a half-dozen numbers of *Church Bells* will furnish beyond most papers, and all at a ridiculously low price.

PAMPHLETS. Let the following be named: (1) *Thoughts for Sunday*, by the Bishop of Liverpool (Hunt, 3d.); (2) *The Teaching of Tennyson*, by E. H. Blakeney, B.A.; (3) *Slippery Places*, by P. Barclay, M.A. (Hunter, 6d. net); (4) *Our Place in History*, and (5) *The Urgency of Missions*, by H. de St. Dalmas (Calcutta: Newman & Co.); (6) *Found Out*, by E. C. Millard (Marlborough, 1d.).

LITERARY NOTES.

FOR several years, students of the Bible have waited for the new edition of Smith's *Dictionary*. It is announced at last. And if ever an announcement caused profound disappointment it is this. Only the first volume has been or is to be revised. One can scarcely believe it. Thirty years have elapsed since the complete work was issued, and thirty thousand copies of it have been sold. Surely it was time, and that was encouragement, for less enterprising and less substantial publishers than Mr. Murray to give us a new edition, revised

throughout. Yet the announcement is made. The first volume is revised, but the other two are to stand as they have stood these thirty years.

Canon Cheyne's new work, *Founders of Old Testament Criticism*, is now definitely promised to appear immediately. It will give a biographical history of Old Testament Criticism from Eichhorn and Geddes to Robertson Smith, Sayce, and Driver, and a detailed survey of the present state of critical study. The publishers are Messrs. Methuen & Co., who published Canon Driver's recent volume of sermons.

Another part of the late Professor Kuenen's *Onderzoek* has appeared in Holland.

Messrs. T. & T. Clark have now placed the first volume of Godet's *Introduction to the New Testament* into the hands of an English translator, and we may expect the translation next season.

The same publishers announce a new work by Dr. Peter Bayne, the biographer of Hugh Miller. His subject is most appropriately the Disruption. Few men know the meaning of the conflict better, or understand the motives of the men who had their part in it. And he can write. This is to be one of the Jubilee works—which, after all, are not nearly so numerous as they might have been. The title is not yet definitely fixed, but will probably be—"The Free Church of Scotland: Her Origin, Founders, and Testimony."

Short Expository Papers.

A Note on St. Matthew xxii. 29.

πλανῶσθε μὴ εἰδότες τὰς γραφὰς.

IF, as I believe is the case, the distinction between *οὐ* and *μὴ* in Greek is this, that whereas *οὐ* is the *objective*, *μὴ* is the *subjective* negative, we may perhaps find some light thrown on the above-quoted passage, provided we keep this distinction carefully in view. Our Lord, in His answer to the cavilling Sadducees, rebukes them on the ground of their ignorance of the Scriptures. This might, at first sight, appear strange to us, as we are not accustomed to connect ignorance with sin. But, observe, our Lord in nowise finds fault with mere ignorance, but rather with a persistent *wilful* ignorance. This is exceedingly brought out in the Greek. Accurately rendered, the words in St. Matt. xxii. 29 run thus:—"Ye do err, from *refusing to know* the Scriptures." The particle now receives its proper subjective significance, as it should also in St. John iii. 18, ὁ μὴ πιστεύων ἤδη κέκριται—he that *refuseth to believe* stands already condemned (force of the perfect), because he hath not believed in the name of the only begotten Son of God.

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Nicodemus.

St. JOHN iii. 1-15, vii. 50, xix. 39.

THESE three passages contain all that we really know of Nicodemus; but the glimpses of him that they give us supply suggestive hints as to the growth of discipleship in one who is amongst the many interesting figures standing in the background of the Gospel picture.

I. John iii. 1-15. At the outset, the little link-word δέ (R.V. "Now") in iii. 1 sets Nicodemus in direct and favourable contrast with the people mentioned in ii. 23-25, to whom "Jesus did not trust Himself," their profession of faith notwithstanding. Here is one with whom He dealt far otherwise, as being so sincere and humble-minded an inquirer.

Certainly he "came to Jesus by night," a circumstance which has been allowed considerable prominence in the brief portraiture (see again in xix. 39). A cautious and timid man; the type of many to whom for divers reasons the cost of the first steps has appeared great. (Naaman craved pardon for bowing in the House of Rimmon.) Bolder and more ardent spirits have always been more or less impatient with such. But "nunquam non recipit Christus ad se venientes" (Bengel);

and where our Lord is silent, others may well refrain from disparagement.

He was a Pharisee and a member of the Sanhedrin. And this in effect assures us all the more of the sterling worth and earnestness of Nicodemus. In some connexions this full statement as to his social and religious status would be merely a boastful parade; as who should say, "You see what a great dignitary also became a disciple." Many a congregation has plumed itself on having in its number some one of exceptionally high position in the world. There is a far different significance here. The Pharisees, as a class, were the most relentless enemies of Jesus. The Sanhedrin at length compassed His death. So Nicodemus becomes an example of those who break away from class-prejudices in the quest after truth,—from the tyranny of opinion and belief prevailing in the circle to which, through one circumstance or another, they belong. There were others also for whom he spoke (iii. 2, "We know"); but they must have been only few. Still the taunting question in vii. 48 (*μή τις . . . ἐπίστευσεν*) admitted of a different answer from that which it implied.

II. John vii. 50. The reappearance of Nicodemus in the narrative at this point shows that in the meantime the heaven had been at work to some purpose. The perplexities which confronted him during the first secret colloquy with Jesus had not proved insurmountable obstacles. His modest protest here may seem to some to bear "traces of timidity," to be colourless, and far from a confession of faith. One quiet voice claiming at least a fair trial for Jesus, in a stormy and hostile assembly. To others of sterner stuff, exulting in conflict, this might have been a trifling task; but how great an effort it must have meant for him, being such a man as he was!

III. John xix. 39. In the last glimpse we get of Nicodemus here, we find him faithful amid the apparent wreck of all the hopes that centered in Jesus. When bolder and better-known disciples had fled, he, with a kindred soul, Joseph of Arimathea, another secret disciple (the one heartening the other in the mournful work of love), was openly showing himself as on the side of the Crucified. After this, secret discipleship would surely be no longer possible; the break with his old associations would be inevitable and final. All that tradition says as to his having suffered loss and persecution may well have followed.

And so we see how timid and shrinking souls that nevertheless have "the root of the matter" in them, may be brought step by step to as good a confession and as steadfast a faith as their more courageous brethren may have attained before them.

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The Day of the Lord.

"The day of the Lord is at hand."—ISA. xiii. 6.

THESE words occur in the Burden of Babylon (Isa. xiii. 1–xiv. 23), which, if Isaiah's (which some doubt), must belong to the latter part of his life. In his time the great enemy of Judah was Assyria; while Babylon was comparatively insignificant, and was, in fact, tributary to Assyria. But in his later years the coming Babylonian captivity was revealed to him (xxxix. 6, 7).

The Burden of Babylon presupposes the Captivity; and the day of the Lord is the day of judgment on the oppressor, and of deliverance for the oppressed. Thus, ver. 6, "the day of the Lord is at hand; it shall come as a destruction from the Almighty;" ver. 9, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate;" xiv. 3, "it shall come to pass in the day that the Lord shall give thee [Israel] rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve," etc.

The expression "day of the Lord" is common in the prophets; but with whom it originated it is not easy to say. Von Orelli and Delitzsch refer to Joel and Obadiah. Isa. xiii. 6 is, in any case, parallel with Joel i. 15; but Driver makes Joel post-Exilic. In Isaiah the expression is first found in chap. ii. 12, etc.

The people, it is probable, looked upon Jahveh as peculiarly their own God, who was bound sooner or later to interfere in their national affairs, and always on their side. Hence, in times of difficulty or danger, they eagerly expected the day of the Lord. Not so the prophets; they knew that when God interposed it would be on the side of righteousness, not necessarily of Israel.

And so Isaiah's contemporary, Amos, addresses the people, "Woe unto you that desire the day of the Lord! Wherefore would you have the day of the Lord? it is darkness, and not light" (v. 18, etc.).

The day of the Lord (often called simply "that

day") is therefore the day of any manifestation of God's power, either for or against Israel. For the former see, *e.g.*, Zech. ix. 16, xiii. 1, 2; for the latter, Zeph. i. 7-18.

The phrase "that day" passed into New Testament usage, and is found on the lips of our Lord Himself,—Matt. vii. 22, "Many will say to me in that day;" xxiv. 36, "But of that day and hour knoweth no one;" Luke x. 12, "It shall be more tolerable in that day for Sodom than for that city;" xxi. 34, "But take heed to yourselves, lest . . . that day come on you suddenly." The reference in these passages is evidently to the Second Advent, and so it is in St. Paul; *e.g.* 1 Thess. v. 2, "the day of the Lord so cometh as a thief in the night" (cf. ver. 4); 2 Thess. i. 10; 2 Tim. i. 12, 18, iv. 8. And so also in St. Peter; 2 Ep. iii. 10, "But the day of the Lord will come as a thief." In ver. 12 it is "the day of God."

The destruction of Jerusalem by Nebuchadnezzar, and that by Titus, were days of the Lord. So, too, were the overwhelming of Herculaneum and Pompeii, the visitation of the French nobility in the Terror, or any similar event. A day of the Lord comes upon every individual, every class, every nation, overtaken by judgment; but the great Day of the Lord for all the world is still future.

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Isaiah's Message to Ethiopia.

ISAIAH xviii.

THIS prophecy, obscure as it appears at first, is really a missionary discourse concerning Ethiopia. Four distinct points are to be noted:—(1) The occasion of the message, the universal alarm among the nations on account of the unchecked advance of Sennacherib. Ethiopia herself, the conquering power who has already mastered Egypt, strong in her teeming multitudes, compared to the swarms of insect life that haunt her streams (land of the whirring of wings, the word *tsiltsal* referring to the famous tsetse fly, still called "tsaltsalya" by the Gallas), strong by position, her remoteness, and the important barriers of rivers and canals intersecting her territory, is alarmed, and sends her swift messengers down the hill to gather intelligence of the progress of the common enemy.

2. Isaiah's message to the envoys. Let Ethiopia

assemble her thousands, but not for active conflict, only that they may wait and watch for the signal that Jehovah is about to work their deliverance. To her as to Israel at the Red Sea the watchword is, Stand still, and see the salvation of the Lord.

3. For God means to interpose and check the pride of the Assyrian. The nations are perplexed that the enemy has so long been allowed to carry all before it. Jehovah even does not protect His own people. Why? Because He cannot save. So the heathen thought. Because He cares not for us, or has forgotten us. So Judah feared. But no. The Lord reigneth. From His place, the throne of heaven, He looks down in calm majesty upon the sons of men, upon Ethiopia and other Gentile nations, as upon the children of the covenant. Hitherto He seems to have suffered the enemy to have his own way. But His seeming delay is like the quiet heat just before harvest, when nature seems asleep in the burning noon-tide or under the dewy night, the weather which really ripens the grain. This is His time of working, when man can do nothing but wait upon God. This season of impunity means that Assyria is ripening for destruction. God will ere long interpose, so that all may see that it is God who interposes. So universally. We wonder why the world power of our day, the secular influence, should have it all its own way, why God does not interpose. Yet the Father worketh hitherto, not so that we can distinguish the operation of His hands, but by and by, if we wait, we shall see the salvation of the Lord.

4. But why such a message to heathen Ethiopia? Just for this purpose. The destruction of Sennacherib, so clearly due to Divine interposition, is to prove the means of bringing her to believe in Jehovah. The result of all this anxiety and alarm and general overturning of the nations will be that even the heathen shall in the end turn to the Lord who dwelleth in Zion, and, recognising Him as the God of all the families of the earth, submit themselves to Him, offering themselves as a willing people in the day of His power. "Ethiopia," thus influenced by beholding the salvation of the Lord, "shall stretch out her hands unto God."

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Keig.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

A BOOK is a book to the book-lover whether there is anything in it or not. That is to say, if the edges are uncut, and the margin is ample, and the binding breathes of antiquity, it will secure such attention as only a book receives of all the products of art and man's device. So Mr. George Elmslie Troup may rest assured that his book is a book whatever the critics say.

He has given it the simple title of *Words to Young Christians*. That is not so encouraging to the book-lover, who prefers a difficult title to a simple one; Latin, if you can possibly give it him; if not, an unpronounceable English name, like *Theophrastus Such*. But neither in the title nor in the book does Mr. Troup seem mainly to have considered book-lovers; for in the title he plainly tells us that he has written for Christians, and for Christians who are young.

And do we not envy him his audience? They tell us that every sermon that we preach ought to contain a clear statement of the way of salvation. But surely the obligation is not there. Ought not every one of our "dear hearers" to have known the way of salvation long ago; and ought they not to be walking in the way of holiness now? But it is not so. And we envy Mr. Elmslie Troup his audience.

His audience is an audience of Christians, and of Christians who are young. And so his first "Word" to them is *Habit*. It is a word that in our regular preaching we rarely have the courage to touch. For almost all our preaching is to those who have passed the watershed of life, whose habits therefore are formed. And we know that it is easier for a camel to go through the eye of a needle than for a man "of irregular habits" to enter the kingdom of God. If it were not that there is a strong vein of Calvinism in all of us, in spite of our protestation, we could not preach at all to those who are not yet saved while their summer is gone and their harvest is past. But we preach the more earnestly because of it. For we know that with men this is impossible, but with God all things are possible—the only Calvinism that ever lived, and a Calvinism that, thank God, will never die.

But we need not this Calvinism when we speak to the young. For then it is scarcely unfair to say that with *men* all things are possible, and *Habit* is the happiest word we know. Therefore, with his unerring instinct, Mr. Elmslie Troup begins with *Habit*.

"His unerring instinct." Perhaps the word is barely just. For instinct is an attribute neither of God nor man. But we have no other word to

designate that inheritance which is the long result of innumerable acts of patient faithfulness, when acts have passed into habits, and habits have become unconscious and a part of our vitality. Mr. Troup reminds us here of the story which Herodotus tells about the Scythian slaves who rose against their masters and fortified themselves in an impregnable stronghold, till the sound of the whip was heard in their ears, when all their bravery forsook them and fled. What shall we call it? Surely there was more in it than a habit of obedience; more even than that last result of habit which we call second nature. For in these the inheritance is forgotten. And without inheritance, not all the acts of a lifetime can make habit so unconscious and irresistible. Therefore we call it instinct. And we cannot doubt that Mr. Elmslie Troup bears a name which half explains the unrivalled ease, the surpassing fitness of his "Words to Young Christians."

He begins with Habit. And the first habit is the habit of Obedience. For the Young Christian's first recognition is Jesus Christ as Lord, and his first endeavour a ready and prompt obedience. His text here is Colossians ii. 5, these three words: "Beholding your order."

"The question which awaits you is, What have I to do? And, in the words, 'Beholding your order,' the apostle suggests one very serious and distinct line of duty. Your life is to be orderly. This word he uses (*τάξις*) is a Greek word meaning military array—the close, solid, compact front which a well-disciplined regiment presents, made up of persons under thorough command, who at once, and indeed naturally, answer to their leader's call. Such a result, of course, has not been reached without a great deal of painful training—you are not deceived by the appearance of ease; but it has come as the result of a habit of life on the part of each. Now, if Christian orderliness, which is so essential to Christian effectiveness, is to distinguish you, it is necessary you should begin at the foundation, and become possessed of certain well-defined habits."

Among several articles of exceptional interest in the *Quarterly Statement* for April of the Palestine Exploration Fund, the most entertaining is a long series of letters from Herr Baurath Schick. The first in the series, and by far the longest of the letters, is described as "Reflections on the Site of Calvary."

Now we have had many reflections on the site of Calvary lately, nearly as many as the importance of the subject demands. But Herr Schick's reflections are worth reading after them all.

For, in the first place, Herr Baurath Schick is an authority on the subject. The Committee of the Palestine Exploration Fund, in their introductory "Notes and News," assure us of this, though we scarcely needed the assurance, telling us that "he has lived, studied, and worked in the Holy City for more than forty years," and that "no one knows more about underground Jerusalem than he." In the next place, he is able to make up his mind, and having made it up and held it there for thirty-seven years, he is able to change his mind and make a public confession of the change. And then, in the third place, and to add piquancy to the profit of these two reasons, he writes in a style that is all his own.

At least, Herr Schick's style is not ours. That is perhaps the only safe thing that can be said about it. It is not an Englishman's style. Taking back the statement that it is all his own, let us simply say that it is the style of a foreigner trying to write English. Now there is one curious feature of such a style. It seems to make the writer say more than he intended. The words with which he is contending seem to get round him, and wheedle things out of him. And he, who in his own language is found decorous and self-contained, chirps and prattles in the foreign tongue, and tells secrets to all the world which he meant to die with.

That is the impression Herr Schick's letter on the site of Calvary gives. At the very outset he makes the amazing confession that he has never considered this matter of such great importance, as if our salvation depended upon it, but is rather "*convinced that the Lord has so ruled it that there should always be some uncertainty respecting it.*" Notwithstanding this, however, he has studied the question "with some diligence," and only regrets that the results of so many years' thought and study are not more satisfactory. These are words of genuine humility, for our author is as far from the pride that apes humility as he is from any other form of deception.

Then he begins his story in this way: "When, in the autumn of 1846, I and my companion, Mr. Palmer, arrived at Jerusalem, we found there the English missionaries, and, besides the Prussian Consul, Dr. Schulz, only one German family and one single young man, a carpenter from Bavaria, who had been already several years resident in Jerusalem, and knew the Arabic language. He was a great help to us, showing us, amongst other things, the Church of the Holy Sepulchre and 'Calvary.' I had expected to see Jerusalem standing on a mountain, and was surprised to find that, after crossing the highest ridge, the road *descended* to the gate, and that inside the city the streets still descended to the house of our host, the said carpenter, which was situated in the Wady. I was led to 'Calvary,' which, instead of being outside, seemed to me to be nearly in the middle of the town; and not on a hill, but on the side of a long ridge. My thoughts were: This cannot be the real site, as Golgotha was outside the city, and the old city must have extended at least as far as the present one, if not farther, because the people on the wall could hear and understand the words of Rabshakeh, who was (2 Kings xviii. 17; Isa. xxxvi. 2) standing at the 'upper pool,' which I took to be the present Mamilla pool."

He was confirmed in this opinion by a little German book (*Biblische Geographie für Schulen*

und Familien), which he had brought with him, and which said that the Church of the Sepulchre is situated in the wrong place, as Golgotha was outside, and very likely was the rocky knoll north of the present town, called now the Hill of Jeremiah's Grotto. He went and examined this spot, but would not have it. For the hill is not like a skull, and, besides, it is too high; "the priests and nobles who mocked Jesus would not have taken the trouble to go up such a hill, and, by doing so, show some honour to Jesus." No; they spoke to the people who stood round the cross from some public road near it; and so he came to the conclusion that the smaller hill, west of the Damascus road, would better answer the requirements, "and, for myself, I from that time, for two dozen years, called this little hill 'Golgotha,' and on it there are Jewish rock-hewn tombs."

Having thus found his Golgotha, he stood by it. But not so as to exclude the possibility of more light. And, apparently, he abandoned it at the end of four-and-twenty years, though without fixing on another spot, the only conviction that now remained with him being, that wherever the true Calvary was, it was not where the Church of the Holy Sepulchre stands. That conviction remained till the year 1883.

But in the year 1883 the Russians bought a piece of ground on the east of the Church of the Holy Sepulchre, and an order came from St. Petersburg to clear the *débris* off it. The Russian Archimandrite who had charge of the work asked Herr Schick to look after it, and draw up a report on the result, and this he undertook to do. But "when the work was ended, and I was about to write the report, I found it not an easy matter; for *merely* to say that this and this was found would have been to show that I did not understand things of antiquity. So I worked and studied very earnestly—first, the lines of the walls of ancient Jerusalem; secondly, the siege by Titus; thirdly, the kind of churches built in the time of Constantine; and fourthly, *how all this may agree*

and be reconciled with the present buildings and the old remains which were found." And then, "to his own disappointment and astonishment," he found the continuation of the old Jewish wall, consisting of large stones, in a long line northward; and, finally, he became overwhelmingly convinced that Constantine had built his church here, and that the old wall ran inside the site of the present Church of the Holy Sepulchre, which therefore, as being *outside* the city wall, though close to it (John xix. 20), must be the very place where our Lord was crucified, and where the new sepulchre was hewn in which He was afterwards laid.

Then his troubles began. First "a late English bishop" came to see him, and especially to see his famous model of the temple, and he was pleased with what he saw and heard. "But when coming to the question of Calvary, I confessed my belief that the Church of the Sepulchre is genuine, his Lordship became so displeased that he left unfriendly, as if he would have no more communication with a man believing such things!" But the English bishop was balanced, he says, by one from Canada, who came a few days later, and when he heard that the Church stands on the right place, "blessed me, and said, 'It is quite a relief to my mind what you have told me now, and that you believe the Church of the Holy Sepulchre to be genuine.'"

Whereupon Herr Schick came to the conclusion that all mankind are divided into two classes: those who bless him because he has found that the Church is genuine, and those who do not. But he inconsistently adds a third immediately after, for he has met with some who, having no religious motives, at once say: "You must know—I don't believe *anything*," and that is the worst class of all, "whose testimony is of no value, and such I answered according to the rule of Solomon (Prov. xxvi. 5)."

But the greatest trouble came from Russia, in the person of Herr von Manzoorof. For when

Herr Schick's report reached St. Petersburg, and it was read therein that the granite pillars near the eastern street belonged once to the Propylæum of Constantine's Church, "and similar things," Herr von Manzoorof, being President of the Oriental Orthodox Mission, was censured in high quarters for having let such an important place lie waste. Herr von Manzoorof's reply was: "Herr Schick is wrong in his conclusions;" and straightway came to Jerusalem to prove it. He came to convince Herr Schick that he was wrong, and to gather materials for a book which would also convince the persons "in high quarters" who had censured him. He stayed five months in Jerusalem and argued with Herr Schick. "Many hours he talked with me on the subject, but all he said convinced me more and more that I was in the right. And so," he adds, in his inconsequential manner, "it was decided in St. Petersburg to build up the waste place; which has since been done in a rather expensive way." The old remains are "spared" and protected with a roof; the place has become a sanctuary to which Russian pilgrims flock; and from the Emperor of Russia, Herr Schick himself has received "a high Order"; while the book of Herr von Manzoorof is not again mentioned in history.

But Herr Schick's success in St. Petersburg, even with the Emperor's high Order, is but a poor offset against his failure in Jerusalem. He has been brought "by many things" to the conclusion that the place where the Church of the Holy Sepulchre now stands is the place where our Lord was crucified. But he cannot fully prove it; and so at present he frankly confesses that he stands almost alone among the Protestants in Jerusalem in holding this view.

What are their objections to it? They are many; but there is only one of any weight. Neither Herr Schick nor any one else at present can prove where the old wall ran. They cannot, therefore, prove that the Church of the Holy Sepulchre is outside the old wall, and at present it

seems to be in the town—in fact, nearly in the middle of the town, as it seemed to Herr Schick himself, when first he came to Jerusalem. But even if he could prove that the stones laid bare when the excavations were made in 1883 mark the line of the old wall, it runs so close by the Church of the Holy Sepulchre that it is hard to believe that the crucifixion could have taken place there, just outside the city wall and no more.

But within the last few years there has arisen a more serious difficulty than that. It is the wide acceptance of another site. To the north of Jerusalem, and just above "Jeremiah's Grotto," there is a little hill which is so prominent and so close to the great road leading out of Jerusalem, that it seemed almost to offer itself as the true Calvary. And when it was observed that the peculiar formation of its rock might easily suggest a skull, the necessary proof seemed to have been providentially preserved. Many years ago it was chosen as the most likely site by several travellers and residents in Jerusalem, Herr Schick himself being of the number. Two things alone were wanting to give it fame and permanence—the conquest of a great authority, and the sentiment of a great name. Major Conder supplied the one; General Gordon supplied the other. And now the knoll is popularly known as the "Skull Hill," though we hear of other names than that; Major Conder having a day or two ago protested against being prematurely buried there, for they were calling it "Conder's Tomb."

This is the history of the progress which the "Skull Hill" has made in popular acceptance, as it is told by Herr Schick in his garrulous, interesting way: "About the time when I gave up the idea I had so long had, that the traditional Calvary is the wrong one, and became converted, as above stated, to the conviction that it is genuine, Dr. Selah Merrill, the American Consul, maintained that the so-called 'Skull Hill' is the real Calvary, and pointed it out to travellers as such. Also he wrote a pamphlet to prove this, and his

arguments, partly such as were used before, partly some new ones, convinced some people, but not all, as the arguments were not striking enough. But now came the late General Gordon with the idea that this rock was intended to be the site for the temple, but the builders refused it, and built the temple farther down on the ridge, and that Christ was crucified here instead, and that it became thereby the 'Corner Stone.' He called it the 'Skull,' taking this notion (as he showed me on the map) from the Ordnance Survey map, scale 2500, where the contour 2549 shows in reality the form of a skull; and as at the western foot of the hill a rock-cut tomb existed and had been cleared, he decided that this was the Tomb of Christ. Many travellers, especially English, on such authority gave the matter attention, and went there and believed, and also Americans, as their Consul showed the place to them; and so the matter became widely known, and the question filled very many minds in such a way that the hill and the tomb were made a kind of fetic. It seems the enthusiasm has already passed the culminating point, and that the matter will be treated more soberly."

In the new edition of Smith's *Dictionary of the Bible* the matter is treated soberly enough. Sir Charles Wilson, who writes the article on Jerusalem, writes in an unimpassioned manner throughout; and he discusses and disposes the claims of the "Skull Hill" with surprising brevity and calmness, not once mentioning the name of General Gordon. For Sir Charles Wilson believes neither in the Church of the Holy Sepulchre nor in the Skull Hill; but would hesitatingly find the place of crucifixion on another hill or spur to the east of Jeremiah's Grotto, and directly to the north of the temple. That is the third claimant, and we are left to our choice among them.

The fourth and last volume of Professor Max Müller's Gifford Lectures has just been issued, and is included among the books of the month. To the student of theology it is probably the most interesting of the whole long list of this month's

publications. For Professor Max Müller has not lost the cunning which all his life long has stood him in such good stead. Having to deal so largely in "vile second-hand carcasses," as the *Innocents* doctor with professional bluntness puts it; scarcely ever able to "fetch us out a nice *fresh* corpse"; he nevertheless so wraps it round with fresh bandages, cut as we might almost say from yesterday's newspaper, that we cannot complain of even a musty smell.

Thus there is a lengthy account in the beginning of this volume of the rise and decline of the sacred literature of Persia; an account much, and no doubt unavoidably, interspersed with unpronounceable—in many cases actually unspellable—names. But just when we begin to feel weary of the unfamiliar exercise of trying to pronounce them and comprehend the history, Professor Max Müller adroitly introduces a subject of which we spoke together only yesterday, and our interest returns immediately.

The subject is the relation between the Avesta and the Old Testament. It is quite fresh and new, and full of interest. For it has been touched by the almost magic pen of Professor Cheyne of Oxford; and for the moment both Egypt and Babylonia have, on the question of influence and originality, to give place to Persia, and we are even less concerned about the influence of Platonism and Philo on the New Testament than about the influence of Zoroastrianism and the Zend Avesta on the Old.

"The chief doctrines," says Professor Max Müller, "which the Jews are supposed to have borrowed from the followers of Zoroaster, are a belief in the resurrection of the body, a belief in the immortality of the soul, and a belief in future rewards and punishments. It is well known that these doctrines were entirely, or almost entirely, absent from the oldest phase of religion among the Jews, so that their presence in some of the psalms and the prophets has often been used as an argu-

ment in support of the later date now assigned to these compositions. Here there are no chronological difficulties. These doctrines exist, as we shall see, at least in their germinal stage, in the Gathas, while of the more minute details added to these old doctrines in the later portions of the Avesta, or in the still later Pehlevi writings, there is no trace even in the post-Exilic books of the Old Testament. This point has been well argued by Professor Cheyne in *THE EXPOSITORY TIMES*, June, July, August, 1891."

In that statement there is more than one assertion fairly open to challenge. But as Professor Max Müller passes from it immediately to another point, and passes at once to the other side, we may follow him without more protest for the moment.

He passes to another point, on which he says, "We can observe an even more striking similarity between the Old Testament and the Avesta." It is "the strong assertion of the oneness of God." And he passes to the other side. For he thinks that on this subject the Persians are debtors to the Jews. "The sudden change from the henotheism of the Veda to the monotheism of the Avesta has never been accounted for; and I venture to suggest, though not without hesitation, that it may have taken place in Media, in the original home of the Zoroastrian religion. It was in the cities of Media that a large Jewish population was settled, after the king of Syria had carried away Israel, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes (2 Kings xviii. 11). Now, however difficult an exchange of religious ideas may be between people speaking different languages, the fact of their worshipping either one god or many gods could hardly fail to attract attention. If, then, the Jews impressed their neighbours with the conviction that there could be but one God, a conviction which, in spite of many backslidings, seems never to have ceased altogether to form part of the national faith of Israel, everything else

would naturally have followed, exactly as we find it in the Avesta, as compared with the Veda. One of the ancient gods, the Asura Varuna, was taken as the one and supreme God, the God above all gods, under the name of Ahura Mazda; the other Devas, if they claimed to be gods, were renounced, and those only who could be treated as secondary spirits were allowed to remain—nay, were increased in numbers by such spirits or angels as Ameretat, Haurvatat, Vohumano, and all the rest.”

It cannot be strictly proved, he says. But still less can it be proved that the Jews owed their monotheism to the Zoroastrians. On the whole, he thinks that Zoroastrian borrowing from the Jews in Media is the easiest explanation of “many things in the Avesta” that have not yet had any satisfactory explanation.

“But there is a still more startling coincidence.” These are Professor Max Müller’s words, and if it is a coincidence we heartily agree. It is nothing less than the discovery in the Avesta of that sublime and exalted name of Jehovah, “I am that I am.”

The passage occurs in the Ormazd Yasht. “Zarathustra asked Ahura Mazda: ‘O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One, What Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective? What is the most fiend-smiting? What is the best healing? What destroyeth best the malice of Dævas and men? What maketh the material world best come to the fulfilment of its wishes? What freeth the material world best from the anxieties of the heart?’” To a question of such magnitude, it was befitting that an answer should come of some solemnity. And so there follows a long and awful list of the fiend-smiting and other names of Ahura, and the twentieth name is this: “I am what I am.”

At least that is how Professor Max Müller translates the name. And although Professor Darmesteter gives it less familiarly, “My twentieth name is Mazda (the all-knowing one),” yet Dr. Haug is with Professor Mux Müller, and it is scarcely possible to doubt that they are right. For the text is *visastemo ahmi yat ahmi Mazdau nama*, of which a word for word translation is: “Twentieth, I am what I am, Mazda by name.

How are we to account for this striking coincidence? It is no coincidence, says Professor Max Müller. There are coincidences in plenty in comparative theology, and they are startling enough, proving to Professor Max Müller that truth is universal and not the special inheritance of a single tribe. But this is too remarkable for a coincidence. Not even in comparative theology is anything quite so startling found. It is no coincidence, he says, but a borrowing. *And the borrowing is on the side of the Old Testament.*

This conclusion, certainly not the least unexpected part of the discussion, is reached in a somewhat remarkable way. The names of Ahura Mazda, including this twentieth name, “I am what I am,” occur in the Ormazd Yasht. Now the Yashts are the latest parts of the Zend Avesta, some of them being as late as the fourth century B.C. The name, “I am that I am,” occurs in Exod. iii. 14. Thus, one would scarcely have anticipated much difficulty in deciding the question of priority and originality. Of course Professor Max Müller abides by the results of the Higher Criticism. But that does not serve him greatly either. For “this passage, as I am informed by the best authorities, is now unanimously referred to the Elohist section. Dillmann, Driver, Kuenen, Wellhausen, Cornill, Kittel, etc., all agree on that point.” “The Elohist writer, therefore, who is supposed to be not later than 750 B.C.,” could not well have borrowed from a Persian Yasht of the fourth century.

But it is open to suggest that the verse in Exodus is interpolated by a later hand; and this Professor Max Müller does. For "it looks like a foreign thought." Pass over the fourteenth verse, he says, where the name occurs, and in the fifteenth you have not only an answer to Moses' question of the thirteenth verse, but you have the answer that you expect. "And God said [more-over] unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac,

and the God of Jacob, hath sent me unto you: this is my name for ever" . . . "This," says Professor Max Müller, "is what we expect, for it was actually in the name of Jehovah, the God of Abraham, Isaac, and Jacob, that Moses brought the people out of Egypt; nor is there any trace of Moses having obeyed the divine command and having appealed to 'I am that I am' as the God who sent him. Nay, there is never again any allusion to such a name in the Old Testament, not even where we might fully expect to meet with it."

Frederick Godet.

BY THE REV. PROFESSOR GRETILLAT, NEUCHÂTEL.

ON the 25th of October last, a delegation of the former pupils of Dr. Godet and of his friends called on him and delivered to him the following address, along with a presentation of plate:—

"DEAR AND REVERED BROTHER,—In the name of your former pupils, with whom some of your friends have wished to join, we come to express on your eightieth birthday the gratitude, affection, and respect towards you with which their hearts and ours are alike filled.

"They are of different countries, they belong to various Churches, they are not all of the same age; but they are of one heart in regard to the step which we are now taking. In their name we address you as follows:—

"Our Churches owe you much: the reverence with which they regard you, and the authority which you possess among them, prove it better than any words of ours.

"We, who have been permitted directly to receive your instructions, owe you still more. You have been to us more than a learned doctor, guiding us in the study of the Scriptures and unveiling to us their treasures. You have been a friend and a father always ready to direct, to raise and encourage us. Your care and affection never failed us. You have taught us to love our common Master, by giving us in your person the example of profound piety combined with undoubted knowledge. You made some of us decide for the pastoral career, and confirmed the vocation of others.

"We know what you will answer. You will say, like St. Paul, that it is not you who have done all this, but the grace of God in you. We know this;

we believe it. We thank Him, first of all; and while blessing Him for the gift which He has bestowed by you on our Churches, we ask Him long to spare you still among us.

"May He preserve your powers of heart and mind, as He has done till now, from the effects of age; may He satisfy your old age with goodness, and rejuvenate you like the eagle; may He permit you to finish the labours you have undertaken for Him at a time of life when others think they have earned the right to rest; and may the work it has been given you to finish remain a blessing to the Church, and for the glory of the Master to whom you have consecrated your strength and your life.

"Such are the feelings and the prayers of all your students and friends whose names are subscribed to this address."

(Here follow 247 signatures.)

Some days afterwards the subscribers of the preceding address received the following circular, of which we give the chief part:—

"TO MY FORMER STUDENTS AND THOSE FRIENDS WHO HAVE JOINED THEM IN CELEBRATING BY A PRESENT MY EIGHTIETH BIRTHDAY.

"DEAR AND HONOURED FRIENDS,—I wish I could express to each of you in particular the sentiments with which my heart has been filled in receiving the touching address and the magnificent gift by which you have been pleased to testify your affection for me. . . .

"I profoundly thank God for the spiritual bond which He has formed between us, and of which the present you have made me is and will remain the precious symbol. I pray Him to cause His face to shine on each of you, especially on the ministry with which most of you are charged. In performing that work, remember that if, while you were preparing for it, it has been given me to exercise any salutary influence on your soul, these impressions are solely due to the power which Christ, simply presented in His voluntary humiliation, in His lowly love, in His atoning death, and in His glorious exaltation, exercises on every proud heart that is humbled, on every broken heart that looks to Him, on every hungry heart that receives Him as the bread of life.

"May the remembrance of the hours passed at His feet in studying His Word tell you what ought constantly to fill your hearts and your preaching, if you earnestly desire that the gospel may become a power unto salvation to your hearers.

"Abide in Him, and He in you. Thus—believe the long experience of him you have desired to gladden, and believe your own—thus you will bear fruit, fruit that remains in eternal life.—Your grateful and devoted old friend,

"F. GODET.

"NEUCHÂTEL, 27th October 1892."

I have been desirous to reproduce at the head of this study these two quite recent documents; for they are well fitted to reveal to the foreign reader the kind of influence that M. Godet has exercised during his long career and still exercises on his students, whether they have been his hearers or only his readers, and how he regards the function of theological science in the life of the Church. Having had the honour and the privilege to know M. Godet from my earliest youth—that is for more than forty years—before becoming first his pupil and then his colleague, I can testify that I know no more eminent example of penetration, of extensive and perspicuous knowledge, of a scientific curiosity always awake and as active to-day as ever, and of an inward and intense piety inspired by an ardent love for Jesus Christ, and a childlike confidence in His promises. M. Godet's visitors may have seen above his desk a card with these words from Acts ix. 11—*Behold, he prayeth!* That is also the sum, in that lies the secret of the work of M. Godet, first of the internal work done between God and him, and then of his outward activity as Christian, as pastor, and as doctor of the Church.

There are men with whom, whether from their spiritual sloth or from a more equal and less rich temperament, the moral struggle inherent in sanctification seems less ardent or less severe, at any rate less evident. M. Godet could not be classed in this category, privileged or otherwise. He has struggled, advanced, conquered. One of the most frequent topics in the discourses, or the simple addresses that he utters, is the necessity of combating and mortifying self-love; and we may render one of his favourite thoughts by imitating Gambetta's phrase¹ thus: "The ego, that is the enemy!"

One of the features of M. Godet's character which those who initiated the movement in his honour have been anxious to respect, is a horror of any ostentation tending to exalt the man and the instrument. The idea of striking a medal with his likeness on his eightieth anniversary was thrown out, but at once set aside, for the reason that that kind of directly personal homage would be distasteful to him who would be the object of it. Compliments addressed to him in public or private overpassing the limit set by this sensitive modesty appear to him more formidable than beneficent, and he would promptly answer him who indiscreetly brought them, "Get thee behind me!"

The qualities of his mind and the merits of his works are known throughout the whole Protestant world: wisdom, perspicuity which may have been sometimes charged with subtlety and over-ingenuity; readiness of perception, the precious and rare faculty of fertilising an idea, of extracting from a biblical or philosophical datum all that it contains, or might contain, of animating or reanimating the old texts and the dead letters with the breath of his thought and his imagination—all these long-tried qualities of his mind and his knowledge make him a critic and an exegete of the first rank in the department of the New Testament.

Even here, if we were to express a preference, we would put the Commentary on the Fourth Gospel above the others. The cast of M. Godet's mind seems to me to be more intuitive than dialectic, more Johannine than Pauline.

I may be permitted to sum up these general considerations by comparing this still active and busy octogenarian, this intelligence still as lively as in the flower of his years, this nature whose ripeness and experience, acquired in a long career

¹ "Le cléricalisme, voilà l'ennemi!"—*Tz.*

faithfully pursued, have neither quenched nor deadened its juvenile ardour, to the tree described by the Psalmist, that strikes its roots by the flowing stream, and which, severely pruned by the heavenly husbandman, yields without stint and without fatigue his blossoms and fruits to his colleagues and to the Church.

Frederick Louis Godet was born at Neuchâtel on 25th October 1812, the youngest of five brothers. He early lost his father, who was a distinguished advocate, and he was brought up by his mother, a woman of firm character and high intelligence. The Godet family, of which several members still occupy honourable positions in Neuchâtel, was to be distinguished both in art and science. Teaching in all its degrees, whether in Neuchâtel or abroad, seems to have been its patrimony and its chosen profession. There is, I believe, hardly an instance of a member of the family engaging in commerce or in industry. They are, besides, hard workers, and in these different respects M. Frederick Godet was only faithful to the blood that flows in his veins.

He made his classical and commenced his theological studies in his native city. The Faculty of Theology, of which he was to become the ornament, was at that time in its infancy. The students were sent, sometimes to one pastor, sometimes to another, to be initiated in the first rudiments of a theological science, which in itself did not rise very high. Once a week, on Wednesday afternoon, they were summoned to a *colloquium*, with pastors and professors of the town, where they conversed well or ill on exegesis and dogmatics, taking as text-book the writings of Osterwald, who remains famous in French-speaking countries, especially as translator of the Bible. The only regular professor of theology at that time at Neuchâtel was M. de Perrot, pastor at Serrières, a village twenty-five minutes' distance from the town. He had the cruelty to make his students come to him from four to six in the morning in summer, and six to eight in winter, to instruct them in Hebrew and Christian Ethics, which obliged them to rise an hour earlier to dress and make the journey.

It is also related that this matutinal personage was afflicted with a prodigious memory, which, as happens pretty generally to minds that are not saved by genius, crushed all the other faculties, including good sense and fair-mindedness. He was one of the very limited number who have known

the whole Bible by heart; and, as he was extremely near-sighted, he pretended, in the public and private services he conducted, to read his texts or even whole chapters which he recited word for word, sometimes after having by mistake turned the book upside down.

We need not much wonder if the intrinsic value of lessons in theology given by a venerable original at such untimely hours did not always correspond to the effort imposed on the victims. M. Godet recalls, for instance, having had to write to dictation the whole of Massillon's sermon on Luke-warmness in the course of a chapter of Christian Ethics; and it is evident that the course of Hebrew was not worth much more. These lessons given at four in the morning to *proposants* (the title still given at Neuchâtel to students of theology) have none the less become legendary with their degenerate successors, and have always served since then as an example to those who like to contrast the good manners of the past with those of the present day.

The year 1831 was a time of revolution for Neuchâtel, which, from 1815, was at once a principality connected with the Crown of Prussia, and a Swiss Canton. A first revolutionary enterprise, of which the object was the proclamation of the Republic, and which took place in September 1831, was suppressed by the Royalist troops of the Canton. I only mention this event because the students of theology of that time offered, willingly or not, their services to the Government, and were sent as artillery against two insurgent localities of the Canton, one of which was the village of which I was afterwards to become the pastor. M. Godet was one of them; and I recollect that being one day at table in the same village, he related that the cannon of the theological students had sent balls through a house that he pointed out. "It was my father's house!" cried a lady, who sat next him at table. The old Royalist gunner and the daughter of the old revolutionist, reconciled for good, were much amused with the meeting.

It was in the same year, 1831, that, furnished with a good classical education, but with a very light theological equipment, M. Godet proceeded to Germany, where he spent four years in succession in the Universities of Berlin and Bonn. "When I went to Berlin," said he to me one day, "I was of the timber of which pantheists are made." Happily for him the awakening which from 1820 to 1830

had pervaded French Protestantism had spread also in the Church of Neuchâtel, provoking an ardent conflict between the partisans of the old doctrine of works, who were often very respectable and even pious in their own way, and the young clergy touched by the new doctrines. M. Godet had early joined the movement, and brought with him an effectual antidote to the teachings of Hegel and Schleiermacher, which swayed at that time the whole University youth. He told us himself some days ago that what preserved him from the fascination of Schleiermacher's doctrine that reduced sin, as we know, to the necessary conflict between the flesh and the spirit, was the moral conviction of the absolute anomaly of evil, and that this axiom, deeply engraved in his conscience, had remained to him as a previous decision, opposed to all the attractions of determinism and pantheism.

Besides, M. Godet only heard Schleiermacher during the last months of his life. The man to whom he was indebted for the strongest and most fruitful impulse was Neander, to whom he loves to join, as among the helpful influences he has experienced, the name of Hengstenberg, that is so decried in certain quarters. In a less degree Tholuck and Nitzsch were also his masters; and he reckoned among his personal acquaintances Baron von Kothwitz and Otto von Gerlach, the author of the popular *Commentary on the Bible*.

A work, the reading of which made a vivid impression on M. Godet during his sojourn at Berlin, was the *History of Zinzendorf* by Spangenberg. He has told me himself that, having gone at a moment of inward crisis to his professor, Neander, to ask encouragement and advice, that excellent man, not knowing what better to do, took from a shelf of his library the eight volumes of that work, and strongly advised him to read them. For a good while it was with this borrowed book, as with many others—that is, it stood in peace in some corner of the borrower's room. One day, however, confined to the house by indisposition, the young student suddenly perceived the eight volumes, and partly from compunction and partly by caprice, he commenced to read them. He was so captivated that he did not attempt to work till he had finished them; and from that time the founder of the Moravian Church became to M. Godet one of the favourite figures of the Church's past, of whom he never spoke but with deep sympathy.

Ordained to the holy ministry at Neuchâtel in

1836, M. Godet for some time performed the duties of assistant in one of the parishes of the Canton. He was then, in 1838, recalled to Berlin as tutor of Frederick William of Prussia, the heir-presumptive of the Crown, the future Emperor Frederick III., with whom he remained on cordial and intimate terms till his death. This stage of M. Godet's career lasted from 1838 to 1844.

I have heard the opinion, which appears plausible enough, that it is owing to this apprenticeship to the art of teaching during those six years employed in forming a young mind, that M. Godet acquired or perfected that talent we have always seen in him, of putting even his most lofty ideas within the range of the most simple minds, and of addressing himself with equal success to great and small.

In 1844 M. Godet married a fellow-countrywoman whom he had met at the Court of Prussia filling a post similar to his own, Mdle. Vautrayers, a person distinguished by culture and character, but whose weak health saddened a union which was to be broken at the end of fifteen years.

The same year he returned to Neuchâtel, which for some time afforded him no regular occupation. From 1844 to 1851 the future Doctor of Divinity was employed in preaching every Lord's day in two villages of a neighbouring district to audiences by whom his fidelity and talents did not fail to be deeply appreciated, and have left, to my knowledge, beneficial and durable results.

At Neuchâtel itself, scientific labour and practical activity, which he has always been able to unite in the work of his life, such as the assistance gratuitously rendered to the pastors of the city, claimed all his time. In concert with his learned friends, MM. Felix Bovet, a distinguished Hebraist, specially known by his *Journey in the Holy Land*; Charles Prince, Professor of Greek and Latin Philology at Neuchâtel, to whom he was afterwards to dedicate the first Commentary he wrote; Arnold Guyot, the philosophic geographer, who was to terminate a brilliant career at Princeton in the United States, M. Godet continued his exegetical labours on the Old and New Testaments, and added geography to his favourite studies. He even composed at that time an elementary manual of geography, which was for several years in use in the College of Neuchâtel.

With the help of another of his friends, M. Frederic de Rougemont, a man of almost universal learning, who has left a considerable number of

works on the most various subjects, M. Godet paved the way for his theological publications by taking part in the translation into French of the works of German authors, Tholuck, Olshausen, Theremip, and Krummacher, an enterprise which was meant to repair to some extent the desolating poverty with which French Protestant literature was afflicted.

In the midst of this, the Revolution of 1st March 1848 broke out, which detached the Canton of Neuchâtel from the Crown of Prussia, and thenceforth united it wholly to the Swiss Confederation. Such an event could not be without influence on the Church institutions of the country. The *venerable class*, consisting of all the pastors of the Established Church, and long become very unpopular even among the religious part of the people, by the absolute and exclusive power that it exercised in the parishes, was abolished by the new Government, and replaced by a Synod after the Presbyterian manner. While quite adhering to the new *régime*, which still seemed to him to afford the National Church an acceptable and sufficient guarantee of autonomy, M. Godet, like all the former members of the venerable class, has always cherished a kind and grateful memory of that institution, which, however, had evidently run its course.

But the revolution in our small country, as in our great western neighbour land, had created situations and engendered political and religious questions big with division and dissension in the Church and the family. The ultra-royalist party, then called *abstentionist*, because it pretended to ignore accomplished facts, and still to recognise

only the fallen Government, reckoned adherents both among the clergy and the population. Among the pastors and the professors of theology there were some who both refused to perform their official functions, because of the state of revolution, and also to give in their resignation, which would have been to recognise the Republican *régime*. Professor Perret, author of a translation of the Old Testament, which was noted for a time in the French-speaking countries, and M. Guillebert, pastor at Neuchâtel, belonged to that group, whose impracticableness produced in the Church an untenable situation. M. Godet had at that time a clear view of the situation, and the merit of braving the fury of lay and clerical reactionaries, while accepting functions which were left in abeyance in name of a narrow fidelity, mistaken in principle. Applying to our political and ecclesiastical situation the rule laid down by Paul in Rom. xiii. 1, M. Godet justly thought that, without legalising a revolution like that of 1st March 1848, the Christian's duty was to submit to the actual Government, and that this obligation implied a loyal co-operation in the functions of the new institutions whether in Church or State.

Moved by this, he agreed, in 1850, to accept the post of Professor of Exegesis and Criticism of the Old and New Testaments, which had become vacant *de facto* by the refusal of Professor Perret to perform its duties, thus incurring the accusation which failed not to be hurled against him, of stepping into the shoes of the legitimate occupant.

(To be concluded.)

Cyrus and the Capture of Babylon.

BY THE REV. PROFESSOR OWEN C. WHITEHOUSE, M.A., CHESHUNT COLLEGE.

RESPECTING the capture of Babylon in 538 B.C., the only original sources of information that we possess are—(1) The Chronicle of Nabonidus and Cyrus inscribed in four columns on two sides of a clay tablet. Unfortunately, a portion of the text is seriously damaged. This document recounts in chronological order the events contained in the seventeen years of the reign of the last Babylonian king, Nabonidus (or Nabû-nâid). The first or left-hand column of the obverse of the tablet contains a fragmentary and mutilated

account of the first three years of his reign. The remainder of the column is broken off. We then come to the second or right-hand column, where we read the events of the sixth, seventh, and succeeding years, till we come to the eleventh. Turning over to the reverse, we continue reading on the right-hand column and so pass into the events of the final and fatal year of the reign of Nabonidus, when the troops of Cyrus advanced into the heart of Babylonia, and Babylon was captured. The beginning is lost, and the end is

completely mutilated. Of the fourth or left-hand column of this tablet there only remain a few signs containing mention of the temple of Anu.

(2) The second document is the Cylinder of Cyrus. This inscription originally comprised forty-six lines, but the first ten lines as well as the last ten are badly damaged. Even the intervening portion, which is in a much better state of preservation, is injured in certain places.

The first of these documents was originally published, with translation and notes, by that indefatigable Assyrian scholar of the British Museum, Mr. Theoph. G. Pinches, in the *Transactions of the Society of Biblical Archaeology* (1882), vol. vii. pp. 139-176. See also the *Proceedings*, vol. v. p. 10. The second is published in the original cuneiform text in vol. v. of the *Cuneiform Inscriptions of Western Asia* (and also in Abel and Winckler's *Keilschrifttexte*, pp. 44 foll.).¹

Both these cuneiform texts are transcribed and translated in an excellent and most useful work edited by that eminent Assyriologist and teacher of our younger Assyriologists, Professor Eberhard Schrader of Berlin. I take the present opportunity of calling the attention of Semitic students and Old Testament scholars to this valuable repertory of Assyrian and Babylonian literature, with its accompanying maps. I refer to the *Keilinschriftliche Bibliothek* (Cuneiform Library), published by H. Reuther of Berlin, and consisting of a considerable collection of the most important Assyrian and Babylonian texts, with transcription and translation. The original cuneiform is not given, and, to a certain extent, this is an advantage, as it renders the price more acceptable to the student. The three handy volumes which have hitherto been published contain the historical inscriptions of the Assyrian kings from the earliest times (1400 B.C.) down to the last (Assurbanipal). We have also numerous inscriptions of Babylonian monarchs from the time of Gudea (3000) and of Hammurabi (2100 B.C.) to that of Nabonidus. The Assyrian transcribed text stands on the left-hand page, and on the right is the translation. The names of the contributors, Abel, Bezold, Jensen, Peiser,

and Winckler, are a guarantee that the transcriptions and translations are given with the utmost accuracy that is possible to highly-trained Semitic acquirement and constant practice in the decipherment of cuneiform texts. I shall make use of this work (vol. iii. part ii. pp. 120-136), where the reader will find the inscriptions to which I have referred transcribed and translated by the practised hand of Professor Schrader himself.

Let us first examine the Chronicle of Nabonidus and Cyrus. This is the correct designation of the document. For, though it professes to record the events of the reign of Nabonidus, it is obvious that it was drawn up under the instructions of Cyrus, who intended that the annals of Nabonidus should be so written as to reflect glory upon himself. With the details respecting the earlier part of the reign of the Babylonian king, we are not immediately concerned. All that we need notice here is the fact that Nabonidus appears to have been strangely neglectful of the interests of his kingdom. In the annals of his *ninth* year we are informed that he remained in the town of Temâ,² while "his son [Bel-shar-usur, the Belshazzar of Daniel] and the officers of State (*rabûti*), as well as the troops, stayed in the province Akkad." The national festivals fell into abeyance (*batil*). During the New Year festival the king still remained in inactive retirement. "The king came not at Nisan to Tintir (or Babylon). Nebo did not enter Babylon, Bel did not march forth" as was usual (in the annual procession from Borsippa) to meet the god Nebo. The same thing had already been said of the seventh year of the reign of Nabonidus. What the cause was it is not quite easy to say. It must be remembered that the narrative we are reading was drawn up in the interests of his successor. Professor Hommel, in his valuable *History of Babylonia and Assyria* (p. 783), thinks that the reason why Nabonidus did not take part in the New Year ceremony at the temple of Sagilla was that a priestly revolution had broken out, occasioned by the supine attitude of the king, who appears to have been a religious fanatic with a craze for temple restoration, and for

¹ An excellent figure of the baked clay cylinder of Cyrus will be found by the reader opposite p. 78 in Budge's *Babylonian Life and History* (Religious Tract Society). The cuneiform text of lines 15-21 of the cylinder will be found on p. 80. This very passage, recording Cyrus' advance into Babylon under the favouring auspices of Merodach, I shall have occasion to quote further on.

² The position of Temâ is uncertain. Pinches, in *Transactions of the Society of Biblical Archaeology*, vii. p. 152, thinks it is the same as Tumâ, a quarter of Babylon, and is strongly supported by Hommel (*Gesch.* p. 783). Tiele, on the other hand, in his *History*, p. 470, footnote, expresses doubts.

researches in temple-archæology in Sippara, Ur, Larsa (Ellasar), and other towns, at a time when all his energies should have been devoted to strengthening the military defences of his capital. Meanwhile, the danger which threatened him from the growing power of Cyrus became more menacing as the months rolled on. This becomes evident as we read the "Chronicle" and note the references to Cyrus which recur throughout. Already in the second column of the obverse (for the sixth year of the reign of Nabonidus, 550 B.C.), we read that Ishtumigu (Ishtuvigu) or Astyages had marched against Cyrus, king of Anshan (or Elam), that the troops of the former had revolted against him, and had delivered him up to Cyrus.¹ And again in the ninth year (547 B.C.), we learn that Cyrus, king of Persia, had marshalled his troops, and had crossed the Tigris below Arbela. "In the month Iyyar he marched into the land . . . slew its prince, and carried off its booty." Dr. Winckler, in his *Untersuchungen zur altorientalischen Geschichte*, p. 131, thinks that this land was Singara, or some other independent kingdom lying between the Euphrates and the Tigris.²

As we read further in the Chronicle, the same story of supineness and neglect on the part of Nabonidus meets us with wearisome iteration in the tenth and eleventh years of his reign. For a few years longer this painful state of national decrepitude and suspense was to continue. Now Babylonia contained within its borders a considerable population of resident aliens, to whom every fresh tidings of the approaching Persian conqueror awakened eager anticipation and exultant joy. These were the exiled Jews that had been carried into captivity by Nebuchadnezzar. The name of Cyrus became associated with the hopes and ideals cherished by the loftier minds of the Hebrew nation. The restored and purified commonwealth of the future, for which they sighed, was brought ever nearer to the inspired consciousness of the prophetic writers that composed the soul-stirring oracles in Isa. xxxv., xl.-lii., lx.-lxii. (and perhaps

also in part Jer. xxxi., xxxiii.), as the successive conquests of Cyrus became known in Babylon. All these utterances gain in vividness as we follow the victorious career of Cyrus from 550 onwards. When the news of his crossing the Tigris, in the ninth year of Nabonidus, (547 B.C.), came to the ears of the Jewish residents, we can well understand how the personality of the conqueror became the nucleus of prophetic announcements of coming deliverance. Cyrus was Jehovah's anointed servant, "whose right hand I have holden,³ to subdue nations before him, and loins of kings do I ungird, opening before him the folding-doors, while gates shall not be closed. As for me, before thee I will march, making the lofty places level, shattering the bronze folding-doors, and hewing in pieces the iron bars . . . he shall build my city, and my exiles he shall allow to depart" (Isa. xlv. 1, 2, 13). The humiliation of the Babylonian deities is proclaimed in the exultant strains: "Bel crouches, Nebo falls. Their idols are destined for beasts and cattle; your carried things are borne as a burden by the weary beast."

As time went on, the priestly party among the Babylonians, and probably the nobility as well, became more and more disgusted with the supine helplessness of their king. Priests in all ages of the world's history have never been backward in opportunism, and we know that in this case they were not lacking in worldly shrewdness. Perceiving the inevitable drift of events, they went over to the side of the Persian conqueror in good time. The clay cylinder of Cyrus clearly indicates this, and its contents show that he owed his success, in part at least, to the friendly neutrality and co-operation of the priestly party. Both in the cylinder and in the Chronicle we find language used in describing the relation of Merodach to

³ The same phrase as the Assyrian *ša ašbat* (or *attamaḥi*) *katušu*. That a foreign king should be selected for this high honour is not altogether without parallel in the Old Testament literature then existing. The "deliverer" whom Jehovah appointed to rescue Israel in the days of Jehoahaz from the oppression of Syria was no other than the Assyrian Rammânirâri III. (2 Kings xiii. 5) about 800 B.C. Note also the language of Ezekiel in reference to Nebuchadnezzar (xxix. 18, 19, xxx. 10, 11, 24, 25); and comp. Cheyne, Bampton Lectures, p. 280, where the writer justly regards him as a monarch that deserved the epithet *šar mišari*. How different became the sentiment of Hebrew prophecy towards Babylonia a quarter of a century later!

¹ Comp. the great Cylinder of Nabonidus from Abu Habba, col. 1, lines 29-33.

² After this we must place the expedition of Cyrus against Croesus, king of Lydia, to which Herodotus refers (i. 75 foll.). The siege and capture of Sardis, and the overthrow of the Lydian monarchy, shattered the alliance of Amasis, king of Egypt, with the Lydian power, upon which the feeble and tottering Babylonian empire was resting as a last buttress in the presence of the advancing might of Persia.

Cyrus somewhat analogous to that of Isa. xlv., in which the favour of Jehovah to his anointed servant Cyrus is the theme on which the prophet dwells.¹ Passing over the opening lines of the terra-cotta Cylinder, which are seriously damaged, we read: "The gods who dwelt there abandoned their abodes in wrath because he (*i.e.* Nabonidus) had brought them to Shuanna (= Babylon). Merodach . . . permitted the return of the inhabitants of all countries, rejoiced and looked with favour on him (*i.e.* Cyrus), and was concerned for the righteous prince,² whose hand he grasped, namely, Cyrus, king of the city Anshan (in Elam), whose name He proclaimed and recorded for sovereignty over the whole world" (lines 9-12). Further on (lines 14 foll.) we read that "Merodach, the great Lord, looked on his (*i.e.* Cyrus') righteous heart with joy, commanded his (*i.e.* Cyrus') march to His town, Babylon, and caused him to take his way to Tintir (or Babylon); like a companion (*ibru* = Heb. חֵבֶר) and helper He marched by his side."

For the story of the capture of Babylon we betake ourselves once more to the Chronicle of Nabonidus and Cyrus. In the third column, on

¹ See the instructive remarks of Tiele, *Babylonisch-Assyrische Geschichte*, p. 473 foll.

² Iš-ti-'i-ma ma-al-ki i-ša-ru, where išti-'i is the Iftal Imperf. of עָשָׂה, familiar to the Hebrew scholar. These and similar phrases used in reference to Cyrus have a special interest when compared with like expressions used by the Deutero-Isaiah. It is impossible to resist the impression that both Babylonians and Hebrews became influenced by a common sentiment towards the Persian conqueror. Compare not only Isa. xlv. 13, but also xli. 2 and xlii. 6 (on which see Cheyne's notes); xli. 1 would clearly point to the conclusion that the sentiment first arose among the Hebrews at a time when there was no thought of the Babylonian priesthood making common cause with Cyrus. That the Jewish community should have been capable of influencing the Babylonian upper classes of society is rendered quite possible, if not probable, by the facts disclosed by the Egibi tablets. These were probably the documents of a great firm of Hebrew bankers (I'gibi = עֵקֶב), "Messrs. Jacob," through whom an immense mass of business must have been transacted from the time of Nebuchadnezzar to that of Darius. See Sayce, *Fresh Light*, etc., p. 138, who compares them to the Rothschilds of our day. That the commercial Jewish community, backed by great money power, should have hailed the advent of the Persian conqueror as likely to inaugurate an era of greater commercial security and prosperity for themselves, and should have been able to impress these views on the upper classes of Babylonian society, is no very improbable supposition. Jer. xxix. 5-7 (comp. Davidson's *Ezekiel*, Introd. p. xx) suggests that exiled Israel lived in comparative prosperity.

the reverse of the tablet, lines 12 foll., we read: "In the month Tammuz, when Cyrus fought a battle at Uḫ, on the river Niṣallat (?) with the troops of Akkad, the inhabitants of Akkad rose in rebellion. On the 14th, Sipar was captured without a battle. Nabonidus fled. On the 16th, Ugbaru (*i.e.* Gobryas), governor of Gutium, and the troops of Cyrus entered Babylon without a battle. Subsequently, Nabonidus, after being hemmed in,³ was captured in Babylon." The following lines are very difficult, and therefore omitted. In line 18 we read: "On the 3rd Marcheswan, Cyrus entered Babylon. Peace he established in the city. He proclaimed peace to the whole of Babylon. Gubaru, his viceroy (previously called Ugbaru, *i.e.* Gobryas), he appointed viceroy over Babylon. From the month Kislev until the month Adar the gods of Akkad, whom Nabonidus had brought down to the city, returned to their towns."⁴ Lastly, we return to the clay Cylinder of Cyrus, in order to supplement the foregoing narrative. (Lines 17 foll.) . . . "Without conflict or battle He (Merodach) caused him (Cyrus) to enter Shuanna (a quarter of Babylon), His town. Babylon he spared. . . . With Nabonidus, who feared Him not, He filled his (*i.e.* Cyrus') hand (*i.e.* delivered Nabonidus into his power). All the inhabitants of Babylon, the mighty ones, the chief priests, bowed before him and kissed his feet. They rejoiced in his kingdom. Their face shone." It is not necessary to quote the proclamation of titles that follow. These are the usual commonplaces of Assyrian and Babylonian royal inscriptions.

From the original sources of information we shall now turn to secondary sources. These are the narratives of Herodotus and of Berossus.

The narrative in Herodotus is more complete. We need not pause long over the absurd story told in Book I. c. 189 about the rage of Cyrus against the River Gyndes (tributary of the Tigris) on account of the loss of the sacred white horse in its stream. That the Persian king should have wasted a whole summer season in cutting 360

³ Irtakasa, Iftal of *rakāsu*, "to bind." Hommel renders (*Gesch.* p. 785): "After Nabonidus had intrenched himself . . ." (*sich verschanzte*), giving the Iftal a reflexive sense.

⁴ Upon this and other passages Professor Sayce founds the ingenious theory that Nabonidus obtained his unpopularity by offending local priesthoods by centralising the various cults in Babylon under the supremacy of Merodach, the god of the capital (Hibbert Lectures, 1887, p. 87 foll.).

channels (*i.e.* 180 on each side of the river) as a mode of punishing the river is obviously improbable, and may be compared with the legend of stripes and fetters inflicted by Xerxes upon the Hellespont more than half a century later (*Herod.* vii. 35). Blakesley, in his *Commentary* (1854), suggests that the myth may have been based upon the existence of irrigation works, and cites in confirmation Xenophon's description of the canals running into the Tigris (*Anab.* ii. 4, § 13). Certainly, the number 360 suggests a Babylonian origin, as it seems to be based upon the sexagesimal system that prevailed in ancient Babylonia.

In the following spring, as we learn from the narrative of Herodotus (chap. 190), Cyrus advanced upon Babylon. "The Babylonians marched out of the city, and awaited him. Upon his approaching near the city, the Babylonians came into collision with his troops, were defeated in battle, and shut up within the city rampart." They had long foreseen the siege, and had taken precautions to meet it by the accumulation of provisions. For a time Cyrus was in considerable perplexity (chap. 191). At length he stationed the [whole] army, some at the point where the river enters the city, and the rest behind the city, at the point where the river issues from it. He then gave orders to the army to enter the city whenever they saw that the river-bed had become fordable. Having made these dispositions and given these instructions, he himself retired with the non-combatant portion of his army. Having arrived at the lake, Cyrus did to the river and the lake what the queen of the Babylonians (Nitocris) had done. By diverting the stream by means of a canal into the lake, which was at that time a marsh, he made the old river-bed fordable, when the river had subsided. When this subsidence had taken place, the Persians, who were posted for that express purpose, entered Babylon by the river-bed of the Euphrates, after it had retired to the depth of about the middle of a man's thigh. Had the Babylonians obtained previous information of, or had understood what Cyrus was doing, they would not have allowed the Persians to enter the city, but would have destroyed them utterly. For, having closed all the gates that open on the river, and having themselves mounted on the stone dams that line the edges of the stream, they would have taken them (the Persians) like [fishes] in a weel. But as it was, the Persians came upon

them unexpectedly. Owing to the size of the city, when, according to the report of the inhabitants, the distant portions of the city were captured, those of the Babylonians who occupied the centre of the city did not realise that they were in the hands of the foe; but, as there happened to be a festival, were at this time dancing and enjoying themselves until they learnt the reality in grim earnest."¹

The glaring contrast between this narrative of Herodotus and that of the cuneiform tablets, which are nearly contemporary with the events they describe, must strike even the most casual reader. In the first place, the tablets say nothing about the diversion of the Euphrates. It is true that Mr. Budge, in his useful *Babylonian Life and History*, to which I have already referred (p. 82), suggests that "there is no reason why Cyrus should not have had recourse to this means as well as to fighting"; but here, I think, he is treating the "Father of History" too seriously. For if the Persian king had actually adopted this method of capturing the capital, it is difficult to understand why there is no reference to so remarkable a feat of skill in surmounting physical difficulties in either of the cuneiform documents from which I have quoted. Though both are mutilated, the portion of the text that deals with the actual capture of the city is tolerably complete and clear, despite the difficulties in syntactical construction, to which Professor Sayce referred at the recent Oriental Congress. And there is undoubtedly not a syllable in either the Cylinder or the Chronicle that makes the faintest allusion to the supposed feat of engineering skill. Blakesley indeed, like most of us, doubts whether the feat was possible.

But there are other discrepancies between Herodotus and the cuneiform records which are quite as startling. According to the latter, there was no siege of Babylon at all. The capture was effected not by Cyrus, but by Gobryas without striking a blow. This happened on the 16th of the month Tammuz. It was not till Marcheswan (in Babylonian *arach Samnu*, or the eighth month of the Babylonian calendar), *i.e.* over three months after the capture, that Cyrus himself made a solemn entrance into Babylon.

All Herodotean distortions of fact grew up during a period of less than a century that inter-

¹ It is noteworthy that Dan. v. rests upon a parallel tradition. Was it Greek in origin?

vened between the capture of the city and the composition of his history by the Greek writer. Oriental investigations, moreover, have tended to throw discredit on the narrative of Herodotus, though he appears to have visited Babylonia and Persia, and the minuteness of the descriptions in Book I. chaps. 178-183, certainly seems to be that of an eye-witness (comp. also vi. 119). That he saw much of what he relates may be inferred from his own distinct statement in chap. 183, respecting the great image of Bel, ἐγὼ μὲν μιν οὐκ εἶδον, τὰ δὲ λέγεται ὑπὸ Χαλδαίων, ταῦτα λέγω, while this sentence, combined with the recurrence of ὡς ἔλεγον οἱ Χαλδαῖοι, or phrases like it, show that much that Herodotus sets down as history in the first three books consists of unsifted hearsay. The systematic archæological investigations of the past fifty years have brought out into clear relief the defects of the Greek historian's narrative. A striking illustration of this is afforded in Grote's *History of Greece*. In that work the tale of the capture of Babylon, related by Herodotus, is set forth with all due gravity. In justice to Mr. Grote, however, it should be remembered that his history was begun before 1846, at a time when Assyriology as a science was only struggling into birth.¹ It was in this year that Sir Henry (then Major) Rawlinson published, in the *Journal of the Royal Asiatic Society*, his epoch-making researches on the bilingual Behistun Inscription of Darius. This, combined with Lassen's researches, laid a secure foundation for the decipherment of cuneiform. Ten more years wrought a vast change, and the translation of Herodotus by Professor George Rawlinson, with elaborate notes by Sir Henry Rawlinson (1858), was the first thoroughgoing attempt, so far as I am aware, to critically sift the records of the Greek historian in the light of modern archæology, to which the unrivalled geographical and cuneiform acquirements of Sir Henry Rawlinson had contributed so much. The last and worthiest attempt in the same direction in this country is Professor Sayce's annotated edition of Herodotus (1883). It called forth considerable controversy when it appeared, and its estimate of Herodotus is only partially sustained by that painstaking and cautious scholar, Professor Tiele, whose discriminating remarks

¹ Moreover, Grote expressly states: "To what extent the information communicated to him [Herodotus] was incorrect or exaggerated, we cannot now decide."

(*Babylon-Assyr. Gesch.* p. 9)² on this subject should be read by the student after he has perused Professor Sayce's brilliant and incisive attack upon the "Father of History" in the Introduction to *The Ancient Empires of the East*.

Passing over the references in Josephus' *Antiquities*, which contain nothing of any importance on the subject of the conquest of Babylonia, we come to those of Berossus (contained in Josephus, *Contra Ap.* I. chap. 20, and Euseb. *Præp. Evang.* ix. 41). Berossus was a Babylonian priest of Bel, who wrote, between 300 and 250 B.C., a work on Chaldæan history in three books, the importance of which may be judged from the universal testimony of ancient writers that he understood and made use of original Babylonian records. This work has only come down to us in the form of excerpts embedded in the writings of Josephus, Clemens Alexandrinus, and Eusebius. Probably most of these citations were again borrowed from such writers as Alexander Polyhistor and Abydenus. The significance of Berossus as an authority is enhanced by the fact revealed by monumental evidence that cuneiform was employed as late as the time of Domitian. Berossus probably read and wrote both Greek and cuneiform. The passage from Berossus may be found in Cory's *Ancient Fragments*, p. 68.

"In the seventeenth year of his (Nabonidus') reign, Cyrus came out of Persia with a great army, and, having conquered all the rest of Asia, he came hastily to Babylonia. When Nabonnedus (Nabonidus) perceived that he was advancing to attack him, he assembled his forces and opposed him, but was defeated, and fled with a few of his attendants, and was shut up in the city of Borsippus (Borsippa). Whereupon Cyrus took Babylon, and gave orders that the outer walls should be demolished, because the city had proved very troublesome to him and difficult to take. He then marched to Borsippus to besiege Nabonnedus. But as Nabonnedus delivered himself into his hand without holding out the place, he was at first kindly treated by Cyrus, who gave him a habitation in Carmania, and sent him out of Babylonia. Accordingly, Nabonnedus spent the remainder of his time in that country, and there died."

It is disappointing to find this account inconsistent in some details with the cuneiform docu-

² Comp. also Wiedemann's *Gesch. Aegyptens*, p. 81 foll., and Gutschmid's *Neue Beiträge*, p. 87 foll.

ments, though the differences are not so great as those which we had occasion to notice in dealing with the narrative of Herodotus. Like Herodotus, Berossus ascribes the capture of Babylon to Cyrus, which is contradicted by the "Chronicle." At the same time, I am disposed to think that the divergences between Berossus and the cuneiform narrative are exaggerated by Tiele (p. 479). Both place the capture of Babylon in the seventeenth year. Both refer to a preliminary battle in which the forces of Nabonidus (reverse lines 12, 13) were defeated by Cyrus. Both refer to the flight of Nabonidus, and, if we follow Professor Hommel's rendering (mentioned in footnote, p. 399), to his intrenching himself (*irtakasa*) in or near Babylon.¹ If Professor Schrader's reading of the text is correct, there is no mention in the Chronicle of the death of Nabonidus, but only of that of his wife; Rev. 23, *aššat šarri mīlat*, "the wife of the king (Nabonidus) died," and it is for her, apparently, mourning (*bikitum*) is prescribed in Akkad from the 27th Adar until the 3rd Nisan.² It is quite possible that, if the last column of the Chronicle had been preserved intact, further details would have come to light vindicating the concluding portions of the narrative of Berossus.

¹ According to Berossus, in Borsippa, which was in the close neighbourhood of Babylon. The capture, according to the cuneiform narrative, was effected in Babylon itself.

² Both Tiele and Hommel read the text otherwise, as though it stated that *Nabonidus* died, but the latter hesitates.

Let us hope that a duplicate may one day be discovered that will set these and other doubtful points at rest. Since the above was written, I have been informed by Mr. Pinches that he regards the true reading of the doubtful passage (Rev. 23) as *u mar šarri imāi* "and the son of the king died." We might indeed read with Dr. Hagen the shafel *ušma-at* instead of *ima-at* (Schrader, *mita-at*) "and (Gobryas) slew the son of the king." Dr. Schrader tells me that he is not indisposed to accept Mr. Pinches' suggestion. Now this son of Nabonidus was Belshazzar (see Schrader's *Cuneiform Insc. and O. T.* vol. ii. pp. 130-134), and thus the tradition preserved in Dan. v. 30, "On that night was Belshazzar . . . slain," is confirmed and also the statement of Berossus that Nabonidus survived in Carmania (see my article in *Critical Review* for April, p. 136).

Lack of space prevents me from discussing the interesting questions connected with Isa. xiii.-xiv. 23, and also of xxi. 1-10. The reference to exiled Israel in xiv. 1, and to Elam as the foe of Babylon in xxi. 2, show that it is impossible to refer either of these oracles to the circumstances of the reign of Sargon or of Sennacherib. Like Jer. l. li., they show evident traces of that period of anxious and exultant expense through which captive Israel passed on the banks of the Euphrates as they watched eagerly at the gates of Babylon and other towns for news of the advance of Cyrus, Jehovah's "anointed servant."

Contributions and Comments.

Arabian Parallels to Biblical Passages.

Two Arabian parallels to passages in the Scriptures may be interesting. One relates to the episode of the speaking ass in the narrative of Balaam, viz. Num. xxii. 21a, 22-34 (one excludes ver. 21b, because the passage is manifestly taken from a different source from the narrative in which it is inserted, and ver. 21b is therefore presumably a connecting link added when the insertion was made). Compare the "strange tale" told, according to Mr. Doughty, by certain Bedouin tribes of a camel speaking with human voice and rebuking the Bedouins for neglecting the rules of primitive hospitality (Doughty, *Travels in Arabia Deserta*,

vol. i. p. 426). The other illustrates our Lord's use of a current Jewish proverb in Matt. vii. 3, "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" Wünsche quotes a good Talmudic parallel from Erachin, fol. 16b. But there is also a parallel in the anthology of early Arabian poetry called the *Hamâsa*. No. 37 of Book v. in this collection contains a satirical poem by Waddâh ibn Isma'il, which closes with, "I indeed see in thine eye a beam set across, and thou marvellest if thou beholdest in mine eye a mote." It is a poem of four lines, thoroughly Arabian in its imagery; Biblical influence is therefore entirely out of the question.

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T. K. CHEYNE.

Christ's Use of "the Son of Man."

My friend, Mr. Charles, has done good service in giving us the benefit of his careful studies in the Book of Enoch as applied to this important but delicate subject. His review of the rival theories puts the *data* before Bible students at large most fully and concisely. And his own theory will deserve their closest attention. Yet I trust that the attention will be thoroughly critical and independent. For while special studies add to our opportunities by adding to our historical points of view, they cannot confer infallibility of judgment in their use; and the student may come too much under the spell of a particular factor, especially if it be one that has been somewhat overlooked by others. Now I cannot help feeling, after carefully weighing afresh the apocalyptic and the biblical factors in the case, that if others have tended to "ignore the historical facts of the age" in the form of an apocalyptic tradition emanating from *Enoch*, Mr. Charles himself ignores, in a measure at least, the potent influence of the Old Testament Scriptures themselves. I will not here dwell on the question how far apocalyptic technicalities may be assumed to possess the popular mind, though it has an important bearing on our view as to John xii. 34. But as regards Christ Himself, I still feel that the use of the "apocalyptic phrase" attributed to him by myself in common with others, need seem "new, artificial, and unmediated" only in proportion as one minimises the Old Testament as an influence in His thought and speech. Indeed, I feel inclined to complain a little that Mr. Charles' criticism gives the reader no hint of the comparatively full exegetical evidence with which my own theory was supported, and which anticipated the objection that it "attributes a very capricious method to Jesus." But here others must judge between us *after perusal* of our several discussions. What I am now concerned to point out by way of *caveat*, is that Mr. Charles' own theory appears open to the fatal objection that it sets Christ's procedure as regards the Son of Man at variance with His remarkable reserve touching the other Messianic titles, so admirably noticed in the same article—the Righteous One, the Elect One, and especially the Christ. If the Son of Man meant to His hearers, as to Himself, "the definite rounded conception" of the Book of Enoch and a

"current designation of the Messiah," where would be the *spiritual test* implied in the faith that confesses Jesus (who, apart from Matthew xvi. 13, was always calling Himself the Son of Man) to be the Christ? How, too, would the danger of a Messianic rising among followers gathered by so obvious a method be avoided? No doubt the conception, even on this theory, was spiritualised in Christ's own mind by the penetration of the bare supernaturalness of the Enochic Son of Man by deeply ethical features, such as belong to the Servant of Jehovah in Isaiah liii. But *until* this was also the case with the hearers' minds, would it have agreed with Christ's method to use the term? For then the people would only have to "put two and two together," or substitute one *conventional* synonym for another, in order to begin to treat Him as they essayed to do when once they took Him for the Messiah. Mr. Charles says truly enough that "our Lord's use of it must have been an enigma." But had the people from the first—for this is the inconsistency involved—got so broad a hint of Jesus' Messiahship as Mr. Charles supposes, it is hard to think that they would have taken time to pause or notice enigmatic features in the spirit of His life and teaching. Till a psychological stumbling-block like this is removed from the path of the theory, it is needless to discuss, here and now, minor *pros* or *cons* contained in two or three texts in the Fourth Gospel.

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Note on Genesis xlvii. 31.

THE meaning of the words *יִשְׂרָאֵל עַל-רֹאשׁ הַמֶּטֶה* may perhaps be ascertained by comparing them with a phrase closely resembling them which occurs only two verses further on (chap. xlviii. 2) *וַיִּתְחַנֵּן יִשְׂרָאֵל וַיָּשָׁב עַל-הַמֶּטֶה*. To the rendering "Israel bowed himself upon the bed's head," it has been objected (THE EXPOSITORY TIMES, vol. iii. p. 386) that "he must have got up on his knees and turned round to do it, displaying a degree of agility hardly to be expected from a man of 147 on his deathbed." Yet "Israel strengthened himself and sat upon the bed." We see accordingly that he did possess the strength needful to bow himself upon the bed's head. The close

proximity of the words in chap. xlvii. 31 to those in chap. xlviii. 2 makes it almost certain, one would say, that עַל הַפָּנִים has the same meaning in both passages. Besides, had it been desired to express "worshipped *towards* the head of the staff," then the proper preposition to use is not עַל, but לְ or לִפְנֵי, as is found in xlviii. 12, וַיִּשְׁתַּחֲוֶה לְפָנָיו, "and bowed himself to his face, before his face."

It is observable also that עַל-רֹאשׁ is found several times in chap. xlviii., and always in the sense "upon the head." We seem shut up to "bowed himself upon the bed's head" as the only meaning warranted both by the passage itself and by the context.

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Rothersey.

The Gospels and Modern Criticism.

BY THE REV. J. J. HALCOMBE, M.A., CAMBRIDGE.

My contention is not what Mr. Wright supposes. It is—

1. That the attempt to discuss the Gospel problem with St. John's Gospel left out, is alike uncritical and unscientific.

2. That the external evidences of the subject neither explain nor justify such an attempt.

An examination of the Synoptic problem is simply an inquiry into the causes of certain peculiarities which the Synoptic Gospels present. The causes of these peculiarities certainly may, and as I maintain certainly do, lie outside the purely arbitrary area which the so-called Synoptic problem covers—*i.e.* the causes may have to be sought in the excluded Gospel of St. John.

Thus "the modern critic," when confining his attention to the Synoptic problem, may be, and, as I contend, is, simply in the position of a man who separates a tree from its roots, assumes that it never had any roots, and then seeks to ascertain how, consistently with the ordinary laws of nature, it could ever have grown without roots.

But apart from the extent to which it ignores my main contention, Mr. Wright's article seems to me to lie open to the following objections:—

1. He mixes up and colours the evidences with his own assumption that the written gospel was a direct outcome of a so-called oral gospel.

2. He fails to point out that, with one exception, all the evidences prior to A.D. 200 support my view of the case, whilst the later evidences, by which alone his view is supported, are subject to at least six exceptions, which make in my favour.

3. He does not show that from their contradictory character the evidences on which he relies are essentially in the position of a house divided

against itself—*i.e.* that they practically neutralise each other.

It has never been shown more clearly than by Mr. Wright himself what the assumption about oral tradition logically implies.

Not only must the state of things which it involved have been as remarkable as it clearly was unnecessary, but it must have prevailed very widely, and must, during a very considerable period of time, have exercised the greatest possible influence upon the whole history of the Early Church. Under such circumstances, it is practically impossible that the system which Mr. Wright postulates should not have left numberless traces behind it. Yet, so far as I know, there is not the very smallest fragment of evidence, either external or internal, which necessarily, or I should say even apparently, supports Mr. Wright's contention.

It is true that the idea has taken what seems to many an inexplicable hold upon the imagination of a large section of the critical world. But none the less the idea is essentially conjectural.

I am quite prepared to admit that the balance of evidence subsequent to A.D. 200, whether of fathers, of councils, or of manuscripts, is in favour of placing St. John last. Nay, my case is that from about that time a distinct change of opinion set in; and that whilst Irenæus stands alone before that date in giving a premonitory note of that change, there is not a single item of evidence earlier than A.D. 200 which lends any sort of support to his statement.

With the following exceptions, therefore, I resign the whole of the later evidence to Mr. Wright:—

1. The Gothic Version (fourth century), Matthew, John, Luke, Mark.

2. The Codex Vercellensis, attributed to a Bishop of Vercellæ, martyred A.D. 371 (same order).
3. The Codex Bezaë (same order).
4. The Codex Claramontanus (Matthew, John, Mark, Luke).
5. Codex Fabri (John, Luke, Matthew, Mark).
6. Codex 399 (John, Luke, Matthew).

IRENÆUS.

As it forms a connecting link between the earlier and later evidences, I will first deal with the testimony of Irenæus.

Irenæus tells us that when a boy he remembered Polycarp, himself a disciple of St. John, having told him that St. John wrote his Gospel at Ephesus.

The only *certain* value of this testimony is to prove that, when Irenæus wrote, the Gospel of St. John was already so old that its origin was lost in obscurity. Clearly, unless it had been, as we should say, "news" to his contemporaries, there would have been no object in Irenæus mentioning such a reminiscence. Thus his opinion in no way reflects, whilst it may have been entirely opposed to, the prevailing opinion of his day.

Again, having regard to the stir which St. John's Gospel must have made (if really so born out of due time as Irenæus suggests), may we not fairly argue that the only condition on which the story could have been told at all was that it was untrue? Almost as well might a historian, writing twenty years ago, have informed us that, when he was a boy, he was told on good authority that the French Revolution took place at the end of the last century!!

Having regard to the far smaller area from which the earliest evidence is obtainable, it seems not a little remarkable that the same period, which yields the solitary testimony of Irenæus as to the late date of St. John, should supply all the following fourteen items of evidence in favour of the priority of the Apostolic Gospels.

1. The Apostolic Constitutions (see below).
2. The evidence of Papias (see below).
3. The wording of the Muratorian Canon (see THE EXPOSITORY TIMES for April, p. 314).
- 4. The Synopsis of Scripture (see below).
5. The Eastern Lectionaries (see Mr. Wright's article).
6. The Western order placing St. Matthew and St. John first (see same).
7. Tatian's Harmony (see same).

8. The vocabularies of the Memphitic Version.

Here Dr. Scrivener writes: "It is remarkable that in the vocabularies St. John frequently stands first, and that we get the order John, Matthew, Mark, Luke."

9. The vocabularies of the Thebaic Version.

Here Bishop Lightfoot writes: "In the Thebaic vocabulary the sequence is John, Matthew, Mark, Luke. And this order is also preserved in the Balcarras MS. Thus there is reason for supposing that *at one time St. John stood first.*"

10. The repeated statements of Tertullian as to the priority of the Apostolic to the non-Apostolic Gospels (see Mr. Wright's article).

Mr. Wright's ample and emphatic recognition of the scope of Tertullian's argument is as unexampled as it is refreshing. To myself personally it more than counterbalances the regret, which he gives me an opportunity of expressing, for the inexcusable carelessness which led me so to fix my attention on Tertullian's first permutation in the conventional order of the Gospels as entirely to overlook the second.

11. The universally prevalent division of "the gospel" into Gospels by Apostles and Gospels by disciples of Apostles, and the equally universal recognition of the superiority of the testimony of eye-witnesses to that of hearsay witnesses.

12. The number of passages in the Epistles which are commonly quoted to prove (a) the previous existence of St. John's Gospel in a traditional form, or (b) that many parts of St. John's Gospel were based upon the Epistles (see that most interesting of recent works, *The Witness of the Epistles*, by the Vice-Principal of King's College).

13. The fact that St. John's is essentially the creed-material Gospel, and that throughout the New Testament the existence of some creed "once for all delivered to the saints" is constantly assumed.

14. The often-repeated tradition that the Apostles composed a creed sentence by sentence.

If the Gospels really constituted this creed, the tradition would not only tally with the manner in which, to a great extent, they are composed, but would at once enable us to account for the references to some generally accepted code of instruction which are so characteristic of the Epistles. Though Mr. Wright is all along speaking of an "oral gospel," when he essays to answer the question what the catechists taught, he answers, "St. Paul calls it 'the word' [*i.e.* the same expres-

sion which in Acts i. 1 defines St. Luke's Gospel], which in his mouth can only mean distinctly Christian teaching of some kind or other. A work like our Church Catechism, or the Westminster Confession, might satisfy his language. *But few persons will give the precedence to such compositions over gospel narrative.* And we may with considerable confidence affirm that they taught "the facts concerning the Lord Jesus" (*Composition of the Gospels*, p. 94). Why should not the written Gospels have been the catechism or confession which Mr. Wright postulates? Can any one imagine that any document so widely used, as Mr. Wright supposes, could really have altogether disappeared?

THE APOSTOLIC CONSTITUTIONS.

The Apostolic Constitutions, included by Epiphanius in a list of the Scriptures, though he elsewhere speaks of their scriptural authority as doubtful (see Bampton Lectures, 1890, p. 117), has the following passage:—

"Let a deacon or elder read the Gospels which we, I, Matthew and John, have delivered to you, and which the fellow-labourers of Paul, Mark and Luke, having received by hearsay, left to you."

This passage assumes as an indisputable fact that not only the Gospels of St. Mark and St. Luke, but St. John's also, existed in St. Matthew's lifetime.

If it was universally known that this was not the case, how is it possible to conceive that such a clause could have found its way into a document of quasi-scriptural character, or indeed into any document?

PAPIAS.

The evidence of Papias taken in its plain literal sense is equally conclusive.

Bishop Lightfoot leaves no room to doubt that his work was a commentary on all four Gospels, and written some forty years after the last of them (*Essays on Supernatural Religion*, chap. v.).

Papias prides himself on deriving all his information, not from books, but either directly or indirectly from the "elders." This information, he tells us, came from three separate sources:—

1. "Elders" or disciples, with whom he had himself had personal intercourse.
2. Those who like himself had in the past been followers of this or that "elder" or "disciple."
3. Those who were acquainted with Aristion and John, both "disciples," and one the elder

or Apostle John, and both of whom were still living.

As to the date of Papias' birth.

Eusebius speaks of him as a cotemporary of one whom he describes as "an intimate disciple of the Apostles," and mentions him before, but in close connexion with Ignatius (*E. H.*, Bk. iii. chap. 36).

The mere existence of the tradition, which supposes that the name Theophoros was given to Ignatius to commemorate the fact of his being the child set by our Lord in the midst of the Apostles, thus leads us to infer that Papias was born somewhere about A.D. 30. As a man does not usually put off writing a work, for which he states that he had been preparing for many years, till much, if any, after sixty, he may well have written about A.D. 90 or 95.

Thus, if the internal evidences prove what I suppose them to do,—*i.e.* if St. Luke completed the Gospel Canon about the middle of the first century, St. John's Gospel having then been many years in existence,—it would be impossible to find any external evidence which fits in more exactly with the internal than that of Papias.

Bishop Lightfoot seeks to make the evidence of Papias square with the idea that Irenæus' Ephesian story is certainly true.

To do this he suggests—

1. That in three consecutive statements Eusebius uses the term "elder" in three different senses.
2. That Aristion and John were not still living, and that the change of tense only implies the use of a historic present used for the sake of variety; and
3. That Papias may have been born A.D. 60, and so may have written as late as A.D. 130–140, "or later."

The obvious objections to these explanations are—

1. That they strain the evidence very nearly, if not quite, to the breaking point.
2. That they reduce the three sources of information to a single source, *i.e.* the second.
3. That the theory of a historic present fails to account for the expression, "a living and abiding voice," which Papias connects immediately with Aristion and John, and which was unlikely to have suggested itself, if referred to a large group of persons, all of whom would, according to the Bishop's computation, have been dead for at least half a century.

4. The fact that the Apostle John certainly was living at the time, which the evidence naturally points to, cannot reasonably be treated as a mere coincidence.

THE SYNOPSIS OF SCRIPTURE.

The Synopsis of Scripture recently found bound up with the Didaché and the Epistles of Clement, Barnabas, and Ignatius has the following clause:—

“The Gospels, the four, two of the disciples of Christ, John and Matthew, and two of Luke and Mark, of whom one was a disciple of Peter, the other of Paul. For the former were eye-witnesses and closely associated with the Christ; but the latter, having received from them the teaching emanating from them, conveyed it to others.”

The reader will not fail to observe how strikingly this corroborates alike the evidence of the Apostolic Constitutions and of Tertullian.

The position then is simply this:—

So far as the first two centuries are concerned, we have fifteen items of evidence, only one of which points to St. John's having been the last written Gospel, whilst fourteen not only do not give the smallest countenance to this idea, but all point, and some very emphatically, in a diametrically opposite direction.

When St. John was successively deposed from the first, and then from the second place, Mr. Wright supposes that no arguments were used except those derived from chronology. I do not think that the evidence bears out this assumption. For instance, when Ammonius early in the third century placed St. Matthew first, he manifestly did so merely for purposes of harmony, and the extent to which his arrangement was followed in later times may well have given it a fictitious value.

Nor must we forget the following facts:—

1. That whilst a large proportion of the later authorities simply re-echo the statement of Irenæus, an equally large proportion, whilst placing St. John last, place him *before the destruction of Jerusalem*.

2. That Chrysostom bears witness that nothing was known as to where the Gospels were written.

3. That a single writer (Maldonatus) is able to quote no fewer than five late-early authorities who place St. John some thirty-two years after the Ascension.

4. That the Codex Cyprius, supposed to be a

copy of a very early manuscript, has a subscription which gives the date of St. John's writing as thirty years after the Ascension.

5. That the six authorities, reserved as on my side, bear additional testimony to the conflicting character of the later evidence.

My view is that when fairly examined the external evidences will practically prove the following points:—

1. That, in the early days of the Church, the catechists were quite as busy as Mr. Wright supposes, but that they dealt with written, not with oral, Gospels.

2. That “the form of sound words” referred to the exact “form,” *i.e.* the constructive facts of the “sound Gospels” (2 Tim. i. 13).

3. That the form or constructive facts of the Gospels represented one of the first principles of the “oracles of God,” and that, as Bishop Lightfoot has shown was the case in the time of Papias, the expression “oracles of God” was a synonym for the Gospels (see Heb. v. 12).

4. That a knowledge of the form or constructive facts of the first three Gospels had been a main subject of the original catechetical teaching of Theophilus.

5. That after the publication of St. Luke's Gospel, a knowledge of “the form” of the Gospels was as universal as a knowledge of reading and writing among ourselves.

6. That, as time went on, the effect of an exaggerated view of inspiration was to lead to the idea that the Evangelists had never seen each other's writings, and so to confuse all early traditions as to their origin, and to give rise to the idea that each Evangelist wrote anywhere but at Jerusalem, where, of course, they *would* have seen each other's writings.

7. That the late-early Church thought that the inspired character of the Gospels was greatly magnified by supposing that the Synoptic writers everywhere accurately adjusted their histories to a document which was yet in the womb of time, *i.e.* to the Gospel of St. John.

This last was certainly the view taken by Eusebius when he explains the reciprocal one-sidedness of the Synoptic Gospels, and of the Gospel of St. John, by saying that everything related by St. John “was reserved for him by the Divine Spirit as for a superior.”

This, also, I understand to be the view of

Irenæus, when he says that any one who destroys the form of the Gospel is "an empty-headed and impertinent ignoramus" (*vani et indocti et insuper audaces*), and then explains his meaning by saying that all who reject St. John's Gospel "set aside at

once both the Gospel and the prophetic spirit" (*Against Heresies*, iii. xi. 9).

If this latter view be correct, we at once obtain an adequate explanation of the one discordant testimony which we have found to exist prior to A.D. 200.

Exposition of the First Epistle of St. John.

BY THE REV. PROFESSOR ROTHE, D.D.

CHAPTER III. 13-18.

"Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth."

VER. 13. What John means is this: you and the world are related in precisely the same way as were Abel and Cain. Therefore, marvel not if the world, whose works are evil, hates you (because of your righteous works, *i.e.* because of your living in brotherly love). For the thought, cf. John xv. 18, xvi. 1 ff., xvii. 14, and 1 John iii. 1. In the expression "marvel not," there is implied the collateral idea of not letting themselves be led astray. The Christian must count upon the hatred of the world. If he takes offence at this, he cannot, in opposition to it, maintain himself in the way of his Master. This hatred, it is true, surprises the Christian, who is full of brotherly love. When the world experiences hatred, it is no surprise to it; for hatred is the characteristic spirit of the world. But among Christians it is otherwise.

Ver. 14. The apostle proceeds: No, we do not let ourselves be led astray (in the matter of loving the brethren) by the hatred of the unloving world, which befalls us simply on account of our brotherly love. We know (experimentally) what (how much) we possess in this brotherly love. Nothing less, to wit, than the *life*, into which we know ourselves to have been translated out of the former condition of death. Thus our brotherly love gives us the consciousness of standing in life. He who knows that through brotherly love he stands in eternal life cannot let himself be moved by the hatred of the world to answer it with hatred. For he knows this eternal life as a life that cannot be touched by

the hostility of the world; and he knows also that by ceasing to love even this hostile world, he would pass out of eternal life. The clause, "because we love the brethren," states the ground of the consciousness of having passed out of death into life. It does not do so, however, in the sense that from the fact of our cherishing brotherly love we merely infer this transition (so that the life spoken of would really be something yet future), but in the sense that we are experimentally conscious of our brotherly love as a state of life, and therefore, in comparison with our former state of hatred, as a having passed out of death into life. We have the absolute certainty, first, that we were in death; and secondly, that we have passed out of it, and have already really entered into the state of life. The peculiar consciousness of the Christian is the outcome of this twofold consciousness; it is the result of the reduction of this dissonance into full harmony. In comparison with the life of the Christian, the ordinary life of humanity is tame and languid; and the Christian life is strong because of this peculiar consciousness. The life in which the Christian is conscious of actually standing, he knows more precisely as a life of brotherly love. In the fact that he loves the brethren, he has an immediate experience of the fact that he lives; for the notions of life and of love are, for the personal creature, identical. Only in the passing of the individual out of his own narrow limits; only in this communicating of himself to others, and there-

by taking up others into himself and enriching and enlarging his own limited being by the fulness of the being of these others, which is communicated to him—only thus does the human individual become aware that he lives. When he knows his brother as united with him, then he becomes aware that he lives, and indeed that he lives a real, imperishable, eternal life.

In order to show how earnest he is in making this assertion, the apostle immediately adds that in point of fact he that does not love his brother abides in death. Brotherly love is the appropriate and certain living token of the new birth. John regards man's natural condition as a state of death. He does so for the express reason that it is a state void of love. Thus understood, this assertion of the gospel should be plain even to the man who is not inclined to believe the gospel. Even so-called natural reason must acknowledge that a state in which lack of love reigns cannot be called life, salvation and well-pleasing to God; nor can it deny that man's natural condition is such a state. It is self-evident to one who has an experimental knowledge of love, that wherever love is lacking, life also is lacking, and that death reigns in its stead. In the following verse John states why it is that the state in which love is wanting is a state of death.

Ver. 15. In this grounding of ver. 14 John substitutes for him that does not love his brother, him that hates his brother. He therefore makes no difference between the two, and this is confirmed by the comparison in iv. 20. In doing so he is really justified; for the lack of brotherly love has at least one side, from which it is essentially hatred of one's brethren. We often regard lack of love towards one's neighbour as being mere indifference to him. But lack of love is indifference only so long as between us and our neighbour there is no contact or no collision of interests. Whenever, however, such a collision occurs, the character of indifference shows itself: it becomes real hatred. It is a prerogative of human nature that man cannot bear himself towards his fellowman in a merely indifferent manner. But sin has an interest in concealing hatred under the appearance of indifference. What John, therefore, means is this: whosoever hates his brother is a murderer; it is acknowledged that a murderer has forfeited eternal life; his state is consequently a state of death.

Whosoever (used again to denote inner necessity) hates his brother is a murderer, viz. *potentia*, if not also *actu*; there is in him essentially the disposition, which at a certain stage of intensification breaks out into actual murder. In Matt. v. 22, 27, 28, we find the same point of view. Regarding the murderer, however, it is agreed between us ("ye know") that death is his destiny. The question arises, How do the readers know that? The answer is, They know it immediately from their Christian consciousness. Lücke regards it as probable "that John reminds his readers of the Old Testament law of capital punishment for a murderer, and that he understands this law in a purely spiritual sense, and makes it refer to the forfeiture of eternal life in the Messianic kingdom." There is no need of this roundabout interpretation. The thought that the portion of a murderer is not eternal life, but death, John expresses by saying, "no murderer has eternal life abiding in him" (cf. John v. 38); he describes his death or his non-possession of eternal life as a forfeiture of eternal life; and he does so because he is speaking here of Christians, who, as such, have some participation in eternal life. But, says John, this their possession of eternal life cannot possibly be an abiding possession if they are murderers; their state is, therefore, in reality an abiding in death. The statements made in vers. 14 and 15 are a strong reinforcement of the exhortation to brotherly love in ver. 11.

The assertion that he who hates his brother is a murderer seems to contradict experience. But John is speaking expressly of hatred of one's neighbour as being a hatred which is associated with the consciousness of the brotherly relation, which should subsist in accordance with God's appointment. Such a hatred is in itself so evil that it may be compared morally to murder. But it may also be compared to murder, inasmuch as it is the source from which the murderous deed springs, and the natural, full consequence of hatred is nothing less than murder. We should always in our consciousness attach this superscription to hatred, that it is murder. It is not safe to trifle with sin, and least of all with hatred. Where it may lead cannot be calculated. Although the divine hand so restrains most people that hatred does not become murder, that fact should not lull them to sleep; it should not quench the fear which the consciousness that they have hatred within

them should fill them with. If people who cherish hatred would consider that they are justly to be compared to murderers, they would be filled with dismay; whereas they rather find in hatred, which is an energetic vice, a certain satisfaction of their vanity and pride.

Ver. 16. John now describes what kind of brotherly love he means; what he will allow to pass for brotherly love. In the first place, the brotherly love which is active in behalf of one's brethren even to self-sacrifice; the love which we have learned to know in Christ. The love spoken of here is neither God's love to us (John iii. 16; Rom. v. 8), nor Christ's love to us; but love in itself, love absolutely, genuine, perfect brotherly love. In the self-sacrifice of Christ for us the full, clear thought of love has dawned upon us. The idea of love in all its purity and greatness has not grown up in the natural heart of man; we owe it to the divine revelation in Christ. It is in truth the loftiest thought that has ever entered into the mind of man. It is in accordance with this standard that we have to measure our love, and not in accordance with the standard of human love, as we are in the habit of doing.

We ought also: the inference to be drawn from what Christ has done. It is our duty also to lay down our life for the brethren. The ground of this inference is found in our relation to Christ; we could not thankfully acknowledge the love of Christ, if it did not impel us to a similar love. It is true that the occasions are rare upon which we have to sacrifice our physical life for the brethren; but the ready and hearty disposition to do so should and can be always ours; and we can test the reality of our having such a disposition by our being willing to make small self-sacrifices out of love for the brethren. Such small self-sacrifices often cost us more than great ones; for by means of them we acquire no special honour; there is nothing splendid about them in our eyes. Accordingly the purity of brotherly love is all the more evidenced in them. No one, therefore, lacks opportunity to satisfy this demand of the apostle. Moreover, we can frequently render greater service to our neighbour by self-denial in small things, by patience and considerateness, than by the sacrifice of life itself. For the gladness of the mood in which our neighbour lives depends to a very large extent upon these comparatively small matters. We can thereby in no common

degree enable him to be faithful in the discharge of duty.

Ver. 17. If genuine brotherly love involves the sacrificing of one's own life for the brethren, how can he be said to love the brethren, who does not even give of his earthly possessions, when it is necessary to alleviate the need of the brethren (Jas. ii. 15, 16)? The case supposed is very common; and John points out the features in it that clearly set forth its anti-Christian character. "The world's goods" are the means of earthly sustenance. The word "world" implies the insignificance, the nothingness of earthly possessions; they are not to be compared with the sorrow and the need of one's brother. John thus sets himself in flat contradiction with the common opinion that earthly goods are of prime importance, that earthly needs are the first and most necessary. Compared with the suffering of our brother these earthly goods, whereby the maintenance of our physical life is conditioned, have usually in our eyes a preponderating value. But we should not put earthly good and sorrow into one category; the latter is by far the more important. John assumes the case of our being eye-witnesses, of our *seeing* our brother perishing, and regards it as a psychological impossibility that compassion should not take possession of us. Whenever, therefore, we do not render assistance, we intentionally shut up our compassion. Those who at such a sight would feel no compassion, he would regard as inhuman. But compassion is only too frequently suppressed by considerations of selfishness; for the love of earthly possessions is often still too strong in us. This love of earthly possessions accounts for the unnatural power to which selfishness frequently attains in us.

How doth the love of God abide in him? John regards it as pure self-deception if, in spite of the lack of active compassion with a suffering brother, we nevertheless believe that we love God. Whosoever loves at all, must love at once God and his brother. We may also take the "love of God" to be the "love of God to him," in which case the question means, How can God do aught else than turn away His love from such an one? He cannot, as being Love, love pitilessness; provoked to anger He can only reject it. Just as it is a delusion to think that we can love God while we have no love towards our neighbour, so it is a delusion to imagine that we can enjoy God's love while we ourselves

are unloving. He says "abideth," because he is speaking to Christians, who as such must already have love to God in them. His argument rests upon the necessary connexion between love to God and brotherly love. It is not till further on (iv. 12, 16, 20) that he makes this connexion expressly prominent; but here he already assumes it as universally acknowledged.

Ver. 18. The apostle's thought now takes a hortatory turn: let us consider our own interest so sincerely, that we be not satisfied with the word of love. To the *word* John, as Lücke correctly observes, adds the *tongue*, in order to indicate that it is love which is merely seeming that he opposes to love in truth. The two separate members of the antithesis (love in *deed* and in *truth*) are related to one another thus: it is in active love that real, genuine love shows itself. Genuine love is the general idea, the opposite of spurious, seeming love; active love is the opposite of mere love in words. Whoever knows anything of love should also know that it is involved in its very nature to be the surrender of the whole man, that it is the

interest of love to impart itself wholly. And yet in our loving we are always seeking to deduct as much as possible from the wholeness of our impartation. This, however, is at the most a mere being willing to love; and in the use of the word "love," which is so much abused, we should be more precise. If anything whatever is no mere word, but feeling and impulse, and therefore also deed, it is love. Love in mere words is not love of a sorry kind, but spurious love. It is certainly a question whether we can do much or little to make our love active. But a case, in which we could do nothing whatever, will not occur. No work of love is a small one; and the deed, which in itself is insignificant, becomes through love something great to him for whom it is done. Out of the small deeds of love there will very soon arise a great and influential work of love. And herein there is manifest a great wisdom on the part of God in our training, that He assigns us at least small works of love. In connexion with great works of love we should easily become vain.

Incidents and Emblems.

BY THE REV. ALEXANDER CUMMING, FORFAR.

Vapours.

WE all recognise the unequalled charm of the midnight sky under all conditions, stormy or serene. Every man, with a soul in him, finds that, standing out under the midnight sky, he has dormant chords awakened within him,—sympathies with the wide, many-voiced nature-spirit, bringing him into living touch with things far removed in space and time. Power, beauty, and mystery are gathered round him, blending their influence in all the sounds and silences. Occasionally, however, incidents occur which impinge more sharply on the mind, recalling it from mere vague and wandering reveries. A shower of meteors, or the streaming course of some solitary brilliant, at once puts us on the alert, and concentrates and braces our faculties. A similar effect was produced by the following incident, which may be worth mentioning. The night was bright and windy; dark rags of vapour were blown across the moon, with the familiar effect of the queenly planet

seeming to plunge onward in buoyant triumph over repeated waves of obstruction. Away in the north-west was a vast bank of black cloud steadily approaching. It seemed deep and broad enough to quench the clearest moonlight. Bed-time being fully come, one felt inclined to retire before the beauty of the night was entirely blotted out. Still, the humanities of the hour held one in something of the suspense or compassionate interest that watches a bright, brave spirit about to sink in the gloom of overwhelming calamity. The threatening mass drew on, and then this beautiful sight appeared; instead of the moon being lost in darkness, there was seen a great, solid shield of silver, and in its centre the full-orbed luminary herself in exquisite brightness and beauty.

The general analogy was obvious. We are, most of us, familiar with the effect of a good man, still more, perhaps, a good woman, reduced to very humble conditions. Surroundings which before

had seemed sordid and unlovely acquired almost a winsomeness from the new presence among them ; a flavour and appearance homely still, no doubt, but kindly and attractive ; while the central object gained a new charm, partly from a certain subdued and patient graciousness, partly because, instead of shining among others of kindred excellence, it filled with its own beautiful light the dark things around it.

That was the general suggestion,—then followed the more particular. We had never seen a lovelier sight in the heavens than that magnificent shield, with its brilliant centre ; and it was all because the dark clouds had come. Then the thought naturally occurred, may not that be the reason why the blessed God sends dark clouds into our life,—not to quench its brightness, nor only to chasten and refine the hidden life within ; but to *show* the power and beauty, acting on dark surroundings, of true grace and love in the heart ? We need not trouble ourselves with dreary apprehensions of the clouds that may gather upon our life. Still, with many of us, threatenings of their approach are obtruded on the mind. In such cases we have two things to do ; as a matter of faith, to trust our heavenly Father that they will be occasions and elements of grace and beauty, and not mere blights of disaster ; and then, as a matter of duty, suppose they come, we have to ask, Are they to quench our brightness, or are we to illumine their darkness ? Are they to be mere scars and blotches on our life, or are they to be an extended radiance, a wider shining forth of gracious meekness, purity, and gentleness ? What we saw that night was not a mere silver lining, or a faint gleam behind the cloud ; the cloud itself was made a luminary ; a great shield of clear, silvery light. So we find in stories of the battlefield incidents of great danger, and yet because of the brave men engaged, what remains in our memory is not the ghastliness of deadly peril, but the splendour of daring heroism by which it was met and transformed. And, similarly, in Christian men and Christian homes, we have seen the first impression made on us of sordid want or bitter calamity, transfigured into the clear radiance of loving acquiescence, cheerful trust in God, and patient gentleness toward men. In Thy light we shall see light.

Another picture is connected with Geneva. We had strolled down the river-side, and then, turning back to look toward the town, our eye was caught

at once by the soaring summit of the great mountain. It was a splendid exhibition of majesty and pureness. But across the stainless beauty lay a huge, irregular bar of black. We questioned, for a little, whether the snows above the unsightly bar were not an illusion, the real height of the mountain being measured by the black line. Presently, however, the bar grew fainter, and ere long entirely disappeared. It had been but a vapour and vanished, leaving untarnished and unbroken the noblest symbol we had seen of the sublime and the beautiful. Here was an obvious enough illustration of the clouds of detraction passing away from noble souls, whose fair fame slanderers have tried to disfigure, and whose stature they have hoped to reduce by their calumnies. Here, too, we may find an illustration of certain views promulgated with regard to the Bible. We acknowledge gratefully many and great benefits derived from the searching intelligence of modern criticism. But certain of the “results” claimed are mere black bars of transitory vapour. They are discomfiting to some good people ; for even when our feet are on the solid ground, the walking is uneasy while the vapours are in force. But the hill remains ; the vapours disappear. We need not suppose that God’s holy mount is to crumble down to an ant-hill because the whiff of excited discussion has blown some clouds across.

Still we are reminded of other hills and their vapours. The first time I saw Ben Cruachan it was so girdled with layers of mist as to appear of quite fantastic proportions. Next morning in the clear sunshine it was hardly to be recognised as the same hill. But there was the Ben strong, bright, and beautiful, and, as now seen, far fitter for its place. Now one cannot help feeling that certain Commentaries, and popular fancies and traditions, have girdled the Scriptures also with wreaths of mist, which give the sacred writings a fantastic appearance, quite unlike their true character. Not a little of what passes current as Bible teaching is mere vapour exhaled from poets and rhetoricians, ecclesiastical and other. And, curiously enough, it is often these accretions which good people are most unwilling to resign. The only time I saw Cader Idris it had a weird and terrible impressiveness from the bulk and the lurid frown of the thunder-cloud in which it was enveloped. I have never since then seen, or wished to see, Cader Idris, fearing to be disappointed by its appearance

when no longer wrapped in that dread magnificence of gloom. Now I suspect that many good people treat the Bible in the same fashion. They dread to see the hill without the vapour, lest it should seem too insignificant in its own true dimensions, not considering that we climb better and gain an immeasurably finer view in a clear atmosphere.

It is true that vapours, of which the critics themselves have quite plenty, have also their excellent uses; they often act as magnifying-glasses to weak eyes, enabling them to see what to them would otherwise be invisible. It may seem a trifle bizarre to classify together, as beneficial agencies in this way, hymns and *heresies*. To old stagers of the straitest sect, like myself, heresies have the bitterness of the east wind, disturbing the health and comfort of the Church; hymns have more of the genial South, whose warm breath hastens the growth, encouraging and diffusing the fragrance of the garden of the Lord and of the trees of His planting. Of the two influences the hymn is, for the most part, considered decidedly the more respectable. They have relationships between them by marriage; but they are scarcely on speaking terms. Their difference in social rank is very much owing to the company in which they are found. Heresy, not for the sake of what it positively holds, but for what it seems to oppose, has many friends who are no friends to the truth, and thus it often gets a worse name than it deserves. On the other hand, the hymn, however uncertain its orthodoxy, is credited with warmth of heart and earnestness of aspiration; it seems to speak, not of a vain intellect idly splitting straws, or hunting out needless difficulties, but of a soul eagerly thirsting after what is most lofty and pure.

Still though the heresy does in a combative way what is accomplished by the hymn in a much more gracious manner, the two are fellow-labourers in a good work. No doubt, there are heresies which betray the wanton will, and an intellect too erratic and vagrant in useless speculation. But there are others, I would hope the majority, which are honest endeavours to extricate a great truth from undeserved obscurity. They may be one-sided; even a trifle intolerant. Well, I have known devout, warm-hearted young Christians who have grasped one side of a truth, the side that has touched and quickened *them*; and who are jealous even of the other sides which make the complete and well-balanced whole. To

their mind *balancing* seems equivalent to neutralising, and the aim at completeness is regarded as a cold, intellectual process which quenches the fire of the living truth. With them, the *right* whole or completeness is but exclusive adherence to the side which has attracted themselves. Now many heretics are to be judged on the same principle. They have found a truth that they can stand by. And think how much even one solid living truth is, and must be, to an earnest soul who has been harassed by endless doubts, or depressed by seeing nothing but the hollow and dead formulæ of truth! He has not come to the end of things yet, and may, in the meantime, be one-sided and intolerant, inclined to assail too bitterly other sides and aspects of the truth, among which, of course, we may find the particular side that has been of special value to ourselves. Still he does this good, he acts as a lens to make largely conspicuous the side of truth he has found, which may have been too much overlooked.

The hymn again has the drawback of cultivating in excess the emotional element; presenting as almost, if not altogether, the whole of religion, what is not even the chief part. Still the hymn has this among other good effects, it emphasises the importance of the emotional element in the religious life. For the emotional element is so much of an essential that without it religious thought is apt to be as sawdust instead of bread to the hungry soul; and is apt, too, to fail of quickening in us the home ties that bind us in brotherhood to one another and sonship to God. I am not confounding the emotions with the affections; but where are the home affections without the emotional element?

We may conclude with this little scene, though its vapours were not of the material kind. A weary wanderer coming up from the Brander Pass, and somewhat oppressed by its sterile grandeur, turned into a lonely little Highland church. The Fast-Day service was drawing to a close, the last psalm being sung. If all Highland psalmody is like the singing in that little church, it deserves to be carefully cherished in some safe storehouse of quaint and precious curiosities. There was a weird, plaintive, most touching strain in that music, that made one forget or abhor all the frivolities of human life, and the vain conceits of art. But its pathetic pauses and cadences, following the grim impression made by the Pass, plunged

one's unaccustomed spirit into an abyss of melancholy. Presently the service was over; the people dispersed, and two or three earnest, genial, Christian men waited for some words of brotherly converse and kindly farewell. Then one or two of them embarked in a small boat which was to bear them to the head of Loch Etive, to conduct another service. Miles away, gleaming in the evening light, one could see the white walls of the meeting-place. It was certainly a very humble and liliputian representation of heaven. Still as the boat moved steadily on over the calm waters, and in the golden glow of the sunset, I could not help envying my friends, who seemed like happy souls borne along in the light of the Father's countenance to a happy ending in holy converse, remote from the dark passes and dusty ways and toils of this poor world. We who were left behind turned, the one to his quiet manse, the other to pursue his pilgrimage, with his heart feeling some pang of separation, and the dreariness of the miles that lay before him of lonely journeying. It is so that we part with those who leave us for the better land. And what of those of whom we are bereft? Do they become at once forgetful of us, and entirely engrossed with the new scenes on which they have entered? The bride may have a tear on her cheek even as she drives from her old home, though she be with the husband of her choice, and is making

for the new home which she has often thought of with delight; and yet no wrong is done to the husband or the new home. And may not our beloved part from us also with the tears of pain from the separation? And are not these the tears which the heavenly Father wipes from all faces in the eternal home—not by plunging the mind in absolute oblivion of the past, nor by so fascinating it with the new scenes and interests as to make it indifferent to the past; but by giving it so much clearer view and richer experience of God's perfect goodness that, however tender the recollections of those left behind, its view of their pilgrimage will not be so much of the rough roads and mountain passes they have to encounter, as of the tender hand and loving eye by which they are ever guarded? From its new experience the liberated soul will understand better than we can do how even the roughest experiences work out the higher good; and may have found, too, how much of the finest and best of the heavenly life is due to the very hardness of this life's discipline—not from contrast only, but, like finely tempered steel, as a wisely wrought out result. If the dwellers in the Father's house find themselves owing much to what once seemed severe training, they may feel more congratulation than sorrow when they see even their dearest prepared by similar means for an equal happiness.

The Bampton Lectures of 1892.

BY THE REV. D. MATHESON, M.A., PUTNEY.

Some Lights of Science on the Faith (Bampton Lectures for 1892). By Alfred Barry, D.D., D.C.L., Canon of Windsor, late Primate of Australia. London: Longmans, Green, & Co. Pp. 348. 12s. 6d. 1893.

THE relations of science to faith form a perennial subject of interest. Even the present generation has witnessed great changes in the drift of public opinion on both sides, and any fresh contribution to the discussion will certainly prove acceptable to earnest seekers after truth. Canon Barry has attempted a somewhat cyclopædic treatment of the whole subject. It therefore goes almost without saying that he finds himself more at his ease in some departments than in others. But he forestalls all criticism of this aspect of his work by

repeated assurances that there are great dangers in the present tendency to over-specialising, and that if his wider view loses something in minute mechanical accuracy, it gains much in comprehensiveness and in grasp of the real results of much study. The sciences which the learned lecturer chooses are biology (heredity and evolution), physics (the unity and the vastness of the universe), economics (socialism or individualism), and, finally, historic and literary criticism (miracle, inspiration).

The amount of learning which even the least satisfactory of the lectures displays is very considerable. Without pretence to any "over-specialising," we are disposed to estimate the biological

sections as indicating the most adequate preparation, and the physics section as the thinnest. But no chapter of the volume can be read without a feeling that the reader has been in touch with a mind of keen analytical power, and a heart full of love for truth and of loyalty to the Person of the Lord Jesus. One of the happiest impressions of the whole book is made by the repeated indications that the writer regards not ecclesiastical dogma, but the Person of Christ as the one object of faith and the one centre of Christianity.

For all that, he is in many respects a "High Churchman," regarding Baptism and the Lord's Supper as *the* channels of participation in the blessings of Christianity, and finding justification for this view in the Lord's words about the spirituality of His kingdom spoken to Nicodemus.

In method, Canon Barry is an enthusiastic disciple of the great Bishop Butler, whom he not only quotes, but has read and inwardly digested.

To begin with biology, the preacher believes that the doctrine of Heredity—especially when we recognise the limited power now conceded to it in the determination of character—supplies us with two useful analogies. Of these, one confirms the view of the "solidarity" of mankind which is implied in the mediation of Jesus Christ. It helps us to believe in the possibility of a new humanity taking its rise in Christ. We can re-utter Romans v. in the light of new knowledge. The other analogy enables us to fight all forms of "determinism." Here we have the nearest approach to a *bête noire* in the mind of our lecturer. Nothing pleases him better than to label a thing "determinism," and then devote it to destruction. One would imagine from some passages in Lecture II. that no man could be a Calvinist without the denial of personal responsibility—indeed, he falls foul of the "doctrines of Grace" in more ways than one in this chapter, and thus rather unnecessarily lengthens and complicates a most interesting and helpful discussion of one great application of his view that, "while scientific idolatry of law must supersede faith and virtually ignore the Christ, yet the recognition of law in its true sphere does really thus lead up to faith in the gospel of Christ as the true and all-sufficient satisfaction of the maturest thought" (p. 11).

Of "original sin" he will not speak. It was righteousness that was original; sin was only a parenthesis, the end of which we are allowed to

foresee. Guilt he holds to be "inalienably personal," and Adam's guilt incapable of being imputed to humanity. Sudden conversion is only the reawakening of an original righteousness—long dormant, for the image of God was only obscured, never blotted out. Baptism is the point at which the "heredity" influence of the Head of the new creation is brought to bear like the other forces of heredity upon a child's life, not coercively, but really, and conversion is the yielding of the individual to this force (p. 135). The results of Christ's mediation also belong to *all* humanity. If humanity has risen and improved, it has not been by the blind, mechanical action of a law of development, but through Christ, whose influence has been exerted without the knowledge of the great mass of the humanity influenced, but "in Christ shall *all* be made alive."

The doctrine of Evolution practically began its reign with the theory of natural selection. It was crowned with shouts of "Down with Christianity! Long live Materialism!" No wonder if theologians were prejudiced against it. But the view that here, too, science, which is the modern incarnation of law, is a schoolmaster to lead us to Christ, has been long growing, and Canon Barry gives it voice with much subtle insight and with much accuracy of statement. To begin with, evolution is not mere impersonal law; it gives a basis for a new teleology on the ruins of much of the old. Such a law, so long drawn out in its wondrous working, is a demonstration of design and a proof of a designer. And when we say "design," we mean to imply not such contrivances as are necessitated by limited power, but such as are required by a self-imposed purpose.

"In the evolution of the inanimate world, our immediate inference may be of supreme force; and in that of the organic world, of a supreme life, while the further inference of will, and so of personality, lies behind these; but in respect of the world of conscious personal being, that which there lay in the background comes out as the most primary inference. There the Supreme Power must be a supreme moral will, and what is this but a Supreme Personality" (p. 122).

Here and there throughout the chapter the twin antagonists, materialism and pantheism, are satisfactorily dealt with, the one as "ignoring the human personality," the other as "denying the divine." There is an admirable passage on the distinction of man from brute.

The Mosaic story of creation is treated as (1) containing no suggestion of leaps and bounds; (2) giving in general the scientific order of evolution; (3) shaped by its aim which was to substitute theism, with its goodwill, for pantheism; finally, the analogy of the evolution of the new creation is traced at some length. Let us quote: "It is part of the great analogy at which we have glanced that it works slowly, with a slowness of which human earnestness is impatient and eager to anticipate it. . . . But He, whose it is, foresaw, and bade us foresee, the slowness of advance, and the offences which must needs come. We are content if each soul and each age has its little part in the progress, which needs for its accomplishment the fulness of time" (p. 133).

The fourth lecture reminds one of Chalmers' astronomical discourses. From new knowledge we may put a wider meaning into the words, "by Him all things consist; and the lesson is, "Let more of reverence in us dwell." But the level of the sermon is not equal to that of the others.

The lecture on "Christ and Human Society" is also rather disappointing, after expectation had been raised high by the earlier efforts. Dr. Barry quotes from De Laveleye: "Every Christian who understands and accepts the teaching of his Master is at heart a socialist, and every socialist, whatever may be his hatred of religion, bears within himself an unconscious Christianity." But he seems anxious to pare away the meaning of the first part, and to reduce his conclusions generally to mere balanced commonplaces. At the same time, the discussion leads to some vigorous thrusts. As for the scriptural foundation sought for socialism, the Jerusalem communion was never of general Christian obligation; the precepts of the Sermon on the Mount were for social conditions utterly different from ours; and the Lord's rule of poverty was for Himself and the Twelve only, and for the special needs of their special mission. As for Individualism, "any attempt to go back to the old condition of society, as strictly organised under an almost absolute rule of law, must be a fatal anachronism. The assertion of liberty of thought, conditioned only by the laws of truth and righteousness, has been victoriously made once for all, and is being clenched every day by new intellectual enterprise and discovery. It can never be unmade; and within limits, and those wide limits, it must carry with it freedom of word

and freedom of action. . . . The unity of human society which our age needs must in some way recognise and conserve the freedom which has been won; and it follows from this that while it will, of course, use law both coercive and directive, and claim that obedience to it be unhesitatingly rendered, it must rely mainly on influences which tell on the individual by free conviction, moulding public opinion, fostering public spirit." Of course this tells against many schemes of socialism. In any practical scheme of unity "each soul must realise, as the dominant conception of its life, the drawing to this Divine Centre [God in Christ]—in a free obedience to a divine law, even if it rise not to the higher consciousness of a Divine Spirit. In that consciousness is the strength of true Christian individualism; in the resulting unity with others so drawn to the one Centre, the bond of Christian socialism." That is well said; but it does not help us much further on. Indeed, it is not very clear how it is to be reconciled even with the contention that "few will doubt that, in the present condition of civilised society, law may be rightly used to secure for the mass of our people such right material environment of life as may give fair scope to their higher humanity" (p. 206).

We have no space for detailed notice of the treatment of the general criticism of the miraculous. Its aim is to show that the critical warfare of recent years has thrown the personality of the Lord Jesus into a new prominence, and to force us to face the question: Is Christ, or is He not, what He claims to be?

The lecture on "Inspiration" opens with the assertion that the old foolish neglect of the divers portions and divers manners has not only given way to a sense of the infinite and helpful variety of Scripture, but has ripened into a new and intelligent conception of the unity both of the general spirit of the Bible and of its singleness of aim to set forth Christ as the centre of revelation. But the most important matter of the lecture is a somewhat minutely applied analogy between the phases of New Testament criticism in the past half century and the course which Old Testament criticism may be expected to run. The analogy is over-pressed. The neglect of external evidence for the New Testament books cannot be paralleled by neglect of the external evidence for those of the Old Testament.

This is followed by a well-argued passage dis-

tinguishing revelation from inspiration. From this comes a corollary : revelation made might be bigger than the prophet was inspired to grasp. But it might still be possible for a New Testament writer to infer from an Old Testament passage not only what the Old Testament prophet was inspired to grasp, but the larger revelation which was really presented to him. The new light of Christ might disclose the full meaning. This lies open to the obvious question : If the revelation made did not enter the prophet's mind, how could it appear in his writing without that mechanical method of inspiration against which the whole of the argument is formed ?

In the final lecture the question is raised how far a firm conviction of the divine revelation contained in the Scriptures may prevent our acceptance of certain critical theories. He concludes that if the history is true, it must not have passages mutually contradictory. Apparent contradictions he regards as only apparent. As for any theory that later traditions have insensibly modified and sometimes coloured the original representation, or that the speeches put in the mouth of Scripture characters were ever the free development by the historian of a compendious report, or the reading

back into past records of a ritual development which was later, he regards as highly questionable, but needing closer definition of terms.

We should like to quote several brilliant passages that fully atone for the too frequent cumbrous sentences. The style is truly often involved to such an extent that a reviewer is tempted to take a mean revenge by quoting one or two specimens ; but this would be unfair. There do come breaths of real inspiration that dispel the mists and reward the toiling reader. We cannot refrain from quoting the following :—"In His (Christ's) face there is a glory above all else, spiritual, transcendent, divine. If it be, as we believe, the revelation, through the incarnation of Godhead, of all the mysteries of heaven, it claims true faith as its due. The alternative to that faith, as human thought more and more clearly sees, is not science, but nescience—the confession, as to all ultimate Being, of the Unknown and the Unknowable. To that faith (be it always remembered) we are drawn, not only by the understanding, but by the conscience in its hunger and thirst after righteousness, by the heart in its inexhaustible capacity of reverence and love, by the spirit in its ineradicable aspiration after the Infinite and Eternal."

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xxvi. 28.

"For this is my blood of the covenant, which is shed for many unto remission of sins" (R.V.).

EXPOSITION.

"*For*" introduces the reason why they were all to drink of the wine. "Drink ye all of it ; for this is my blood of the covenant."—MORISON.

"*This*"—this which ye are about to drink, the wine which is in this cup. Although this wine was red, it must not be supposed that the point of the symbolism lay in the colour, but in the circumstance of *its being poured out* into the cup. The outpouring is the symbolical correlative to the breaking in the case of the bread.—MEYER.

The word *covenant* is everywhere (with possibly the one exception of Heb. ix. 16) a better equivalent of the Greek word than *testament*.—PLUMPTRE.

"*Which is shed*"—which is being poured out. He speaks by anticipation but in the present tense, because His passion has already truly begun.—ABBOTT.

"*For many*."—In a sense for *all*, in that all *may* accept and become partakers of the new covenant (Rev. xxii. 17) ; yet not for *all*, in that all *will* not accept nor become partakers (Rev. xxii. 15).—ABBOTT.

"*Unto remission of sins*."—St. Matthew alone records these words in this connexion. The figure in *remission* is either that of forgiving a debt, the word being frequently used of the year of release ; or from "letting go" the sacrificial dove or scapegoat to symbolise the putting away of sin.—CARR.

CRITICAL NOTES.

The New Covenant.—The Revised Version after Westcott and Hort omit the word *new*. It is not found in the two uncials B and S, nor in some of the best cursives. If it belongs to the text it is certainly difficult to account for its omission in these leading authorities; while it may be suggested that its presence in the others is due to an early marginal gloss by some scribe who thus assimilated St. Matthew to St. Luke.

For many.—Three prepositions are used in such phrases as this—*περί*, *ὑπέρ*, and *ἀντί*. Between the first two Lightfoot can scarcely find any other distinction than this, that *περί* is mostly used of things, and *ὑπέρ* of persons. And he says that when *περί* is used where persons are concerned it is frequently explained by some clause added. That is the case here, where *περί* is the word, and this is the very example Lightfoot gives. In the parallel passages (Mark xiv. 24; Luke xxii. 19, 20) there is no explanatory clause, and so *ὑπέρ* is the word employed. Neither of these prepositions conveys the idea of a *vicarious* act. When that is intended, *ἀντί* is used. But, adds Lightfoot, “such will frequently appear in the context.” See his note on Galatians i. 4.

METHODS OF TREATMENT.

I.

CHRIST'S OWN ACCOUNT OF HIS BLOOD-SHEDDING.

By the Rev. C. J. Brown, D.D.

I mean to take the words very simply in three questions.

I. Whose blood was this?

It is a man who sits at the table with the others. He speaks of His blood. He says, “My blood.” Shortly before He had said: “The *Son of Man* came . . . to give His life a ransom for many.” How? Was it not written in the Psalms: “None of them can by any means redeem his brother, nor give to God a ransom for him?” He was sinless, you say. But that is the duty of each one of us. How shall the life of a sinless man become a ransom for even one sinful brother? Turn to the opening of this Gospel, and read: “She shall bring forth a son, . . . and they shall call His name Emmanuel, which, being interpreted, is GOD WITH US.” Whose blood

was this? The blood of the God-man, “Emmanuel,” “the second Man, the Lord from heaven,” “God manifest in the flesh,” “God over all, blessed for ever!”

II. By whom was this blood shed?

Of one party who had a deep share in this blood-shedding, Jesus makes no mention here. He passes by Caiaphas and Pilate, the chief priests and the people.

1. To speak with deepest reverence, Jesus shed His own blood. He was the Offerer as well as the sacrifice. “The Son of Man came . . . to give His life a ransom.” “I am the Good Shepherd; the good shepherd giveth his life for the sheep . . . no man taketh it from me, but I lay it down of myself.”

2. The Father. As it is written: “God spared not His own son, but delivered Him up for us all.” Yes, the Father, who in the whole work of redemption sustained the place, the rights, the majesty of the Godhead, and so “it became Him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.”

3. And we, who are believers in Christ, we are in some respects the chief party in this shedding of blood—all the sinners who shall be saved by this death to the end. As it is written: “They shall look upon me whom they have pierced.”

III. To what end and issue was this blood-shedding?

“For the remission of sins!” Then “bless the Lord, O my soul . . . who forgiveth all thine iniquities.” It is “*unto* remission of sins.” In other words, this is no precarious, contingent forgiveness, but one infallibly made good.

II.

COMMUNION.

By the Very Rev. C. J. Vaughan, D.D.

What mean ye by this service?

I. Look first at what the eye notices.

1. “Bread strengthens and wine makes glad the heart of man” (Ps. civ. 15). But this eating and drinking clearly points to the *soul's* need and supply.

2. Each person does not eat and drink independently of others. There is companionship.

3. It is plain from the posture and demeanour that these persons are eating and drinking with a Superior.

II. What is the origin of this service?

It may be traced back in unbroken succession for eighteen hundred years. It may be traced back to that upper chamber where He, the Lord of Life, sat down with the Twelve. It was at the Paschal Supper that Christ instituted His own. It was the same night in which He was betrayed. So it is, first, a commemoration of His death; and, secondly, it is a means of grace.

THOUGHTS AND ILLUSTRATIONS.

We cannot pass from these words without dwelling for a moment on their evidential aspect. For eighteen centuries—without, so far as we can trace, any interruption, even for a single week—the Christian Church, in all its manifold divisions, under every conceivable variety of form and ritual, has had its meetings to break bread and to drink wine, not as a social feast (from a very early date, if not from the beginning, the limited quantity of bread and wine must have excluded this idea), but as a commemorative act. It has referred its observance to the command thus recorded, and no other explanation has ever been suggested. But this being granted, we have in our Lord's words, at the very time when He had spoken of the guilt of the traitor and His own approaching death, the proof of a divine prescience. He knew that His true work was beginning and not ending; that He was giving a commandment that would last to the end of time; that He had attained a greater honour from Moses, and was the Mediator of a better covenant.—E. H. PLUMPTRE.

Do not try to explain these things in *words*, and do not fritter away your attention and fritter away your love, too, in trying to reconcile these with your reason. You cannot take the whole sun into your house, however broad your window or directly southerly your aspect. You can but take in a ray or two; the great sun does not feel as a prisoner within the lines of your architecture. So with these great sacred hallowed histories and suggestions, they take upon themselves the language of every country, the accent of every dialect, and they change themselves so as to throw broadening glory and ample hospitality according to the ever-enlarging civilisation of the world.—J. PARKER.

HOLY SCRIPTURE uses three distinct figures as illustration by analogy in visible and material things of that divine process on the soul which the Creed calls "the forgiveness of sins," which Christ describes as every whit cleansing. There is the water, the blood, and the word.

WATER, as in Ezekiel: "I will sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, I will cleanse you." And in the Acts:

"Arise, and be baptized, and wash away thy sins." And once more in the Epistle to Titus: "According to His mercy, He saved us by the washing of regeneration."

BLOOD; to take one instance only, and that out of the Revelation: "These are they which came out of great tribulation, and have washed their robes and made them white in the *blood* of the Lamb."

THE WORD, in our Lord's own use of it immediately afterwards: "Now ye are clean through the *word* which I have spoken unto you." And again, in a remarkable combination of two of these figures, with reference to the Church: "That He might sanctify and cleanse it with the washing of water by the word."—A. W. THOROLD.

LET me mention here a circumstance (I had it from the late excellent Earl of Roden, who knew intimately the Chancellor and his family) in the last days of the distinguished Lord Chancellor Lyndhurst, who, at an extreme age, but in full possession of all his rare mental powers, was brought to the knowledge of the Saviour. He said: "I never used to be able to understand what these good people meant when they spoke so much of the *blood*, the *blood*. But I understand it now, it is just substitution!" Ay, that is it, in one word, substitution—"My blood shed for many for the remission of sins,"—Christ's blood instead of ours,—Christ's death for our eternal death,—Christ "made a curse, that we might be redeemed from the curse of the law." Once in conversation, my beloved friend, Dr. Duncan, explained it thus in his terse way: "A religion of blood is God's appointed religion for a sinner; for the wages of sin is death."—C. J. BROWN.

THE forgiveness which is in Christ's blood is not to be looked upon as a transaction once for all completed. It has that aspect, but it is ever more than that. It is a fountain opened for all uncleanness, and the stream from that fountain follows us through all the steps of our life.—ALEXANDER MACLEOD.

CROMWELL, writing to Fleetwood, sends the following message to his daughter, Fleetwood's wife: "Bid her be cheerful, and rejoice in the Lord once, and again: *if she knows the covenant*, she cannot but do so. For that transaction is without her; sure and steadfast between the Father and the Mediator in His blood. Therefore leaning upon His son, or looking to Him, thirsting after Him, and embracing Him, we are His seed; and the covenant is sure to all the seed. The compact is for the seed: God is bound in faithfulness to Christ, and in Him to us: the covenant is without *us*, a transaction between God and Christ. Look up to it. God engageth in it to pardon us, to write His law in our heart, to plant His fear so that we shall never depart from Him. We, under all our sins and infirmities, can daily offer a perfect Christ; and thus we have peace and safety, and apprehension of love, from a Father in covenant,—who cannot deny Himself. And truly in this is all my salvation, and this helps me to bear my great burdens."—LETTER cxix. (*Carlyle's Edition*).

THE Covenant Theology, or Federalism, takes its name from the term *covenant* or *foedus*, with the corresponding Greek and Hebrew equivalents. It is a system of theology which attempts to bring the whole scheme of theological thought under the ruling idea of covenant, or rather covenants, and which explains the plan of salvation by an antithesis between two covenants. The differentia of federalism consists (1) in the ruling place given to the idea of covenant, and (2) in the peculiar relation which the one covenant bears to the other.—T. M. LINDSAY.

THE English painter of the last century, whom we are at last beginning to esteem,—the mystic, unearthly Blake,—a man with deep wells of tenderness and sensibility in a weird nature, was a poet as well as a painter. Among his poems there is a sweet and simple lyric on "The Human Form." Now when a painter sets himself to sing of the human form, we expect outline and colour, splendour of form and beauty. But instead of those, Blake takes four attributes of the

divine character, and proclaims that these are the human form :—

"To Mercy, Pity, Peace, and Love,
All pray in their distress;
And to those virtues of delight,
Return their thankfulness.
For Mercy, Pity, Peace, and Love
Is God, our Father dear;
And Mercy, Pity, Peace, and Love
Is man, His child and care.
For Mercy has a human heart,
Pity a human face,
And Love the human form divine,
And Peace the human dress.
And all must love the human form,
In Heathen, Turk, or Jew,
Where Mercy, Love, and Pity dwell,
There God is dwelling too."

ALEXANDER MACLEOD.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of

Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books :—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.
The Ante-Nicene Christian Library, 24 vols.
St. Augustine's Works, 15 vols.
Buhl's *Canon and Text of the Old Testament*.
Pünjer's *Philosophy of Religion*.
Macgregor's *Apology of the Christian Religion*.
Workman's *Text of Jeremiah*.
Stählin's *Kant, Lotze, and Ritschl*.
Delitzsch's *Messianic Prophecies*.
König's *Religious History of Israel*.
Janet's *Theory of Morals*.
Monrad's *World of Prayer*.
Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

A DICTIONARY OF THE BIBLE. BY SIR WILLIAM SMITH, D.C.L., LL.D., and REV. J. M. FULLER, M.A. (*Murray*. 8vo, vol. i., new edition, pp. 1853. 42s.) Long and eagerly looked for, the new edition of Smith's *Bible Dictionary* (that is to say, of vol. i.) has come at last. We have already expressed our great disappointment that only volume i. is to be revised and issued anew; and now that we have it in our hands, the disappointment is deeper than before, and the surprise much greater. For now we see that the explanation that has been hazarded in our hearing will not do. It is manifest from this volume that the issue of the other two was not stopped because of threatened opposition to the new attitude on the Old Testament. If that were so, *this* volume would not have been issued. For here we have, for example, Dr. Driver's long article on Deuteronomy, forward enough to arouse the loudest opposition and bold enough to defy it.

But that very article, while it makes the only plausible explanation yet offered look foolish, greatly increases the perplexity. For however "prudent" Sir William Smith may have been in the first edition of this work, he at least managed to keep his noble army of contributors fairly in step together. But now. Take Dr. Driver in this article on Deuteronomy, and then take Vice-Principal (now Bishop) Perowne in the article on the Pentateuch in the third volume. Sir William Smith's soldiers have not only got out of step, but out of hail of one another.

But we have to do with this volume, and our words must be few for the present. The largest contributor is the junior editor, the Rev. J. M. Fuller, M.A., and no one will complain of that. After him seems to come Major-General Sir Chas. Wilson, who writes the greater number of the topographical articles, and in particular is the author of the important article on Jerusalem. This article is the longest in the book. It occupies seventy-eight pages,—double columned, close-printed pages,—and would form a reasonable volume if published in the ordinary way.

This article, and others of the more important, are entirely new, the previous articles getting no

more attention paid to them than if they had never appeared in this book—no more, in short, than their intrinsic merits claim. More frequently, however, the old articles are revised, brought up to date and enlarged, especially in the departments of literature. Some stand as they were. But the most curious result is what we see in the case of the article on the Gospels. Archbishop Thomson's article is reprinted *simpliciter*. At the end of it, however, comes an article by Dr. Sanday, which not only brings the subject up to date, but, of course, runs away a little from Archbishop Thomson.

All this is merely external, and we cannot enter into the volume now. But it may be well to say that we have had time to read somewhat carefully a few of the articles, including that on Jerusalem, and have found but one trifling misprint. It is in the name of Professor Ramsay—whose discoveries, by the way, Sir Charles Wilson seems somewhat slow to assimilate.

THE HOLY BIBLE. (Oxford: *At the University Press*. 8vo. 31s. 6d.) The book before us is the Bible; yet, happily, it is not demanded of us that we should review the Bible. All that is expected is, that we should notice this particular edition. And if it were not for the new *Helps* bound up with it—but, stay, the publishers have sent a separate copy of the *Helps*. What we have to say about that, may be said separately. It is actually in our power to review a book without reading a word of it. So for the pleasure of the thing, and just for this once, we shall do it.

It is the latest Oxford edition. It is printed in minion, on thin India paper; it is bound in levant morocco, with flaps, and lined with calf; it is silk sewed, and full flexible; and its edges are red under gilt in the round. If the publishers claim that these are the words of their own advertisement, the claim may be admitted; *we* have done the more difficult thing, we have proved that the words are true. There are many other editions, which the publishers have described in terms that are equally felicitous, and no doubt equally correct. They promise to send their advertisement free, and

you may read the whole story for yourself. This is the best edition, and it could not well be bettered.

HELPS TO THE STUDY OF THE BIBLE. (Oxford: *At the University Press.* Crown 8vo, pp. xl, 635. 4s. 6d.) If the Oxford Press blundered—and it has always seemed to us that they did blunder—in not placing their *Helps to the Study of the Bible* into the hands of a number of specialists at the beginning, they have done their utmost now to remedy that blunder. In an interesting Preface to the present edition, the whole story of the book is told.

Of the original edition, which was published in 1876, Canon Ridgway was the author. "A year or two later," a second edition appeared. It was revised by the author with the co-operation of Dr. Angus, President of the Baptist College, Regent's Park, while such subjects as philosophy, botany, zoology, and anatomy, lying outside the theological ken, were revised by specialists in each department. Now the book sold rapidly, and suggestions came in from every quarter; so that in 1884 another revision was undertaken with the help of other scholars, and by the year 1888 more than a million copies had been sold.

The present edition has been in preparation since the issue of the Revised Version in 1885. Canon Maclear is the editor; for Canon Ridgway is dead. He acknowledges "extensive and very valuable" contributions from Canon Girdlestone. But the important thing is, that each separate section has been submitted to a specialist for revision, and the names of these specialists are here made public.

But there is another matter. The most conspicuous feature of this edition is the immediate presence, the moment you open the book, of sixty-four full-page plates. Their subjects are various, and so is their merit. But they seem to be all faithful, and almost all must prove as profitable as they are undoubtedly interesting. And, last of all, the type is new, and large, and beautiful.

THE CAMBRIDGE COMPANION TO THE BIBLE. (Cambridge: *At the University Press.* Crown 8vo, pp. xii, 412. 3s. 6d.) That which the Oxford Press ought to have done at the beginning—and for omitting to do it, they must have suffered in conscience if not in pocket long ago—has been done by the authorities at Cambridge. They have

produced *their* "Helps to the Study of the Bible" (though they call it *Companion* for distinction), and in every department of the work they have at once given us the results of special study, and freely recognised authority.

Professor Rawson Lumby is the editor, and he is himself one of the contributors. Indeed, he has himself undertaken the subject which may have cost the greatest labour of all, and for which he will certainly receive the fewest thanks—the chronology of the Bible. The others are nearly all Cambridge scholars, and nearly all the leading Cambridge scholars are here. Yet both statements have exceptions—take Professor A. B. Davidson of Edinburgh as an exception to the one, and Professor Kirkpatrick to the other.

As we call the magnificent roll of names, and dip into the magnificent work they have done, we wish once more, and very ardently, that Oxford had done as Cambridge. What a pleasure to compare the two, and read their special history and feel their peculiar spirit in the comparison!

There are three "Appendixes." And the names are very great—Westcott, Robertson Smith, Gwatkin. But the strength of the work is not with them.

The Cambridge *Companion* wants the illustrations of the Oxford *Helps*; but its maps are finer far. Nowhere, outside the most expensive works, have we seen maps so accurately drawn, and so exquisitely printed as those nine double-page maps in the Cambridge *Companion to the Bible*.

NEW LIGHT ON THE BIBLE AND THE HOLY LAND. BY BASIL T. A. EVETTS, M.A. (*Cassell.* 8vo, pp. xxiv, 469. 21s.) The new light which Mr. Evetts pours on the Bible and the Holy Land has been taken from the clay formations of Babylon. Part of it Mr. Evetts has extracted himself, for he is a student of Assyriology of authority; the greater part of it he has industriously gleaned from the other masters, home and foreign.

We are always glad of new light, we even imperatively demand it; for we have a limitless faith in the possibilities of the Babylonian clay and the Egyptian granite to render it. So the risk is very great that we shall be served occasionally with what is not light, but only some decipherer's will-o'-the-wisp. We have been so served already. There are volumes that might be named which have a

great reputation among us, and have been the books out of which many a smooth stone has been gathered to slay the Goliaths of unbelief; and yet their authors had never learned the rudiments of their craft, which are these—veracity and verification. No doubt we have ourselves to blame; for they only furnish the supply for which we faithlessly make the demand.

But Mr. Evetts is no mere provision merchant. It is true, his direct object is not to write a history of the recent discoveries in Egypt and Babylon, but to throw light from them on the Bible and the Holy Land. Nevertheless, he seems resolutely to resist the temptation that is then so difficult to resist. He rejects readings of the tablets that seem plausible and would be very welcome, for others that are less interesting but more scientific. Indeed his manner is as his style, straightforward, patient, sure.

He goes over the whole field of the last ten years' discovery and decipherment. And he gives us the only complete and reliable record of it in its bearing on the Land and the Book.

EXPLANATORY ANALYSIS OF ST. PAUL'S EPISTLE TO THE ROMANS. By H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. 8vo, pp. 309. 14s.) If this volume had contained notes on the Epistle to the Romans and nothing more, we should have called it a commentary; and a commentary by the late Canon Liddon we should all have rushed to buy. But because it contains, besides these notes (which are fuller and richer than you will find, perhaps, on the whole range of your shelf), an analysis of the Epistle, we dare not call it a commentary, and we shall consider before we buy. What right have unconnected remarks on shattered sentences of the Epistle to be called a commentary? What right have we to refuse that name to a masterly unfolding of the whole argument and substance of it?

This is the kind of work that makes a scholar. And it made Canon Liddon a scholar, even though with vehemence he did repudiate the higher critics and all their works. But you must do it for yourself. This is excellent as a guide; excellent also as a standard of appreciation; you will not readily outstrip it. But it must not be taken as your analysis, if you would master the Epistle to the Romans.

THE FREE CHURCH OF SCOTLAND: HER ORIGIN, FOUNDERS, AND TESTIMONY. By PETER BAYNE, LL.D. (*T. & T. Clark*. Post 8vo, pp. xv, 346. 6s.) This being the Year of Jubilee of the Free Church of Scotland—though by the way there are Free Churchmen who deny that, and say with Dr. Candlish that it was the other that was born in 1843, the Free Church dates from 1560—this being generally recognised and officially celebrated as the Jubilee of the Free Church, it was likely enough that we should have our share of Jubilee literature. It is less, however, and of less consequence, than might have been anticipated. Some things have been done well; but they are quite unambitious. The only attempt to produce a book and tell the story adequately has been made by Dr. Bayne. It is the volume before us.

For the first time since Dr. Robert Buchanan wrote *The Ten Years' Conflict* we have a literary history of the great struggle, capable and sympathetic. It is probable that few Englishmen, it is possible that few Scotsmen, have read Dr. Buchanan's work. Now they need not do so. For, while it would be culpable negligence to pass this subject by, and a great spiritual and intellectual loss, they may find it in briefer compass and clearer perspective in this history by Dr. Bayne.

But it is less the history of a period, it is more the history of the men who made it, and the religious principle which made the men. Chalmers, Cunningham, Candlish,—these three C.'s, and many many more; each letter of the alphabet has its liberal share. It was an inspiring time; it is still an inspiring history.

THEOSOPHY; OR, PSYCHOLOGICAL RELIGION. By F. MAX MÜLLER, K.M. (*Longmans*. Crown 8vo, pp. xxiii, 585. 10s. 6d.) This is the fourth and last volume of Professor Max Müller's Gifford Lectures. Four such volumes on such a subject, by such a man at such an age—surely the thing is marvellous even in a time of intellectual longevity and productiveness. And neither in interest nor in information is this volume one whit behind its precursors.

The only objection to it is that if it is true there is no longer any gospel for you or me. If it is true our preaching is vain, and your faith is also vain, and we are all found false witnesses of Christ.

For not only does Professor Max Müller deny the resurrection of Christ, but clearly and boldly he denies all else about Him that makes Him worth our knowledge and our love. And especially he denies His right to forgive our sins, saying most plainly, with the Pharisees of old, "Who is this that forgiveth sins also?"

Well, let us be bold also, and say quite plainly that Professor Max Müller does not know better. It is quite certain that he does not know better, else he would not say it. For he does try to ascertain the truth and to speak it. And not only may we be sure he does not know better, but we may even see the reason why. He does not start fair. He starts with a confident and perfectly immovable conviction that miracles never did and never can take place. And then, when that which we call a miracle comes in his way, he does not question it at all, but turns aside and asks what some one else has done with it,—some one who is supposed to have done away with it,—and so, getting behind it, passes on his way. There is no reason why he should ask any one what he has done with it, for Professor Max Müller knows very well what is to be done with them all. But for our sakes no doubt he does it, that we may not be needlessly offended.

CANONICAL AND UNCANONICAL GOSPELS. BY W. E. BARNES, B.D. (*Longmans*. Crown 8vo, pp. xii, 112. 3s. 6d.) This volume came from the same publishers as Professor Max Müller's Gifford Lectures. It came in the same parcel, lying peacefully by its side. And yet these two works are so diverse that the establishment of the one is the annihilation of the other. Mr. Barnes' purpose is to show that the narrative in our Gospels—the miraculous narrative you perceive—was widely known and accepted within thirty years of the death of Jesus. And it is not possible that the *myth* of the resurrection of Jesus could have got itself so widely credited, and sent its martyrs to the stake, before John had well passed the middle of his life.

Mr. Barnes gives us a careful and lucid survey of the evidence upon which we accept the four Gospels and the narrative they contain. And he adds a translation of the Gospel of Peter, and a selection from the sayings of our Lord not found in the four Gospels.

THROUGH CONVERSION TO THE CREED. BY W. H. CARNEGIE, M.A. (*Longmans*. Crown 8vo, pp. viii, 129. 3s.) The title of this book is unhappy, because unattractive; but the book itself is remarkably happy and healthful. It is a short history of the life of Faith from its birth in Conversion to its restful fellowship with the members of the Body. It is written in untechnical language, for it is the untheological reader, and he who wants to know the reason why, that is always kept in view.

THE DEVELOPMENT OF THEOLOGY. BY OTTO PFLEIDERER, D.D. (*Sonnenschein*. 8vo, pp. 456. 10s. 6d.) Few Germans are better known in England than Professor Pfeleiderer, and few know England better. His *History of the Development of Theology in Germany since Kant, and its Progress in Great Britain since 1825*, which is the full title of this work, is authoritative, and it is almost as authoritative for Great Britain as for Germany. We do not know, indeed, if a single flaw has been detected in the facts, though the work, in its first edition, has been in our hands for some time; nor even in the conclusions that are drawn from them. The only criticism that is legitimate—that, however, is inevitable—is that the *selection* of the facts is biassed. And yet even that may be due as much to individual predilection as to foreign feeling. Thus it is surely Pfeleiderer the Rationalist, as he loves to call himself, much more than Pfeleiderer the German (supposing the two names not to be synonymous) that chooses these as the most representative theological books in England issued during the last two years—

Martineau's *Seat of Authority in Religion*.

Lux Mundi.

Carpenter's *First Three Gospels*.

G. A. Smith's *Isaiah*, and Cheyne's *Psalter*.

Hatch's *Hibbert Lectures*.

These names are found in an Appendix of fifty pages. These and the German names dealt with in the same Appendix bring the work up to date, and make this second edition so much larger and better than the first. Taking the book as it stands now, it is unique. We have no history of theology to compare with it.

THE LIFE OF JESUS. BY DR. DAVID FRIEDRICH STRAUSS. Translated by George Eliot.

(*Sonnenschein*. 8vo, pp. xxxviii, 784. 15s.) Very strange it is to read these words on the cover—"Strauss' *Life of Jesus*: Geo. Eliot,"—suggestive of so many useless, no doubt, yet interesting and inevitable reflections. It has very often been said, without dream of contradiction, that Strauss' *Life of Jesus* has had no influence on the religious life of this country. But influence is atmospheric; who can close up all the avenues of its approach? If George Eliot had not translated Strauss' *Leben Jesu*, and then had given us a Dinah Morris, not in the page of fiction, but in personal surrender to the evangelic faith, might it not have been different with our religious life to-day? May it not be that in that way Strauss' *Life of Jesus* has influenced us not a little? And even now it is through George Eliot that it will affect us if it touches us at all. Not for its own sake will this strange book be read again, nor even for the sake of Professor Pfeiderer, notwithstanding the frank and interesting Preface with which he sends this new edition forth; but if it is ever read by the casual reader, it will be because of what George Eliot has done for it, and in the version which she has made. But it will never affect us seriously. For the sting has been taken away. It might even be argued that it were a good discipline to set one who is troubled with incipient doubts to the reading of this very book. For here he will see how much may be said on that side, and how plausibly; and yet now, in the thinking of intelligent men, it has all been said in vain.

Nevertheless there is a sense in which the book deserves to live, in which it takes rank, even as Pfeiderer claims, among the standard works of literature. It is, more than all the books that have been written, the expression of the spirit of its age. If we have not read Strauss' *Life of Jesus*, there is a "fault" in our education both historical and theological.

NATURE, THE SUPERNATURAL AND THE RELIGION OF ISRAEL. BY JOSIAH GILBERT. (*Hodder & Stoughton*. Crown 8vo, pp. 438. 9s.) The leading thought of this volume is, that nature involves the supernatural. You cannot explain nature without calling in the supernatural; you cannot live the natural life without touching the life that is above nature. It is not new. The whole conception has been conceived, the whole argument has been worked

out, oftentimes already. It has even become a part of our common mental equipment. But this leading thought is stated for a purpose here. It is not given as an end in itself. It is merely the introduction to a history of the chosen people of Israel; a history so delineated that we see the supernatural in nature distinguishing it, and even in constant process of making it. In short, this is Mr. Gilbert's protest against the current claim that the Bible is as other religious books, and the history of the chosen people as other histories. No, he says; the supernatural which we all feel and cannot deny, we see there, and we see it nowhere else. We see it in broken lights, in sundry times and divers manners, till the full flood pours in upon us in the gift of the Son.

THE STICKIT MINISTER AND SOME COMMON MEN. BY S. R. CROCKETT. (*Fisher Unwin*. Crown 8vo, pp. 283. 5s.) The stickit minister and all the common men belong to Galloway. "Now, Galloway is so much out of the world that the Almighty has not there lifted His hand from reward and punishment, from guiding and restraining, as He has done in big towns, where everything goes by machinery. Man may say that there is no God, when he only sees a handbreadth of smoky heaven between the chimney pots; but out on the fields of oats and bere, and up on the scree of the hill-sides, where the mother granite sticks her bleaching ribs through the heather, men have reached great assurance on this and other matters." So Mr. Crockett puts it, and one can see that this is the reason of the stickit minister. He had not only reached great assurance on Providence, but also on the cross of Jesus Christ, and would not come down from his cross even as *He* would not, though they taunted him that it was because he could not. And this is the reason of the common men,—why they are common and yet here in a book with an unchallenged right to immortality. Nay, this is the meaning of the book itself, and the reason of its appearance in this place. It has reached great assurance in matters about God, and especially about His guiding and restraining hand. So now you must read it, for you cannot learn more about it otherwise.

MORE ABOUT THE MONGOLS. BY JAMES GILMOUR. (*Religious Tract Society*. Crown 8vo, pp. 320. 5s.) "More last words" are

usually a mistake, but this will prove an exception. James Gilmour was not as other men; he kept back more than he gave, and even yet, after we have received this and added it to all that was given us before, the strongest feeling is that there must be more behind. It does not satisfy; it raises our expectation, it whets our appetite, it makes us cry for more. But this was the impression James Gilmour always seems to have made. Wherever he came men wanted more of him; not more of his speech merely, or more of his deeds even, but especially more of himself. It is the impression that the man who is truly great has always made, and we must call no man great who has not made it.

Mr. Lovett, who wrote the life, writes this book also, and he wisely writes it on the same principle, that if you want a thing well done, you should get some one else to do it—he has let Gilmour write it for him.

AGONIÆ CHRISTI. BY WILLIAM LEFROY, D.D. (*Low. Crown 8vo*, pp. 224. 3s. 6d.) Of the eleven sermons in this volume, the first four are on (1) the Deity, (2) the Humanity, (3) the Womanliness, and (4) the Manliness, of Jesus. Their purpose is mostly apologetic, and their method mostly the citation of biblical texts. But the texts are not merely quoted, they are quoted in the right place. The subject, say the Deity of Jesus, is seen to hang together; deny it, and you are not clear of your difficulties, nearly; affirm it, and things go with the affirmation, things that have independent weight, and that rest upon independent textual authority. The rest of the sermons deal with scenes in the agony of Jesus. The subject is tempting, but trying. Dean Lefroy has not adventured things beyond his reach. The impression the discourses make is a mixed one, earnestness and sincerity predominating, as if the agony of Jesus were described out of a life which agony had made Christ-like.

THE TRANSFIGURED SACKCLOTH. BY THE REV. W. L. WATKINSON. (*Low. Crown 8vo*, pp. 235. 3s. 6d.) The text which gives title to the first sermon, and then to the volume, is Esther iv. 2, "For none might enter the king's gate clothed with sackcloth." It is a text that Mr. Spurgeon should have lighted upon, that he might himself have had the joy of handling it; not that

the text might be well handled, for Mr. Watkinson has done that. It is the first of a series of dark texts, for the theme of the book is Evil.

There is no subject that will test a man's preaching, or search the man himself, like Evil. How Mr. Watkinson handles it, you may gather at once from this opening discourse. But even earlier than that, from the portrait that fronts the title-page, you may decide that he will not belittle the fact or shirk the explanation. How he explains it is found in that word "transfigured." When was Jesus transfigured? It was when they talked of the *exodus* that He should accomplish at Jerusalem. So evil was transfigured on the cross of Christ. These sermons are of the choicest and the most enduring.

THE GOSPEL OF WORK. BY A. W. THOROLD, D.D. (*Low. Cr. 8vo*, pp. 181. 3s. 6d.) This is the third volume this month of the well-known series, "The Preachers of the Age." And of the three preachers this is the best known, and for the present at least the widest welcomed. Their aim is lower, as pulpit efforts (to risk an unpardonable expression), than either the Dean of Norwich's or Mr. Watkinson's. Their aim as efforts to persuade, the preacher being an ambassador for Christ, is of course as high as either, and could not higher be. For they persuade the heart and not the intellect. They throw no needless obstacle in the way of the intellect; but they appeal to the human need.

SIX MEDITATIONS ON THE GARDENS OF SCRIPTURE. BY REV. J. CHARLES COX, LL.D., F.S.A. (*Low. Crown 8vo*, pp. 212. 3s. 6d.) Can you name the six gardens of Scripture? Four easily; then add Naboth's garden, which comes second here, and the "inclosed garden of the Church," which you will find in the Song of Solomon. To choose the gardens of Scripture for a series of sermons is to suffer the suggestion of mere childish fancy. But these sermons are not childish. They are masculine in thought and expression, and full of the latest scholarship.

PRINCIPLES OF BIBLICAL CRITICISM. BY THE REV. J. J. LIAS, M.A. (*Eyre & Spottiswoode. Crown 8vo*, pp. 262. 3s. 6d.) This is the third volume of the "Bible Students' Library," a series of books produced in good taste at a cheap

price, and published by the Queen's printers. They deal with matters of criticism, and their attitude is conservative. Indeed, Mr. Lias is one of the best known of the now comparatively few scholars who refuse the methods and results of the higher criticism of the Old Testament. But this volume deals with the whole subject of Biblical Criticism, textual as well as literary, and of the New Testament as well as of the Old. An excellent index makes accessible to all a book which will be found exceedingly useful as a storehouse of facts cautiously stated, and nearly always carefully verified.

OLD BIBLES. BY J. R. DORE. (*Eyre & Spottiswoode*. Crown 8vo, pp. xvi, 395. 5s.) Besides the numbered pages there are nearly twenty pages of plates, being facsimile reproductions of old title-pages. But this book is not merely a curiosity. It is described more fully as a "popular history and description of Bibles from the time of the earliest translation." It is a subject that almost everybody wishes to know something about, and few know where to find the information. Mr. Dore furnishes all that the ordinary reader will desire, and he furnishes it in a very attractive form, though as to that the Queen's printers have ably supported him.

BIBLE STUDIES. BY HENRY WARD BEECHER. (*Dickinson*. 8vo, pp. 438. 6s. 6d.) This title has been given to a volume of Sunday evening sermons on the early books of the Old Testament which had been preached by Mr. Beecher in 1878-79. Their reporter and editor, Mr. T. J. Ellinwood, says of them: "It is probable that of the many hundreds of reported discourses of Henry Ward Beecher, no series could be selected that would be perused with greater interest or profit than these Bible Studies." And we think he is right. For the truth is, that Beecher's sermons cannot be "perused" with much either of interest or of profit now, if they ever could; they are, on the contrary, from their inordinate length and uncertainty, rather a weariness to the flesh. But these *Bible Studies* are for the most part character sketches. They possess the interest of the human, and the sketches are drawn by a human hand; a hand, moreover, that was very adroit to touch the springs of motive, and lay bare the essential elements of character. So they are full of interest. And they are reliable. The critical point of view

is exceedingly free. For instance: "No man can critically examine the text of the Old Testament and the New and not find internal and external vehicular inaccuracies; and I take the ground that the true theory of inspiration admits of those incidental errors of time, place, etc., which do not alter the general drift of the text, nor the impression it was designed to make on men, the object being to 'thoroughly furnish them for every good work.'" Thus plainly is the standpoint stated at the very beginning. And it is not forgotten, for it was the man's own and inevitable standpoint. So they are reliable; that is to say, you know what to look for, and you are not distressed by finding everything else.

OLD YET EVER NEW. BY THE REV. CHARLES LEACH, D.D. (*Dickinson*. Crown 8vo, pp. 295. 5s.) "Being a series of sermons and addresses to working men," says the sub-title. And the lessons which these sermons and addresses contain are old, because, with two exceptions, they are found in the Old Testament; they are therefore ever new, and Dr. Leach shows very plainly that they are applicable now. Indeed, nothing in the shape of pulpit discourse could well be plainer. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God," says the Preacher. It would be easy to charge this preacher with forgetting that. But the charge would not be true. It is true that he is plain spoken; it is true also that he finds the closest daily contact between the things of God and the things of our daily life. But in that he is not rash, and he is not necessarily irreverent. The book is characterised by the frequent occurrence of apt illustration, especially in the form of anecdote.

THE GOSPEL OF FATHERHOOD. BY REV. J. M. GIBBON. (*Dickinson*. Crown 8vo, pp. 224. 4s. 6d.) Though Mr. Gibbon calls this volume of sermons *The Gospel of Fatherhood*, his purpose does not seem to be to use a party name or to describe a partial gospel; and if the whole range of doctrine and life is not here, that need not be complained of, since it could not well be looked for in the space. That the sermons have told is proved by this issue of a second edition, for every volume of sermons does not reach so far.

THE BIBLICAL ILLUSTRATOR. HEBREWS. VOL. I. BY REV. JOSEPH S. EXELL,

M.A. (*Nisbet*. 8vo, pp. 653. 7s. 6d.) Whatever may be said of the conception of this work, and many hard things have been said of it, nothing but praise can be given to the execution. Mr. A. E. Gregory, in his Appendix to Professor Findlay's excellent guide to the *Study of the Bible*, which will be noticed below, says: "*The Biblical Illustrator* is a stupendous monument to the possibilities of scissors and paste." But we greatly doubt if scissors and paste could do it. Surely even here your paint must be mixed with "That." And "That" in this case will be seen to be judgment and great patience.

RELIGION IN DAILY LIFE. BY GEORGE S. BARRETT, B.A. (*Elliot Stock*. Crown 8vo, pp. 186. 3s. 6d.) This is the best volume of practical Christian ethics that we have received for a long time. And it is none the worse, but all the better, that it is so unpretentious. It consists of ten chapters. Each chapter after the first, which speaks of the foundation of religion, discusses some aspect of the application of religion to our daily life. There is little novelty and less effort towards it; but there is much of the most wholesome teaching and the most searching appeal. It is a book for men and women of every age.

HEBREW IDOLATRY AND SUPERSTITION. BY ELFORD HIGGENS. (*Elliot Stock*. Crown 8vo, pp. 80.) The title of this essay suggests sceptical, or at least an advanced critical attitude towards the Old Testament. But Mr. Higgs is neither a sceptic nor a higher critic. His object is to prove that the references to idolatry and superstition in the Old Testament are survivals of the folk-lore of other nations who had occupied the land before the Israelites entered it. They do not prove idolatry to have been the primitive worship of the Hebrews themselves, therefore; and the arguments of the Higher Criticism based on these customs have broken down. Jahvism is not an evolution, but a revelation. The little work is full of curious items of the folk-lore of all nations.

A METAPHYSICAL OCTAVE. BY C. HELLMAN. (*Elliot Stock*. Crown 8vo, pp. 49. 2s.) If the author of this brochure had written more fully, developing his arguments, and illustrating them, it might have been easier to follow him. It is not easy now. His object is

to effect a harmony between philosophy, science, and religion.

THE EMPHASIS OF BELIEF. BY J. O. KEEN, D.D., F.S.Sc., LOND. (*Bible Christian Book-Room*. Crown 8vo, pp. 250. 2s. 6d.) "It is of primary importance," says Dr. Keen, "that ministers of the gospel be pre-eminently *believers*, able at all times to say to their hearers what the Apostle Paul said to the Church at Thessalonica, 'Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in *much assurance*.'" And so he adds, "It will be seen from the discourses in this volume that the emphasis is placed on 'those things which are most surely believed among us.'" What are those things, then? (1) The Kingship of God; (2) the universal heavenly Vision; (3) the divine Separation. These are the first three, and the rest are like to these. Of course Dr. Keen knows there are things you cannot be *assured* about and escape intolerance; but he leaves those things alone, and writes vigorously and helpfully of the things he has seen and known.

THE TEACHING OF JESUS IN HIS OWN WORDS. BY THE REV. JOHN C. WALKER, M.A. (*Blackwood*. Crown 8vo, pp. 135. 3s. 6d.) Surely this is the easiest book that ever was written, for there is not a word of the author's in it except the Preface. It is what Mr. Gregory would call a monument to the possibilities of scissors and paste. And yet we should all like to have done it if only we had thought of it, and we would have found it right difficult to do. The words of Jesus are gathered into great groups, and then again subdivided; and so under each heading you find at a glance and can read all that Jesus said on that subject. It is done with judgment, and is a distinct success; a delightful and helpful book in every way.

THE HEIGHTS OF THE GOSPEL. BY ARTHUR T. PIERSON, D.D. (*Passmore & Alabaster*. Crown 8vo, pp. 236. 2s. 6d.) These sermons were delivered in the Metropolitan Tabernacle last winter. They are special efforts, — unless Dr. Pierson's ordinary are other men's extraordinary, — and they are really great sermons. Every one of them has a strong grip of a clear gospel, and gives out its message in power and much assurance.

BOOKS FOR BIBLE STUDENTS. THE GOSPEL OF JOHN. BY T. F. LOCKYER, B.A. (*C. H. Kelly*. Foolsap 8vo, pp. 326. 2s. 6d.) It was a difficult task Mr. Lockyer had before him, an exposition of St. John's Gospel with critical notes within this compass, too difficult, it is to be feared. Not but the thing is fairly done, and will prove useful to younger students. But it strikes us as distinctly below the level of the two volumes which preceded it in the series to which it belongs. For they, while admirably adapted for the beginner in theological study, were scarcely less welcome to more advanced scholars. Mr. Lockyer, however, explains that he wrote "under great pressure" from other duties, and without the opportunity of consulting some of the leading commentaries.

THE GOSPEL FOR THE DAY. BY MARK GUY PEARSE. (*C. H. Kelly*. Small 4to, pp. 247. 3s. 6d.) In the days to come, when he himself, perhaps, and most of us have passed to where beyond these voices there is peace, there are few writers who will be more gladly read than Mark Guy Pearse. For there are few of our day who have at once the distinction of style and the fulness of the mind of the Spirit. Let this latest volume be tried. There is a blessing in it.

THE STUDY OF THE BIBLE. BY G. G. FINDLAY, B.A. (*C. H. Kelly*. Foolsap 8vo, pp. 48. 6d.) This is described by the author as an Address to Lay Preachers. But it is good for all who preach. It is a wise word on the right way to study the Bible by one who has studied it, and loves it well. Some books are suggested; and then there is a fuller Appendix of literature by the editor of the *Preacher's Magazine*.

ATONEMENT THE FUNDAMENTAL FACT OF CHRISTIANITY. BY NEWMAN HALL, LL.B., D.D. (*Religious Tract Society*. Crown 8vo, pp. 159. 2s.) It is not so much a thesis to defend—for who denies it?—as to illustrate rather and earnestly commend. If Atonement is the fundamental fact of Christianity, what then? When the question is presented as it is presented here, fairly before us, it never can be the same with us as if it had not been.

BY-PATHS OF BIBLE KNOWLEDGE. SOCIAL LIFE AMONG THE ASSYRIANS

AND BABYLONIANS. BY A. H. SAYCE, LL.D. (*Religious Tract Society*. Crown 8vo, pp. 127. 2s. 6d.) Many of us made acquaintance with this book as it appeared in the *Sunday at Home* from month to month; and the matter it contains has frequently been referred to in these pages. But it is good to find the whole interesting story in this convenient shape.

BARNABAS; OR, THE GREAT RENUNCIATION. BY G. BUCHANAN RYLEY. (*Religious Tract Society*. Crown 8vo, pp. 128. 1s. 6d.) Barnabas is almost virgin soil for the expositor, and good fruit-bearing soil besides. And we are pleased with Mr. Ryley's judgment in choosing this field, and still more with his sympathetic gardening in it.

THE YOUNG STANDARD-BEARER. BY D. SHEARER, M.A., PH.D. (Glasgow: *Charles Glass*. Crown 8vo, pp. 120.) Choose this admirably told biography for your young men. There is nothing morbid about it. And yet there is the strangest heart-reaching power in it. It is the life of a delightfully lovable lad, bright and hearty and true. Dr. Shearer has done his part well.

PAMPHLETS. (1) *The Disruption*, by Professor James Iverach, D.D. (Edinburgh: Hunter, 6d. net); (2) *Young Men and Christian Work*, by R. Henderson Smith (Dunfermline, 1d.); (3) *Infant Baptism the Law of the Christian Church*, by the Rev. William Macloy (Glasgow: McCallum, 6d.); (4) *Our Lord's Sabbath-Keeping*, prize sermon on Luke iv. 16, by the Rev. Frederick Jarratt (Edinburgh, 2d.); (5) *The Authority of Christ* (Belfast: Strain & Sons, 2d.).

LITERARY NOTES.

PROFESSOR PAUL HAUPT of Johns Hopkins University, Baltimore, has enlisted the services of a number of Hebrew scholars in England, America, and Germany for the purpose of producing a critical edition of the Hebrew text of the Old Testament, with notes justifying the text adopted; and also, in separate volumes, a translation of this text into English and German, accompanied by a brief commentary, the commentary being mainly historical and archæological. Here is a complete

list of the scholars engaged, each of whom is responsible for a single book :—

Genesis,	C. J. Ball (London).
Exodus,	Herbert E. Ryle (Cambridge).
Leviticus,	S. R. Driver and H. A. White (Oxford).
Numbers,	J. A. Paterson (Edinburgh).
Deuteronomy,	Geo. A. Smith (Glasgow).
Joshua,	W. H. Bennet (London).
Judges,	Geo. F. Moore (Andover).
Samuel,	K. Budde (Strassburg).
Kings,	B. Stade (Giessen) and F. Schwall (Strassburg).
Isaiah,	T. K. Cheyne (Oxford).
Jeremiah,	C. H. Cornill (Königsberg).
Ezekiel,	C. H. Toy (Cambridge, Mass.).
Hosea,	A. Socin (Leipzig).
Joel,	Francis Brown (New York).
Amos,	John Taylor (Winchcombe).
Obadiah,	Andrew Harper (Melbourne).
Jonah,	Friedrich Delitzsch (Leipzig).
Micah,	J. F. M'Curdy (Toronto).
Nahum,	Alfred Jeremias (Leipzig).
Habakkuk,	W. H. Ward (New York).
Zephaniah,	E. L. Curtis (New Haven).
Haggai,	G. A. Cooke (Oxford).
Zechariah,	W. R. Harper (Chicago).
Malachi,	C. G. Montefiore and I. Abrahams (London).
Psalms,	J. Wellhausen (Marburg).
Proverbs,	A. Müller (Halle).
Job,	C. Siegfried (Jena).
Song of Songs,	Russell Martineau (London).
Ruth,	C. A. Briggs (New York).
Lamentations,	M. Jastrow, jun. (Philadelphia).
Ecclesiastes,	Paul Haupt (Baltimore).
Esther,	T. K. Abbott (Dublin).
Daniel,	A. Kamphausen (Bonn).
Ezra,	H. Guthe (Leipzig).
Nehemiah,	
Chronicles,	R. Kittel (Breslau).

No portion of the translation has yet appeared, but we can give some idea of the method on which the Hebrew text has been prepared by adverting to Professor Siegfried's edition of the Book of Job which has appeared—Part 17 in the order of arrangement, but the first part in order of publication.

The first point to notice is that by the insertion of a small number of conventional signs the reader is warned of a departure from the Massoretic text, and at the same time informed of the ground of this departure, whether it is purely conjectural, or is formed on the authority of the Ancient Versions, or on that of parallel passages, or on other reasons.

A more important, and certainly more striking, feature is the adoption of a system of printing on colours. There are three colours used. A *blue* background "indicates parallel compositions; *green*, polemical interpolations directed against the tendency of the poem; and *red*, correcting interpolations conforming the speeches of Job to the spirit of the orthodox doctrine of retribution."

Elihu's speeches, for example, are placed as an Appendix at the close of the book and printed on green.

It is easy to perceive how important a characteristic of the work this is, the colour letting us see at a glance the critic's view and inviting our inquiry. Discussions on the Hexateuch will be greatly facilitated by this device. Nor is it possible to raise an objection on the ground of unsightliness. On the contrary, the work is charming in its dress, and the typography is of the best.

The twenty-seven pages of text are followed by twenty-two of critical notes.

We turn at once to the important and much-discussed passage, xix. 25-27. The text is much emended, and the emendations are defended in three interesting notes. This is the resulting interpretation:—"I know that my avenger liveth, and that a surviving kinsman shall arise upon my grave as my defender. He will infuse new life into my skin, which had to suffer leprosy, and will by this give an actual proof of my rectitude. And it is God Himself who shall avenge me, He shall be the God that calleth me up out of the grave and maketh me whole again."

The work is published in London by Mr. David Nutt. The volumes are expected to follow one another in quick succession.

Of the Clarendon Press announcements, the most important is Mr. Charles' edition of *The Book of Enoch*. These are the words of the announcement: *The Book of Enoch*, translated from Professor Dillmann's Ethiopic text. Emended and revised in accordance with hitherto uncollated Ethiopic MSS., and with Gizeh and other Greek and Latin Fragments, which are here published in full. Edited, with Introduction, Notes, Appendices, and Indices, by R. H. Charles, M.A., Trinity College, Dublin, and Exeter College, Oxford. Demy 8vo.

The Sunday School, in its issues for May 18 to June 8, gives the fullest account that will be found anywhere of the literary discoveries at the Convent of St. Catherine on Mount Sinai, including the discovery of the Syriac Gospels by Mrs. Agnes Smith Lewis. With the co-operation of Mr. Rendel Harris and Mr. Burkitt, Mrs. Lewis is preparing an edition of the Gospels for early publication. The Introduction will be written by Mrs. Lewis herself. We hope to be able to give an account of the work in THE EXPOSITORY TIMES as soon as it appears.

Short Expository Papers.

The Parable of the Unjust Steward.

LUKE xvi. 1-14.

WITH the interpretation of the parable of the Sower before us as our model, we naturally seek to fit the details of every parable with spiritual equivalents. All attempts to do so in the case of the parable of the Unjust Steward have ended in failure. They lead us up what always proves a blind alley, never a thoroughfare. The presumption is that this parable is not constructed on the same lines as that of the Sower.

The parable was addressed to the disciples. The moral reflections appended to it bear upon the connexion between their use of money and their future salvation. It was immediately on the back of the parable of the Prodigal that Jesus spoke thus. The presumption is that it was the publican-disciples who were specially addressed.

These have just heard Jesus' vindication of His reception of them, and of God's ways of grace towards them. They can trust Him. Therefore while their hearts are warm He will speak to the point at which they will find their chief spiritual danger, and at which they will have to show the reality of their faith and repentance—their use of money.

With a little variation the story would probably fit the actual past life of many of them. With uneasy minds they would listen to it; but just as they are expecting to hear of the rich man's indignation, a startling surprise is given them. The story takes a sudden and unlooked-for turn, which makes them open their eyes and gaze on Jesus in amazement, and their amazement is intensified as they find that it is to this point of surprise that Jesus proceeds to attach the moral of His story. Surely all the presumption is that this point of surprise is not simply the chief, but the only point of the parable, the one thing that was meant to make them open their wits, spiritually.

There is an eloquence in the very silence of Jesus over the immorality of the steward's smartness. To these publican-disciples who had been

used to congratulate themselves over similar smartness, and who were now ashamed of it, Jesus' silence must have been eloquent with an intimation that He did not mean to embitter His gracious reception of them by any harping on their shame. Just at the moment when they are dreading that He will spoil all their comfort in Him by insisting on putting them, in their new sensitiveness, to open shame over their past, He suddenly and violently turns them right about face from the condemnation due to the past, to consider how they can hopefully redeem the life yet before them, by applying their old prudence so to manage their means and their business as now to bring their new life to a finally successful issue in heaven itself. Here is their opportunity—the point of their inevitable danger, which must be the point of their spiritual success—to show faithfulness to the new stewardship of gospel grace that they have received and accepted, by the way they are now to deal with the mammon of unrighteousness.

It was but a very little, possibly, that most of them had. They were not all rich like Zacchæus. They could not all do what—influenced very likely by a knowledge of this parable—he did shortly afterwards. They perhaps needed not all to do so, but it is just in a very little that fidelity is most difficult, and therefore most conclusive; and whether their trial should bear the form of the care of the world or of the deceitfulness of riches, they must now lay this to heart, "Ye cannot serve God and mammon." And I think that as speaking to these disciples Jesus must have spoken this last word with great gravity, yet with great sweetness, in such a tone as would itself shame every covetous murmurings, and would inspire every one who really put trust in Him to commit themselves at once to do in this matter what He bade them.

What is there worth speaking of compared with the temptation that ever besets men in the matter of money? Every day, and all the day long, it has in one way or another to be dealt with. Every inward emotion of faith, of penitence, of holy desire is continually brought to a practical test by the way in which money is sought and used. With what a persistency Jesus returns to this subject from His reference to it in the Sermon on the Mount, right

on to that in the parable of the Last Judgment! And here He makes His teaching on this matter the express complement of the grace of the parable of the Prodigal. He points those over whom there is joy in heaven now, to the proper issue of the grace given them, if they are at the last failure of everything earthly to find an abundant entrance ministered to them into the everlasting habitations.

JAMES HENDRY.

Forres.

Isaiah i. 3.

THIS is part of the grave indictment that the Lord makes, before heaven and earth as witnesses, against His people. In His mercy He condescends to reason with them if mayhap He may convince them of their folly. He points out, in this verse, what is at the root of the disloyalty and insincere formality that characterises even their religious conduct.

1. *Want of knowledge* is the complaint. "Israel doth not *know*." They seem altogether ignorant of the nature of God, and of the character of the worship He deserves and requires. The great lack of the human race is this lack of a knowledge of God. It is the prolific source of all forms of idolatry, for what is wanting in these is not religion, the religious instinct is there; it is the right direction of it; it is knowledge; this is the cause of the darkness, superstition, and error into which men, savage and civilised, are ever wandering. Just as "if a man walk in the day he stumbleth not"; so if a man have a clear knowledge of God, error is at an end. It is ever true that people perish from lack of knowledge.

2. *Want of knowledge arising from want of consideration* "my people doth not consider." This is a case of culpable ignorance. People may suffer from all the fateful effects of ignorance, and not be themselves to blame. This is not an instance where people were placed in circumstances in which they were more to be pitied than found fault with for their sad condition. It was due to their deliberate choice. Vast were their opportunities. Evidences of God's power and God's grace were all around them. They could not help seeing them unless they wilfully shut their eyes,

purposely refrained from all reflection. But they did not want to know, or to do what God commanded. It comes, therefore, to be a fault of the *will*, and they are to be *blamed*. It is a dereliction of duty not to think when we should, a neglect of special opportunity not to accept light when it is offered us.

3. The *gross irrationality* of this want of consideration. It is always irrational to act without consideration. Our reason has been given for use, and we might as well be without it as to leave it unemployed. The most dull and stupid of the brute creation could not do worse. Nay, they do not generally show themselves so irrational. The state of these rebellious children of Jehovah is worse than that of the ox and the ass. If you are kindly to these animals they will in some measure repay your kindness. They will acknowledge the hand that feeds them. They will recognise the voice of their owner. And in this case God had done more than merely feed and protect His people. All nations shared His ordinary providential care. But He had intervened at divers times and in divers manners directly and supernaturally on behalf of these people. *Yet* Israel did not consider.

4. It was *Israel* who was guilty of all this. It was all the more sad and culpable. Their very name ought to have shamed them. Every time they recollected their past history, should have withheld them. The very people whom God had been at pains to select, to nurture carefully, to keep apart and divinely educate so as to be holy to Himself, the people who had been instructed by His own voice, and whose marvellous experience of His special regard was enshrined in every line of their national annals,—these we should have supposed would have been the last. Just as it aggravated Absalom's rebellion that he had been the beloved son, just as it aggravated Brutus' stroke that he had been Cæsar's chief friend, so it aggravated this disobedience and disloyalty that it came from Israel His child, favoured and beloved.

J. ROBERTSON.

Fetteresso.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

FOR the sake of the Members of The Expository Times Guild of Bible Study who are resident abroad, it may be well to state thus early that the subjects of study chosen for next session (November 1893—June 1894) are Isaiah xl.—lxvi. ; and the Epistle to the Romans.

The books recommended for use on Isaiah are as formerly, Orelli (1 vol., 10s. 6d.), or Delitzsch (the *fourth* edition, 2 vols., 21s.), and the publishers of these books (Messrs. T. & T. Clark, Edinburgh) will send a copy of Orelli for 6s., and of Delitzsch for 12s., post free, to any *Member of the Expository Times Guild* who applies for it. There are no other books quite so well suited for the student, and at a reasonable price. Cheyne's *Isaiah* (2 vols., Kegan Paul) is very expensive, and Smith's (Hodder & Stoughton) is intended for the general reader. They are both of the first importance.

On the Epistle to the Romans the list of commentaries is long. An almost ideal student's book, if it is not somewhat severe, is the *Explanatory Analysis*, by the late Canon Liddon, just published by Messrs. Longmans (1 vol., 14s.). Professor Agar Beet's *Commentary* is expressly written for the diligent painstaking student of the Word, and does as much to supply the lack of

Greek scholarship as a book could possibly do (Hodder & Stoughton, 7s. 6d.). For the student of the Greek, on the other hand, Dean Vaughan's (Macmillan, seventh edition, 7s. 6d.) is the only brief and competent work we have. We need not name Meyer, which everyone is understood to possess, nor Philippi, an admirable, though less classical, work. Of these larger Commentaries, there is one, and only one, that is altogether indispensable. This is Professor Godet's (in 2 vols., at 21s.). For all the purposes of the student, the expositor, and the preacher, it stands quite apart and unapproached.

But there are two small books that deserve notice—Principal Brown's edition in the "Handbooks" series (2s.), and Principal Moule's in the "Cambridge Bible" (3s. 6d.). They are written by men who are in close sympathy, doctrinally and ethically, and indeed, we believe, intimate personal friends, and it is somewhat difficult to choose between them. The larger space, however, which has been allowed to Principal Moule, and of which he has taken excellent advantage, seems a sufficient reason for specially recommending his book. On the whole, then, we think, that if only one small book is to be used, and that will generally be the case, it should be Principal Moule's edition in the *Cambridge Bible for Schools and Colleges*. If a larger book can be chosen, let it be Godet's, without doubt. The publishers

(T. & T. Clark, Edinburgh) are prepared to send a copy of *Godet* for 12s., postage free, to any *Member of the Expository Times Guild* who applies for it.

It is impossible to miss in reading the Acts of the Apostles the importance of the service which was rendered to the gospel, in its first proclamation, by women. Every reader notices it, every expositor comments on it. Yet the subject has never been independently and fully investigated. And it probably would repay a far closer study than either reader or expositor has yet given to it.

There is one important feature of the narrative in the Acts of the Apostles which is now very freely recognised—the unremitting control which was exercised by an unseen hand upon every movement of the missionaries. Here and there it becomes so distinct and prominent that the busiest runner may read it. Perhaps the most noticeable place is near the beginning of the sixteenth chapter, where it is first said that “they were forbidden of the Holy Ghost to preach the Word in Asia,” and immediately after that “they assayed to go into Bithynia, but the Spirit suffered them not,” where the best reading has “the Spirit of Jesus suffered them not.”

Now, when we perceive how unremitting was this control of the Spirit of Jesus, we are led at once to search for a reason for every step that was taken. We may not always find it. We always run the risk of inventing it where it is not easily found. But neither the failure nor the danger should hinder, or indeed *can* hinder, us from seeking a cause for every effect when we perceive so clearly that an adequate and imperative cause there must have been. And we are much delivered from the risk of error by a recognition of one great law that has accompanied the proclamation of the gospel in every place and in all time.

That law is, that the gospel message comes when preparation has been made for its coming, and not till then—never till then.

Why, then, to take the instance already touched upon, why were the disciples forbidden to preach in Asia, and forbidden to enter Bithynia, and then sent across the sea to Macedonia? The reason need not be far to seek—indeed, the simplest is most likely to be the nearest right; for God has always chosen the things that are not, in preference to the things that are. Following our law of preparation, we are led at once to the *Proseucha* or Place of Prayer by that riverside at Philippi, and to the devout women who were gathered there: Why were the disciples forbidden to preach in Asia, and hindered from entering Bithynia? No doubt, because Asia was not prepared; because, in Bithynia, prayer was not yet wont to be made. Why were they sent over into Macedonia? Because women were there who had discovered their need of help.

Now it was only in Macedonia, and perhaps in some parts of Asia Minor, that women could be found at once prepared and capable. For only there had they the necessary liberty. In the introduction to his *Commentary on the Epistle to the Philippians*, Bishop Lightfoot suggests the probability “that the apostle’s work was made easier by the national feelings and usages of Macedonia.” He thinks it may be gathered even from St. Luke’s narrative that woman’s social position was higher in this country than in most parts of the civilised world. But he afterwards quotes additional evidence from certain Macedonian inscriptions which had been discovered when he wrote. And the evidence which he thus produced, though it has not been greatly strengthened, has not in the least degree been invalidated since. We, therefore, reach a simple and intelligible reason for the sending of the disciples across to Macedonia. There the women were waiting, women with receptive hearts, with prepared wills, and with

influence and freedom enough to make the gospel felt and known.

This social position and liberty of action was therefore not the gift of the gospel. Much as the gospel gave back to women in return for the service it had received, it was not this, either in Macedonia or in Asia Minor. On the contrary, it soon seemed necessary for the Christian Church to set herself in opposition to the honours (though not the honour) that it had become the fashion to bestow upon women, especially in Asia Minor. Even within the New Testament itself the hints are by no means obscure that women who had enjoyed great freedom of exercise before they embraced Christianity, were in much danger now of abusing their liberty in the gospel. "I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord." And these women—women of rank, no doubt—belonged to this very Church of Philippi where a woman was the first convert, women the first hearers of the gospel, and a woman was the occasion of its first bitter persecution in Europe.

This "difficulty" between Euodia and Syntyche occurred within St. Paul's own lifetime and experience. It was not the only difficulty of the kind he had to meet. Is it not probable, then, that bitter experience was the ground upon which the apostle stood so firmly when he commanded that the women should not speak in the Christian assemblies? That command has done more than all the discoveries of the critics to open the question of inspiration. Devoted and even heroic souls, who never could have found the heart to doubt one word of the apostolic "Thus saith the Lord" on grounds of historical or literary criticism, have made so bold as to "dissent from the judgment of St. Paul" in this matter, and the Church has looked on in wonder, scarcely ever in condemnation, in these latter days almost in open encouragement. If we *could* see that special circumstances demanded special measures, and so the apostle uttered his command for the cases

before him, where experience had taught him how great was the need of it, then it would be no little relief to some earnest souls who have been called to carry burdens already in abundance.

But however that may be, and it is a somewhat difficult and delicate subject to deal with in a passing note, one thing is certain, that the Church of Christ did find it necessary, and that speedily, to withstand what seemed the unnatural and mischievous place claimed by women, and in some countries freely accorded them. This was especially the case in the churches of Asia Minor. For there, almost from time immemorial, women had held an extraordinary position. "The honours and influence," says Professor Ramsay in his recently issued *The Church in the Roman Empire* (Hodder & Stoughton), "which belonged to women in the cities of Asia Minor, form one of the most remarkable features in the history of the country. In all periods the evidence runs on the same lines. On the border between fable and history we find the Amazons. The best authenticated cases of *Mutterrecht* belong to Asia Minor. Under the Roman Empire we find women magistrates, presidents at games, and loaded with honours. The custom of the country influenced even the Jews, who in at least one case appointed a woman at Smyrna to the position of archi-synagogos."

Now this, as we have seen, was at first an advantage to the gospel. It is said that at Thessalonica "there were added to Paul and Silas . . . of the chief women not a few" (Acts xvii. 4); and again at Berea, "many of them believed, and of the Greek women of rank and men not a few" (Acts xvii. 12). And as in all other matters with which this brief history deals, these, we may be sure, were but samples of many more.

But it was also, even then, an occasional hindrance. For though these women of position did

sometimes lend a greedy ear to the apostles' message, and then, casting in their lot with them, used their influence in their behalf, or took joyfully the spoiling of their goods and the loss of their position, thereby, perhaps, finding a wider and deeper influence than ever they had before, still it is on record, and we are not astonished to discover it, that there were places where the "honourable women" were as ready to listen to the adversaries of the gospel, and then put forth their unbounded influence in a bitter and unrelenting persecution. "But the Jews stirred up the devout and honourable women (of Antioch in Pisidia) . . . and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

And then, finally, this abnormal position which the women of Asia Minor and of Macedonia enjoyed, became a disturbing element, serious and long-continued, within the Church itself. As already noticed, we have glimpses of its presence even in the earliest assemblies, and within the lifetime of St. Paul himself. Later it nearly rent the Church asunder. And that gospel which had done so much for woman, was held up to scorn as her jealous enemy; while first paganism and then heresy claimed the greater breadth and manlier conduct in restoring her to her rightful place and her ancient privileges.

In that early Greek and Latin manuscript of the Gospels and the Acts, which lies in the University Library at Cambridge, and is known as Codex Bezae, there is an interesting reading, which seems to Professor Ramsay to show us the actual progress of this burning question in the early Christian Church. The passage is Acts xvii. 34. In the received text it reads: "But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them." Codex Bezae omits "a woman named Damaris," but adds the adjective "honourable" (or "of rank," as Bishop

Lightfoot translates it, *εὐσεβήμων*) after the words "Dionysius the Areopagite." Now there are many remarkable things in this "peculiar" Codex; but the omission of Damaris here, says Professor Ramsay, is specially remarkable. He has no doubt that it is deliberate and intentional. And this is the explanation which he gives of it, and which he tells us is founded on suggestions of Professor Armitage Robinson.

This word "honourable" is used only of women in the Book of Acts. First of all, then, it was added to the name of Damaris by some gallant scribe before this question had arisen in the Church. Then, however, when the Church had to take her stand against the pagan or heretical claims advanced on behalf of her ambitious women, a more orthodox if less chivalrous transcriber cut out the name of Damaris altogether, but left the adjective standing, a witness at once against his own deed and the deed of the scribe who had gone before him.

It does not seem likely—to how many will it seem even possible?—that a wholly new theory of the Atonement should be proposed and accepted now. And yet a volume has recently been published in America which not only proposes a wholly new and original theory of the Atonement, but also supports it by so many excellent reasons and authoritative scriptural arguments that—well, we may be far enough from accepting it, but it is quite certain that we cannot pass it by.

The volume is published by Messrs. Houghton of Boston, and the author is Charles Carroll Everett, Professor of Theology in Harvard University and Dean of the Harvard Divinity School. He calls his book *The Gospel of Paul*.

The book is not large; it just runs over the three-hundredth page of crown octavo size. But the writing is unusually close and compact, without one sentence of padding or relief from the first

page to the last. So it will not be possible to do the author justice in such an inadequate exposition of his theory as it is in our power to offer here; and we say so at the outset, that the reader may not lose his respect for the author when he finds that links are dropped and objections left unanswered. Whether Professor Everett proves his theory or not, it is quite certain that he strives to answer legitimate objections, while the strength of his position lies more than anywhere else in the harmony of its several parts.

What is his theory, then? No; first of all, what is it not? It is not substitution. That is the theory which at the present time is called "orthodox" amongst us. And so surely is that the current orthodox theory of the Atonement of Christ that there may possibly enough be readers of these pages who, the moment they hear that Professor Everett refuses the *substitutionary* Atonement of Christ, will refuse to have anything more to do with him. Nevertheless, let us go on.

There are two forms in which the substitutionary theory of Christ's Atonement is presented in the systems of theology. Dr. Shedd is taken as representative of the one; Dr. Cave of the other. Dr. Shedd holds the essence of the Atonement is in the *suffering* of Christ, and that therefore His whole life, and not His death only, must be taken as fulfilling the penalty due for sin. Dr. Cave insists that the death of Christ is the essential thing. Death is the penalty for sin. Christ did no sin and therefore did not deserve its penalty; so that when He suffered death, the penalty for sin, it was for our sin; He died in our room and stead.

Professor Everett does not believe that the supreme act which Christ wrought for men was either suffering or death. He does not believe that He suffered or that He died in their room and stead. He does not believe that what He did was in their room and stead at all. He did that which men could not have done, and He did it on behalf

of men, but not as their Substitute, not as enduring a penalty which was due to them.

Indeed, He did not *do* at all: it was done to Him. And that, not as a mere play of language, it is the essence of the whole matter. Professor Everett is scriptural. He got his theory from Scripture, and he rests it on Scripture. There is Scripture that he has had difficulty with, and some that puzzles him a little still—one that even baffles him altogether. Still, he starts from Scripture, and he holds persistently to Scripture throughout.

The Scripture he starts from is this:—

"Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13.

We have printed the passage in italics, that the closest attention may be given to it. For not only is that passage Professor Everett's starting-point, it also contains the whole substance of his theory. It is, in Bengel's phrase, the *summa ac medulla Christianismi* to him, the substance and marrow of his gospel.

The question for Professor Everett, as for all of us, is how to get rid of the penalty due for sin. Dr. Shedd answers: Christ suffered, and so paid the penalty due to us for sin, and we go free. Dr. Cave answers: Christ died, and so paid the penalty due to us for sin, and again we who have faith in His name go free. Professor Everett says: No; He did not pay the penalty at all, He simply took away the right to demand a penalty. Like Samson in the city of Gaza, the Son of God imprisoned Himself in the likeness of our flesh of sin; but when midnight came He arose and lifted up the doors of the gate of the city, and put them upon His shoulders, and carried them away. Rather, let us say, *they* put them upon His shoulders, compelled Him to carry their own doors and bars away, and He did it, did it willingly all the while they compelled Him; but He paid no penalty, either of suffering or of death.

"Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." He became a curse for us—how? By suffering? No. By dying? No. By hanging on a tree. He became a curse for us by being crucified; for that was the law. Not "Cursed is he that suffers," nor "Cursed is he that dies"; but "Cursed is he that hangeth on a tree." It is undeniable that Jesus was crucified; that, therefore, He came under the curse of the law. Either, then, He is anathema to the law, or the law is anathema to Him. Henceforth there can be no truce between them, there cannot even be life henceforth for both of them. It is a death-grapple. If He falls to rise no more, then the law is victorious: *thou art in the miserable city of Gaza, and verily I say unto thee thou shalt in no wise come out thence till thou hast paid the uttermost farthing.* But if He only falls to rise again, then the law has done its worst and done its last, and there is therefore now no condemnation to them that are in Christ Jesus.

"We can now understand the nature of the curse that Christ underwent. It arose from the form of His death. It was because He was crucified that He was accursed. We here reach the centre of Paul's thought, and the essential thing in his argument. It is a thing that has been too often overlooked; but so far as we overlook it, we fail utterly to understand what Paul is talking about. It is important to notice that Christ was accursed because He was crucified. He was not crucified because he was accursed." Those are Professor Everett's words.

Thus expressed, and left to stand alone, Professor Everett's theory of the Atonement will probably seem both commonplace and weak. But we have already said that this will be owing entirely to the necessities of our space here. Professor Everett does not leave it to stand upon one text alone.

And even here it may be possible to show its capacity to meet the acknowledged difficulties of another text, and in that way remove something of its present reproach.

The text is Galatians ii. 19, 20: "For I through the law died unto the law, that I might live unto God. I have been crucified with Christ." That is not the whole of the twentieth verse, but it is not necessary to quote the rest of it, either for its own sake or our present purpose. Now in this text there is an expression which our orthodox theologians, writing on the Atonement, have found it very hard to interpret. It is the apostle's statement that it was *through the law* he died to the law. That he died to the law we know, and we think we understand how. But we do not think it was through or by means of the law, and we cannot easily see how that could have been.

Professor Everett's explanation is on this wise. When Jesus was crucified He was made a curse. He was made a curse by the law itself. He did not force Himself outside the camp of Jewish law, He was driven by the act of the law itself. It declared every one accursed who hung upon a tree. Then it nailed Him to the tree. Thus it drove Him outside its pale, and made Him anathema for ever. He through the law died to the law. And when the persecutor, Saul of Tarsus, who could not endure that the followers of the accursed should pollute the temple courts or even any portion of God's earth, saw the vision on that memorable mid-day, and discovered that He whom in the ignorance of unbelief he had called Anathema was the Lord from heaven, his own Lord, and the Lord of the very law itself, and when he joined himself to the name of the Nazarene, he too became anathema as respects the law; he too, like his Master, through the law died to the law, that he might live unto God, for he was crucified with Christ.

The Babylonian Story of the Fall.

By W. ST. CHAD BOSCAWEN, F.R.H.S.

THE discovery among the Babylonian records of a series of Cosmogonic and Deluge legends, and their remarkable resemblance in thought and language to Hebrew traditions, has made their study an essential element in Old Testament exegesis. It is now nearly twenty years since the late Mr. George Smith discovered these valuable documents, and Assyriology was recognised not only as a valuable aid in the study of the historical portions of the Old Testament, but also as the source of much valuable material, to elucidate the legends of origins in the earliest books of the Old Testament. During the period which has elapsed since the first discovery of the Creation and Deluge legends great progress has been made. New and often older copies of the documents have been found and studied, and the great increase in the number and calibre of Assyriologists has produced a careful and scientific study of these important inscriptions with an almost general consensus of agreement as to their translation. The copies of the Creation legends which were first accessible to us came from the royal library of Assurbanipal at Nineveh, and although in their main details of Babylonian origin, as indeed were nearly the whole of the writings in the library, yet they were not without some indications of a later redaction. A proof of this is afforded by the two versions of the story of the fight between "Merodach and Tiamat, the demon of darkness," and also in the slightly different wording of the Babylonian and Assyrian versions of the first and second tablets as shown by Mr. T. G. Pinches. Still more important was the discovery by this Assyriologist of a new version of the Creation story, which is manifestly a product of the school of Eridu. Sufficient evidence is thus afforded that there were variations in the traditions of the sacerdotal schools of Chaldea, and that these had been consigned to writing at an early period. One tradition in the Chaldean book of Origins has been anxiously searched for, but it would seem to have escaped the most diligent search. It is that of the Babylonian legend of the Fall. Had the Babylonians any legend of the Temptation and Fall of the human race, and in what way did it resemble the Hebrew tradition? Mr. George Smith, in the

first issue of his *Chaldean Genesis*, was of the opinion that a tablet which he placed in the Creation series, but which was not endorsed as such, contained traces of this legend. Further examination of the tablet shows that, while it does not contain this particular legend, it is a very important hymn of the school of Eridu, and has in it passages associated with the good god Ea, the "All-wise one." While there is as yet no complete legend of the Fall among the Babylonian Creation stories, there are a number of passages more or less fragmentary in the religious inscriptions which seem to me to place it beyond doubt that such a legend was known to the Babylonians, and in a form not differing very widely from that of the Hebrews. In the Babylonian legends the Spirit of Darkness, and consequently in an ethical sense the Spirit of Evil, is the goddess Tiamat. In the Creation legends of Cutha she bears the title of *Musenik*, "the nurse or suckler," while in the other legends she is called *Muallidat*, "the bearing mother," or *Mummu Tiamatu*, "the heaving sea." It is evident that like the Asiatic mother goddess she represents "the ever pregnant, all-producing humid chaos." In another legend of the Creation series she is associated with male personification Kingi or Kingig, "the maker of darkness." On a Babylonian boundary stone about B.C. 1200 she is represented as a female crowned, with full breasts, the lower extremities being replaced by interbound tails of two serpents. A type found in Greek art as the giants in the Giganto-machia sculptures from Pergamos. In fact, Tiamat and her spouse bear a close resemblance to the Egyptian serpent Apepi, who bears the title of Hemhemte, "the roarer," which calls to mind the association of "shrill cries" with the warfare of the demon against Merodach. In the Egyptian mythology we find Apepi described as "the roarer before whom Ra is in a flutter; and Seb standeth still in terror." In fact, we have here the same nature myth which we find in the legends of Ahuramazda, Mithra, and Vishnu, as well as the Greek Apollo.

The first point to be considered is that of the relation of this nature serpent of darkness with the

origin of evil. In the lexographical tablets there are many references to this mythic creature. We have the *Zir Musi*, "serpent of night"; the *Zir Zalmati*, "the serpent of darkness"; and, more interesting, "the serpent with seven heads and seven tails," the "serpent of the week," who nightly coils round the earth to be defeated in the morning by the "protector of good men" (*Silik mulu dugga*), or Merodach, the sun-god. In several inscriptions the serpent is called *Aibuvlani*, "the enemy of the gods." Upon the Michaux stones (B.C. 1200), at the end of the curses invoked upon the one who removes this landmark, is the statement, "The emblems of the great gods and the serpent upon this written stone are engraved." Upon the important charter stone of the city of Bit Karzi-yabsu, dated in the reign of Nebuchadnezzar I., B.C. 1150, the serpent-god is mentioned by name as Šupu, evidently cognate with the Hebrew שָׁפָה, "to glide, smooth." Still more important in relation to the cunning wickedness of the serpent in the legends is the lexographic equivalent of Aibu or Aipu, אִיבּוּ or אִיפּוּ, found in the tablets *erem* or *erema*, which, although occurring in the Akkadian columns, seems to be a borrowed word, related to the Hebrew עָרַם, which has the meaning of "to stay by subtilty or guile," and is used in Genesis iii. 1. The Hebrew name of the serpent *Nakhas*, with its cognate *Nakhason*, "diviner" (Num. i. 7), are both connected with the root נָחַשׁ, the Assyrian *Nakhasu*, which has the meaning of "to remove, to wipe out," without the idea of employing force. In Hebrew its connexion with magic is most marked, occurring in such phrases, "Observed times and used enchantments" (2 Kings xxi. 6); "Seek for enchantments" (Lev.-Num. xxiv. 1). In the light of the inscriptions, we can add a new force to the words of Genesis iii. 1, "The serpent (*Nakhas*) was more subtle (*arom*) than any beast of the field." The connexion with magic and the spell gains undoubted support, and is borne out by the words of the woman, "The serpent beguiled me, and I did eat," with which we at once associate the expression in the Babylonian penitential psalms, "The forbidden thing I knew not I did eat." The use of this word *erim* is further developed, as we have *lu erim*, the magician, and *Sim-erim*, "the destiny of the erim," explained by "Mamit," the incantation, and "the great fate" or "curse," like the Ate of the Greeks. As with magic, so was the serpent associated with

death, for he is called *binut Arali* or *Binut bit Muti*, "creation of the house of death." Here, then, I have shown darkness, subtilty, and death, as well as opposition to the gods associated with the serpent.

The next point to be dealt with is that of the temptation in the garden. In his *Chaldean Genesis* (p. 88), Mr. George Smith published an engraving of a seal which he associated with the Fall. A man and a woman were represented seated on either side of a tree, from whose branches hung bunches of fruit; and behind the woman a serpent is raised. I do not wish to base any argument upon this representation, as we have no indication whatever of the date or place of origin of the seal. It may, however, be taken to represent the garden of the West. The garden of the gods is known to us already from the Babylonian epic of Gilgames, where it is described as the land where the trees grow jewelled fruits, and where, like Eden, all is pleasant to see and taste. It is, however, forbidden to men to touch the trees, for it is guarded by scorpion men — Kerubim, "whose heads reach to the threshold of heaven, and whose feet spread out in the grave." To look upon, they are burning and terribleness, and to gaze upon them is death. The mythic garden of the gods is often mentioned in the inscriptions, and it was probably from this that the king of Babylon, Nebuchadnezzar, took the title of "the gardener of Babylon"; and Sargon the First, the semi-mythic king, was a gardener.

I now come to what I regard as the most direct reference to the subject of the Fall, and which, though fragmentary, is full of important matter. It is a portion of the Creation tablets, possibly the third, and I translate it as follows:—

The great gods, all of them, determiners of fate,
They entered, and death like (*muttis*) the god Sar was
filled.

In sin one with another, in compact joins.

The command was established, in the garden of the god
(*gan ili*).

The Asnan (tree) they ate, they broke.

Its stalk they destroyed.

They drank the sweet juice which injures the body.

Great was their sin. Themselves they exalted.

To Merodach their Redeemer (*mutir gimili*) he appointed
their destiny.

Fragmentary as this legend is, there remains sufficient to show that it contains all the essential features of the story of the Fall. The gods are

angry, especially the god Sar; that is the god of the "Kissat Samie," "the host of heaven," "the Lord of Hosts," and ready to punish with death. The sin is the sin of more than one person. The crime was the breaking of the branch of the Asnan tree, and eating of its fruit—a juicy fruit, pleasant to the taste, but injurious to the body. The word *khabisu* means "to crush down." The curious expression, "they exalted themselves," reminds us of the words in Genesis, "a tree to be desired to make one wise" (iii. 6); and again, "Behold the man is become as one of us to know good and evil." Even more remarkable still is the last line, "To Merodach their Redeemer he appointed their destiny." This phrase is fortunately completely preserved, and admits of no other rendering. *Mutir gimili sunu*, "restorer of their satisfaction," equivalent with the usual Assyrian expression, "tir gimili," "to restore satisfaction or perfection," and certainly places Merodach in the position of the Messiah. It is the most Messianic passage yet discovered. The more we examine the position of Merodach in the religion of Eridu, the more apparent becomes its resemblance to the Redeemer. He is the Son of the All-wise God and the Earth Mother (Davkina), and bore as his own name that of Mar-dugga, "the Holy Son." In the theology of this school, he is the mediator between his father and men—healing sickness, forgiving sin, not by his own power, but by that of his father Ea; and here we find him appointed to act as the Redeemer of those fallen in the garden of the gods. It has been hitherto thought by some that the story of the Fall may have had a Mazdian origin, as there are traces in the Zend-Avesta and the later Budahest; but a complete reversal of this idea seems now to be more correct. There are many striking points of argument between the teaching of the schools of Eridu and the lore of Zoroastrianism. The resemblance between Mithra and Merodach in their character of the good light is no mere chance one; and the usual title of Ea, "He who knows all things," and the "all-wise" Ahuramazda, are very close.

The name of the tree here, the Asnan, is very important; it means "the double tree," from *sananu*, "to repeat," and may account for the confusion of the two trees in the Hebrew account. Interesting as this fragment is, it is not the only one which throws light upon the incidents in this

chapter. In the commands regarding the eating of the tree, we read: "Ye shall not eat of it, neither shall ye touch it, lest ye die" (iii. 3); "in the day ye eat thereof . . . ye shall be as gods." Among the tablets found at Tel-el-Amarna are portions of a curious legend of one Adapa, the fisherman who broke the wings of the south wind. In this legend he is described as going to heaven to obtain pardon, and is told by his protector Ea that there he will be offered "the food of life and the drink of life; but not to eat or drink of either, because to him they will become the food of death and the drink of death." But on his entrance to heaven the god Anu, who orders the celestial banquet to be placed before him, is astonished at his not eating it, and asks the reason, the reply being, "My master Ea said to me, Eat not or drink not." The food of the gods was immortal nourishment to them, but the food of death to mortals, by which they became like unto the gods. The association of the trees with heaven and the gods is also found in this legend, where we find the "god of the Tree of Life" one of the gods who guards the gate of heaven along with the Son of Life, Tammuz (Adonis), whose sacred tree was the pine, as typical of the "ever youthful in nature." I have already referred to the hymn to Ea, translated by the late George Smith. In this is one passage of interest, "They smell thy sweet breath in the thickets in the evening." This was the sea-breeze from the sacred waters of Ea, the Persian Gulf blowing in the evening, and in which they heard his voice—surely a striking parallel to the words, "They heard the voice of God walking in the garden in the cool (wind) of the evening."

I have endeavoured in this paper to show that there are many striking parallels to the legend of the Fall in the cuneiform records. And although there is no complete story, there is hardly a detail of the legend which does not find its equivalent in the theology of the most ancient school of Eridu.

I must ask some indulgence for this paper, as it has been written on the banks of the Nile, in the heretic city of Tel-el-Amarna, and therefore many books which I should have wished to consult are inaccessible; but, I trust, with the notes at my disposal, I have succeeded in throwing light upon a most important section of the Old Testament story.

Frederick Godet.

BY THE REV. PROFESSOR GRETILLAT, NEUCHÂTEL.

II.

IN 1851 a new struggle, still more heated than the previous one, took place, occasioned by the displacement of Pastor Guillebert of Neuchâtel from the office which he claimed, while refusing to fulfil its duties. For the second time M. Godet had to brave the anger of the abstentionist party by accepting the candidature, offered to him from various quarters, for the post of pastor of the city. With a view to conciliate even unreasonable and violent susceptibilities, he had actually to abstain from inscribing himself in the department of worship and taking advantage of a liberty granted by the law to be presented in a parochial assembly once convoked; and there was found at Neuchâtel a minister, named Cruchaud, humble enough to offer to fill the part of a candidate of straw, rendering possible by his own inscription the official convocation of the electoral assembly, and thereupon the certain appointment of M. Godet. At the distance of forty years, I still recall the text chosen by the new pastor for his introductory sermon: "None of these things move me," in which he did not hide the inner and outward struggles he had had to sustain in order to mount that pulpit which he was to occupy till 1866.

Those fifteen years, during which M. Godet combined the functions of pastor of Neuchâtel and professor of theology, and when even the weight of material care was more than once added to that of manifold and incessant labour, were probably the fullest in all his career. As has often happened in the kingdom of God, the eminent services he rendered were, as much from circumstances as by the fault of men, remunerated in a ridiculous manner, very inadequate to free the father of a numerous family from care. His salary as professor commenced at £16, and rose to £24; and the radical administration of the town did not hesitate to cut off at a stroke £40, that is to say, the third part of his salary as pastor. More than once, too, M. Godet had to deny himself the only luxury that tempted him, and which must have seemed to him equal to a necessity—the purchase of books. He said to me one day: "I do not know how I lived at that time!" I

remember having heard him, in a sermon preached at the beginning of the severe weather, add to an appeal addressed to those of his parishioners whose provision for the morrow was not assured: "And why should not I share your anxieties?"

Those private trials in no way retarded the activity of M. Godet. It was given him to show himself equal to all parts of his task, and worthy of the confidence reposed in him. From that time, and long before his scientific reputation had passed the narrow limits of his country, the course of criticism and of exegesis of the New Testament which he gave to the seven or eight pupils assembled round his dining-room table, was unequalled for richness, lucidity, and exactitude of results; and when at the end of two years we quitted M. Godet to continue our studies with the most famous German professors of the time,—Tholuck, Julius Müller, Dörner, Beck,—we did not find it better, and sometimes much less than what we had received at Neuchâtel. It was at this time that, following the initiative of Gess, then Professor of Theology at the Mission House of Bâle, and author of a work entitled *Doctrine of the Person of Christ*, M. Godet embraced the doctrine of the *Kenosis*, or self-emptying of the Son of God, which was to correct, in his view, the docetism of the traditional Christology, and thenceforth brought to that cause all the resources of his exegetical science and of an ardent conviction.

But what was to be admired was that the activity of the pastor of Neuchâtel, whether in public or from house to house among the sick and the poor, in no way suffered from the claims of his professorship. His preaching, stripped of oratorical ornamentation, and meant to fall, so to say, with its own weight on the hearer's conscience, combined, with an ever thorough study which seemed to exhaust the substance of the text, the most various practical applications; and in important circumstances of our national or ecclesiastical existence, it laid hold of opponents, or the indifferent themselves, by the adaptation of Scripture to the contemporary and local conditions.

As teacher of religion in the College of Neuchâtel, he was unequalled for the exceptional interest which he could communicate to the matter in hand by his rich, lucid, and precise instruction, as well as by the exemplary discipline maintained merely by his voice or look, even in classes where others immediately before him had miserably failed.

Yet again, the faithful servant of his brethren was to be found in all the houses where his services were expected; and besides the assiduous care of souls exercised among the sick and the poor, he did not cease to visit in a cycle of six or seven years all the families of an extensive parish, thus escaping the reproach brought against pastors, especially in the towns, of never showing themselves except when invited to dinner.

Once more Neuchâtel owes to his initiative or co-operation several philanthropic institutions that still exist—a dispensary, erection of workmen's lodging-houses, institution of a rent fund as intermediary between proprietors and poor tenants, Society for Sabbath Observance, foundation of a free Normal School, etc.

This excessive labour, if further prolonged, would have exhausted his strength. In 1866 M. Godet resigned his pastoral charge, to devote himself exclusively to the teaching of theology and to literary labours.

The second part of M. Godet's career, comprising the last thirty years, would doubtless not have been so fruitful, had he not found in M^{lle}. Caroline Alioth a new companion, who has shown herself from 1862 till now the devoted and able fellow-worker of her husband. Not content with sparing him by her activity and ability the material cares of existence, and permitting him, among other things, to exercise regarding strangers passing through Neuchâtel that large hospitality that does not distinguish between "angels" and simple mortals, Madame Godet can pass without an effort from the pen to the pen; and it is she who wrote to the dictation of her husband, those universally valued works, which in a good measure she has the right to call hers. She adds to these qualities the art, so precious in the working cabinet of a great man, of finding objects, books, or papers which the old pupil of Neander was liable to mislay. It is related that at the very moment when he was going to deliver in public a lecture he had just written (it was at the time of the contest with

M. Buisson, of which we are about to speak), M. Godet perceived with terror that the sheets which had just received the expression of his thought had disappeared from his desk. It might have made one believe in a new device of the invisible enemy of the kingdom of God. Madame Godet is called to help, and what does she find?—the sheets in a pile in the waste-paper basket, into which one after the other they had silently slipped as soon as they were filled!

The year 1869 produced a violent crisis in Neuchâtel. The National Church, reorganised in 1849, and almost the whole of whose pastors had remained faithful to evangelical doctrine, had excited against itself the hatred of the free-thinking party and the jealousy of the Government. M. Buisson, then Professor of Philosophy in the Academy of Neuchâtel, and at present Director of Primary Instruction in France, made himself the mouthpiece of that party, by attacking in a public lecture, entitled "An Urgent Reform," the use of the Old Testament in religious instruction. It was an affair of outposts, of which, however, no one failed to see the importance. M. Godet, who was not present at the lecture, was requested by several who were, and who communicated to him their notes, to reply to this unforeseen as well as clever attack; and he did so in a lecture that soon followed M. Buisson's, and which was published under the title of "The Sanctity of the Old Testament."

From that moment war was declared. The new religious party, which then called itself *Liberal Christianity*, continued its attack on the most essential points of Christian doctrine, revelation, miracle, the reality of Christ's resurrection; it brought its most famous champions from France, and extended its line of battle from Neuchâtel to Geneva. M. Godet remained in the first rank of the defenders of evangelical doctrine, who, however, appeared numerous and well armed, and the different lectures he gave on this occasion were collected under the title of *Apologetic Lectures*.

Liberal Christianity, vanquished as was felt in the domain of discussion, took its revenge in the ecclesiastical order, and in 1873 procured the passing of a law in the Canton of Neuchâtel, which opened the pulpits of the National Church to all doctrines, suppressed entirely the Synod's right of control regarding religious instruction, and united to the State Academy the Faculty of Theology,

which, till then, had depended exclusively on ecclesiastical authority, while entrusting to the Government the nomination of the future professors of theology.

The threatened interests were too grave to permit the theologian to remain shut up in his study. M. Godet threw himself with the defenders of the gospel into the conflict, first to repel the projected law by opposing to it a demand for the revision of the Cantonal Constitution, aiming at the suppression of the budget for worship. On 14th September 1873 the people of Neuchâtel rejected the revision by a nominal majority of 16 votes out of more than 14,000 voters, but sufficient to maintain the National Church. Besides the frauds proved in the distribution of the voting papers, the Government unduly confirmed 80 votes, which, properly viewed, would certainly have transformed into a minority that suspicious majority of 16 votes, and the Canton of Neuchâtel would have had the glory to be the first country on the Continent to have legally pronounced for the separation of Church and State.

Such a result was, as may be supposed, a great grief to M. Godet, and to all the friends of their country, which disappointed all their hopes, remained open to the utmost suspicion, and for which, for my own part, I am not yet consoled. M. Godet himself said to me that during the night following that mournful day, he thought he felt his heart burst; and I mention this to show the ardent interest he has not ceased to devote to the destinies of his little fatherland, and of the Church of Neuchâtel. But those who had asked the popular vote did not long rest under the blow of that undeserved defeat, and at once, following the resignations of the half of the pastors of Neuchâtel, sent in one after the other to the Government, the *Evangelical Church of Neuchâtel, independent of the State*, was founded.

M. de Pressensé once called it the Church of M. Godet. That name, so contrary to the principles of the man it was thought thus to exalt, is wrong, besides, as not agreeing with the actual facts. However important the part of M. Godet in all these events, it was neither decisive nor even preponderating; and the opinion of the members who founded the Church was sufficiently ripened to inspire their conduct, independently of all human authority, even that of the most venerated master.

The Faculty of Theology was likewise reconstituted, or rather maintained in the position of independence with regard to the Government, which it had enjoyed from the beginning, and was connected with the new Church, retaining at its head M. Godet and his former colleagues, M. Jacottet and M. Gretillat, while an official and rival Faculty was installed at the Academy of Neuchâtel by the Government.

This Independent Faculty did not escape the trials inseparable from a beginning. In the second year of its existence, despite the universal reputation of M. Godet, the number of pupils fell to the last possible minimum. For months the audience of this illustrious master was reduced to three pupils, and that of the author of this article to a single one. M. Godet, for his own part, never doubted the necessity for the Independent Church of Neuchâtel, and for every Church, to possess its own Faculty of Theology, and he always persistently rejected every combination which would have had the effect of diminishing that privilege of the new Church, or of relieving it of this responsibility. He even refused to entertain a proposition which arose then from different quarters, and which appeared more reasonable than the existing state of things, to unite into one the three Free Faculties of Geneva, Vaud, and Neuchâtel. But it is certain that, if the penury I have just mentioned had been prolonged, facts would have appealed against principles. Happily this distressing crisis did not last; and from the following year, recruits both from home and abroad gave to the modest institution its reason of existence in the opinion of the Church and in its own.

In consequence of a severe illness, which all but carried him off, M. Godet in 1887 gave in his resignation as Ordinary Professor of New Testament Exegesis and Criticism, a position in which he had the happiness to be succeeded by his son, M. Georges Godet, then pastor of the independent parish of Neuchâtel city.

Since that time M. Godet, who continues to lecture gratuitously on the New Testament one hour to the pupils of the Independent Faculty of Neuchâtel, divides his time between his own Theological publications, assiduous and preponderant collaboration on the *Annotated Bible*, and the presidency of the Neuchâtel Committee for the Evangelisation of France.

The publication of the *Annotated Bible*, which

has proceeded for fifteen years, and will take at least twenty, the work of evangelisation in France of the Neuchâtel Committee which began in 1871 in consequence of the internment in Switzerland of the *débris* of Bourbaki's army, are, in fact, both due to the initiative of M. Godet, and owe to him their continuance till now, proving in two ways and in two different directions the ever ready and ever prompt activity, the always lively and youthful solicitude characterising to the most advanced age this theologian, who seeks only to be the faithful and devoted minister of the Church.

In 1891 and 1892 M. Godet had to resume the sword of the Word and mount the breach for the defence of pure evangelical doctrine, which rightly seemed to him threatened in French-speaking countries by the pretension of the *New Evangelical School*, to substitute for the authority of the apostles, for that of Jesus Himself, the expressions of the conscience or the manifestations of subjective Christian experience. The principal representatives of this new school are MM. Lobstein, Professor at Strassburg, author of several articles and small works in French; Astié, Professor in the Free Faculty of Lausanne; Chapuis, *Emeritus* Professor of Exegesis in the National Faculty of Lausanne, and Editor of the Journal, *Evangile et Liberté*; Leop. Monod, Pastor of the Free Church of Lyons; Frank Puaux, Editor of the *Revue Chrétienne* of Paris; and at the extreme left of this group, M. Sabatier, Professor of Reformed Theology at Paris. In four articles published in 1891 in the *Chrétien Evangélique* of Lausanne on the present questions of revelation and authority, M. Godet keeps at equal distance from the exaggerations of M. Gaussen, the author of *Theopneustia*, and from the conceptions that reduce all authority to that of the individual conscience. Attacked by M. Sabatier in the number of the *Revue Chrétienne* for January 1892, in an article, entitled "Does the New Testament contain Dogmas?" M. Godet replied in two articles (numbers of February and April of the same Review), which have made, it appears, a great sensation in France.

M. Godet has twice received the Diploma of Doctor of Divinity—in 1868 from the University of Basle, and in 1884 from that of Edinburgh.

We conclude by giving the list of his principal publications:—

Examination of Darbyite Views on the Holy Ministry, 1846.

History of the Reformation, and of the Refugees in Neuchâtel, 1858.

Commentary on the Gospel of St. John, 2 vols., 1863-65; third edition, 3 vols., 1881-85.

Commentary on the Gospel of St. Luke, 2 vols., 1871; third edition, 1888-89.

Apologetic Lectures, 1869.

Biblical Studies, 2 vols., first series, Old Testament, 1873; second series, New Testament, 1874, fourth edition, 1889.

Commentary on the Epistle to the Romans, 2 vols., 1879-80; second edition of the first volume, 1883, of the second volume, 1890.

Commentary on the First Epistle to the Corinthians, 2 vols., 1886-87.

We have to add to M. Godet's literary activity, a great number of articles published in journals and reviews: *Espérance*, *Revue Chrétienne*, *Revue Théologique de Montauban*, *Chrétien Evangélique*, *Kirchenfreund* of Basle, *Journal Religieux de la Suisse Romande*,—then small polemical works, or of occasional interest; *National Multitudinism*, in reply to M. Monsell, pastor of the old dissenting church of Neuchâtel, 1858: Reports presented to different bodies: to the Swiss Pastoral Society; to the Ecumenical Assemblies of the Evangelical Alliance at Genève, in 1861, on *The Lord's Day, and the best means of securing the sanctification of it* (which caused the foundation of an International Society for the Observance of the Sabbath); at Basle, in 1879, on *The Immutability of the Apostolic Testimony*; at Copenhagen, in 1884, on *The Bases of the Authority of the New Testament*. M. Godet has likewise contributed to German and English Theological Dictionaries, among others the Calwer Bibellexicon.

At present M. Godet is publishing a great work, an *Introduction to the New Testament*, long expected and desired, which, if God grant him the favour to finish it, will be the crown of his Theological career. The first volume, which has just appeared, treats of the Epistles of Paul.¹

¹ Professor Gretillat writes to say that Dr. Godet has discovered a slip of memory in last month's article. It was not Neander, but Hengstenberg, who gave Godet the *History of Zinzendorf* to read.—ED.

The Unfinished Teaching of Christ.

BY THE REV. FREDERIC RELTON, A.K.C., CHELSEA.

"I have yet many things to say unto you, but ye cannot bear them now."—ST. JOHN xvi. 12.

THERE are two chief ways in which we may regard the teachings of our Lord. The first is to look at them as containing in themselves all that is necessary or possible for man to know on all conceivable questions, without any after addition or interpretation; to regard them, in the form in which they are preserved to us in the four Gospels, as being the sum and substance of theological and other knowledge, self-contained and complete; to consider His voice as having become suddenly silent after the Ascension, leaving a blank and void in the world the more marked in contrast with the richness and fulness of the previous utterances.

And there is this much of truth in the view thus expressed (and the view is by no means uncommon) that, as the after history has clearly demonstrated, the words of the Christ are still the final court of appeal on all theological questions. They are still the starting-point of every new departure in religion and ethics. They can receive no addition of the same character as the sayings already in our possession. They are still the unique and priceless heritage of an age that has gone never to return.

But there is, nevertheless, a very dangerous fallacy in the unqualified view thus taken of the place and function of our Lord's sayings in the life of the ages subsequent to the Ascension, a fallacy which shows itself in two directions. First, in a failure to understand the proper relation between the rest of the Canon of the New Testament and the four Gospels. And, secondly, in the difficulty which many find in identifying the ideal or living present Christ with the historic Christ. The first of these shows itself in such phrases as "Not Paul, but Christ," which implies an essential contradiction between the teachings of the apostles, in some aspects, and those of their Master. The second is manifested in a practical unbelief in the living voice of the living, ascended and indwelling Christ, still speaking to us in history, in science, in poetry, in the Church, in the silence of our own conscience.

There is, again, undoubtedly a truth in the saying, "Not Paul, but Christ," if there be any real

divergence, which is doubtful, between any essential teaching of St. Paul and any saying of our Lord, because, beyond all question, if such divergence can be shown to exist, the last word remains with our Lord, and not with the Apostle of the Gentiles.

But a very slight consideration of the conditions of the problems that confronted our Lord in the foundation of His kingdom will show us how impossible, humanly speaking, it would have been for Him to have acted otherwise than He did. The one rule and law of the operation of all spiritual forces is their requiring the free and willing co-operation of those upon whom they work. God saves no man against his will. If a man will not be drawn heavenwards by the constraining power of the love of God, he must be left until his will assents to the divine entreaty. The very fact that the salvation of the world was to be wrought out by human agencies determined the character of the methods to be employed. Whatever changes were to be wrought in the lives of individual men or in the social order, were to be brought about by the willing recognition that such changes were necessary and righteous, and this recognition demanded long periods of time for growth and maturity. To have stated in bald and unqualified terms a mere list of things to be done would have been to have vastly hindered the ultimate realisation of the divine ideal. To have formulated in a kind of Queen's Speech, or Newcastle Programme, a detailed outline of proposed Christian legislation and reform, would have been to court the fate of all such proposals for which the world is not ripe, and to seriously postpone the advent of the reign of the Prince of Peace. There were many things that the Christ wished to say to His apostles,—things concerning the Church, her doctrine, her sacraments; concerning the world and its woes; concerning the future life and destiny of mankind. But He did not say them. Have they, therefore, been left entirely unsaid? Has the silence never been again broken?

Some have ventured to answer these queries in a very bold and complete manner. They have

taken one phrase in the opening sentence of the Acts of the Apostles, which tells us in very general terms that, during the forty days between Easter and Ascension-tide, the Lord appeared to His apostles, "speaking the things concerning the Kingdom of God," and they have changed these vague and indefinite words into the precise and formal statement that during the forty days the Lord said the things He had foreborne to say before His Passion, and gave minute and accurate details of Christian doctrine, of the organisation of the Christian Church, of the full and complete programme of Christian civilisation. The answer to this kind of interpretation is the history of the Christian centuries, which shows that not to the forty days alone any more than to the three years and a half is the voice of the Christ to be confined. The apostles were then but very little better able to bear all that the Christ had to tell them than they were during the days of Passion-tide. They were even then but babes, needing to be fed with milk and not with meat. Not so were the conditions of the problem to be met. The method of the Lord was another and a different one, as the record of its evolution clearly shows. Let us glance at a few salient points.

Look at the Epistle of St. James, the brother, or half-brother, or cousin of our Lord. That Epistle was written, in all probability, about the year 45 A.D., *i.e.* sixteen or seventeen years after the Ascension, and is therefore the earliest of all our New Testament books. How does it strike us? Luther called it "a right-strawy epistle," or an epistle of straw. Why? It is the work of a Christian undoubtedly, but of a Christian who has hardly advanced beyond a lofty and spiritual Judaism, whose knowledge of Christian doctrine is very limited, and of Church organisation still more so. There is a wider gap between St. James and the Gospels than between St. Paul and St. John. The epistle is a compendium of Christian practice rather than an exposition of Christian doctrine as leading up to practice, which is the method of the later apostolic writings. It is an introduction to Christianity rather than a statement of Christianity itself. So that in sixteen years the Christian Jews at Jerusalem had not advanced (as we know also from the story of the Acts) very far. They still stood within the shadow of the temple. Judaism coloured their every thought. The problem for the Church of that

day was, How to free itself from the Jewish environment? How to destroy the Jewish husk?

This was not done all at once. Nay, may we not ask, Is the work yet wholly accomplished? To have said to the apostles, "you must cease to be Jews, you must become universal, as I am universal," would have thoroughly disheartened and disconcerted them. Even St. Paul, with all his universalism, never quite shook off the Jewish yoke. They could not have borne such teaching at first, as some, in the days of our Lord's earthly ministry, could not bear the teaching of St. John's sixth chapter. But still gradually the thing has been done, and we can now see in the Christ not only the Jewish Messiah, but also "the desire of all nations." And this by the continued utterance of the voice of the living Christ.

So, too, in many other directions. The great curse of the world in our Lord's day was slavery, slavery under the Roman Empire. Yet not one word escaped His lips concerning it. That He knew of it, and knew of its almost untold cruelty and injustice, we cannot doubt. He had much to say concerning it, but it was left unsaid. To have given to the apostles the definite task of abolishing the world's curse would have been impossible. They could not have undertaken it. They would have failed utterly. But He did give them the principle of human brotherhood, and slavery was doomed from the moment that Roman citizen, freedman, and slave knelt together at the altar and confessed a common allegiance to Christ and a common love to man. The recognition of all that this involved was a matter of many centuries in the Roman Empire, of many more in modern English and American civilisation, and will be matter of years yet to come before it is uprooted in Zanzibar and elsewhere. But it stands among the many things Christ had to tell the Church as she was able to bear it.

So, again, with regard to Christian doctrine. Some profess to find the whole Christian system in the Sermon on the Mount, and to discover incompatibility between the Sermon on the Mount and the Nicene Creed, to say nothing of later doctrinal developments. It was almost the only weak point in my late friend Dr. Hatch's method that he failed to recognise the validity of the course actually adopted by the Church of the first four centuries. We cannot go back to apostolic times if we would; and we ought not

to go back if we could, for the simple reason that our lot is cast in the nineteenth and not in the first century after Christ. But, to begin with, the Sermon on the Mount does not contain the whole of Christ's teaching, even in outline. And, moreover, Christian theology and doctrine could not be developed until the earthly work of Christ was ended. It is, at least, remarkable that the profoundest theology of the New Testament is not the Pauline, but that of St. John, and is found in the last book of our New Testament—the Gospel of St. John—closely interwoven with the history, which St. John explains from time to time as the story is told. The Lord had indeed much to tell the apostles concerning Christian doctrine, but they could not then bear it or understand it. It was to be gradually taught to them (and to us) as their life and work demanded it, and as their capacity for understanding God's purposes grew and became stronger with exercise and knowledge and increased power.

If, then, this first method of dealing with our Lord's sayings fails to explain the actual history of the Christian ages, or the subsequent development of Christian doctrine and organisation, or the advances made in individual and social and national ethics; and if we do not dare to limit the sayings of Christ either to the time of His ministry or to the forty days, and yet dare to believe that He has uttered some at least of the unspoken words of His earthly life,—how are we to *know* the voice of the Christ when it speaks to us, as speak it does through the power of the eternal Spirit? What is the criterion of the living voice of the living Christ?

The answer is not quite so easy as some have thought and said. None of God's revelations to us are so easy as to save us from all further trouble, and if we are wise we shall be thankful that they are not. There is no royal road to Christian knowledge and practice any more than to scientific knowledge, or to successful *and righteous* commerce. The end of all knowledge, as of all life, is to develop character, either individual or social, and Christian knowledge is no exception to this rule. The claim of our Roman brethren to infallibility as the voice of the Christ, though seriously made, in practice comes to mean nothing worth serious attention, so carefully is it guarded, so limited is its scope, so infrequent its manifestation. It professes at best to be little

more than an *official declaration* of facts (real or imaginary) in life or doctrine, *already accepted* by the Roman world. And what is true of Rome is equally true of any rival infallibility. They look well on paper. They are unworkable in the practical politics of life.

But though we have no nostrum of infallibility, Roman or otherwise, to offer, yet we are not without sure and certain guides in the difficult and tangled pathway of our human pilgrimage. There is a *vox Christi* to which we all will do well to take heed. There is a *vox Dei*, which speaks to the world of to-day as clearly and unmistakably as of yore.

It is certainly not in the sense of that much quoted and little understood Latin proverb, "*Vox populi, vox Dei*," which, as used in our days, ought to read, not "*vox populi*," but "*vox plebis*," the voice of the mob. The true "*vox populi*" was the voice of the people in their order, in which the opinions of men were weighed and sifted as well as counted, which recognised the opinion of experts as of some value at least, and which did not give power without corresponding liability and responsibility. Not in any such voice do we listen for the *vox Christi*, except possibly and rarely in some great *moral* issue within the comprehension of the meanest of the citizens of a Christian empire. On moral questions there is little possibility of any man or any nation mistaking the voice of the Christ, if listened for attentively, and with a true desire to hear and respond to it. He does speak to us—to each one of us in the quiet of our own conscience, in the teachings of history, in the discipline of home and social life, in the study of the Bible, in the communion of the soul with Him in prayer; and He speaks to us in such a way that as to the management of any difficulty in our daily life there need be no hesitation on the part of any Christian man or woman. We stand sometimes at "the parting of the ways," when a decision one way or the other will settle our whole future and make or mar our whole life. We turn for guidance to the Unseen Friend. We put the case before Him. We listen for His voice, and depend upon it that voice will speak. It will speak to us by interpreting to us the life of the Christ as lived on earth, and as now bearing upon our immediate trouble or difficulty. There will be no contradiction between the teaching given once for all by word and by example,

and the teaching given to us at a critical moment. The one is the legitimate and necessary outcome of the other. The voice of the living Christ is the same in essence as that of the Christ of the Gospels. There is our test. There the touchstone by which to try the inner voice of conscience. A voice which bade us steal, or lie, or be untrue in any way, is by its very contradiction to the revealed utterances of the Lord, both in the letter and in the spirit, condemned as the voice of Satan and not the voice of God. So that the Christian conscience, the accumulated Christian experience, can always decide in moral issues what is the will and purpose of God concerning us.

Would we always believed this! Would we believed that there is no crux in our lives too difficult for Christ to solve! His solution may involve repentance and tears, restitution for wrongdoing, and a clean break with unlawful habit and practice. And oftentimes our inability to solve our difficulties arises from our unwillingness to adopt the method, hard and painful it may be, that He lays down for our guidance. But that He can and will solve our difficulties is by experience placed beyond dispute.

How then, further, with regard to issues that are not quite so clear as moral ones generally are? How in relation to all that unsettlement of thought and opinion and faith that lies like a nightmare upon so many minds to-day, and upon minds that are anxious to believe if only they can see some light amid the encircling gloom? Here men and women are pleading for a *vox Christi*. Will it speak?

Well, there is even here a voice of the Christ, and a practical if not an intellectual solution. The revelation of the Christ is a gradual revelation. Our New Testament teaches us that, as we trace its progress from the simple Epistle of St. James, through the successive stages of the teachings of St. Peter and St. Paul—represented by the Gospels of St. Mark and St. Luke as well as by their Epistles (as St. Matthew's Gospel represents the Jewish Christian idea like that of the Epistle of St. James)—up to the final teaching of St. John. Revelation is gradual.

But of this gradually given revelation there is also a gradually unfolded *interpretation*, of which the Christ says to each age, "I have still many things to say unto you, but ye cannot bear them now. If I told you the solution of your intel-

lectual difficulty or your moral biblical puzzle, it would not help you as much as you think." There is finality as to the mere quantity of revelation. There is no finality as to its content. We believe to-day much more than the men of half a century ago, and our children will believe more than we do, not less. They will believe more science. They will believe in a more far-reaching system of ethics, and *a fortiori* they will have a deeper and a broader, if more complex, faith in God. It is so when we compare our faith with that of the Reformation epoch, or that with the scholastic theology, or that with the faith of the men of Nicæa, or that with the simple creed of the Apology of Aristides, or the "Teaching of the twelve apostles." Faith is a growing, not a diminishing quantity in the world. The very doubts now expressed could not have been felt in an age of less vital faith than our own. The ever-growing intensity of the sunshine of trust and confidence in God only deepens the shadow of doubt and unfaith, and we must measure the shadow comparatively by the sunshine.

To take, in conclusion, one of the most keenly felt difficulties of our time, upon which I know men and women are eagerly listening for the voice of the Christ. If a man or woman says, "I cannot believe in the goodness of God because of the signs of cruelty now known to be so widespread in nature," the immediate (I do not say the final) answer is surely this: Are the signs of cruelty more numerous, in proportion to our enormously expanded knowledge, than the signs of goodness? We think not. Are we quite sure that we are competent final judges of what cruelty in that sense is, and may we not sometimes mistake mere physical suffering for wanton and purposeless cruelty? Is not the general tendency (which is one sign of the voice of the Christ) of our increased and increasing knowledge to teach us to say with the Psalmist, "O Lord, how manifold are Thy works! in *wisdom* hast thou made them all: the earth is full of Thy *goodness*"? And if that be the general tendency, then surely the life of faith can be content to wait for fuller light upon the apparent exceptions, and to believe in the love and justice of God as immutable and eternal realities of the Divine nature.

Let us, in short, hold fast to the things we can still believe in, and by learning to trust God in these, learn at last to trust Him all the way

through, in the confidence—to be increased and strengthened by enlarging knowledge and experience—that His purposes are good even where we cannot see all that they mean, or where they are apparently contrary to the general tenor of His character. There are hard things in nature; there are hard sayings in the Bible; none but a fool would deny them: but all things and all sayings are not hard. Some we know to be true; some we know to be good. Our Father's government of the world is educational all through, and He feeds us with His truth and His goodness as we are able to bear them. Not all at once does He blind us with the full glare of the meridian sun of His truth; not all at once does He fill us with keen despair by revealing the perfection of His boundless love: but bit by bit, now here and now there, now by success and now by failure,

now by life and now by death, now by experience and now by inspiration, now by the joy of friendship and love, and now by the sorrow of desolation—in many parts and in divers manners—He does teach us, feed us, guide us, He does make us ever more and more strong, pure, loving, tender, patient, forgiving, faithful, true, and so fit us for the ever-widening and deepening revelation of His love. He has not yet spoken His last word to His Church or to His world. He still proclaims, "I have yet many things to say unto you, but ye cannot bear them now." Even so, Lord! But when Thou dost break Thy silence and reveal the hidden counsels of Thy perfect wisdom, may we in humility and faith and joy, trembling before the marvel of the new light, answer Thee—

"Speak, Lord, for Thy servant heareth."

The Teaching of our Lord as to the Authority of the Old Testament.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER AND BRISTOL.

CONCLUSION.

WE have now concluded our consideration of the momentous subject which I have felt it my duty to bring before you.

What now remains to be done is very briefly to recapitulate; to gather up the results at which we have arrived, and to draw a few deductions which may fairly be drawn from them, and may afford some guidance, whether monitory or directive, in the grave controversy into which the imprudence of fellow-churchmen has unhappily involved us.

The circumstances which have necessitated the choice of the subject we have reviewed in the opening paper. It has been there proved to us beyond, I trust, the possibility of dispute, that the necessity is real and urgent. Had I not felt it to be so, I should not, on this occasion, have chosen such a subject as the present, involving, as it has done, long-continued study, widely-extended reading, and closely-applied thought, when there is so much of a simpler and more practical nature that may seem to be inviting our attention. But when views of the Old Testament, such as we have discussed in the foregoing articles, have been put

forward not merely by opponents, but by earnest members of our own Church; when we are told that we must be prepared to make considerable changes in our literary conception of the Scriptures¹—that the earlier narratives, for example, before the call of Abraham, are of the nature of myth²—that we may regard the writings of two of the prophets as dramatic compositions worked up on a basis of history;³ and when, finally, it is asserted that the modern development of historical criticism which teaches us such things leads us, where it is fairly used, to results as sure as scientific inquiry,⁴—then surely it becomes a paramount duty to ask if it be possible that these things are so, and that we may teach them and preach them consistently with a belief in the veracities of God's holy Word.

The need being thus urgent, we next made it our care plainly to set forth the two competing views of the Old Testament—the Traditional and the Analytical; and then to state as fully as our limits permitted the two arguments on which a choice between the two views must ultimately turn—the

¹ *Lux Mundi*, p. 356 (ed. 10).

³ *Ibid.* p. 355.

² *Ibid.* p. 357.

⁴ *Ibid.* p. 357.

intrinsically greater probability of the truth of the Traditional view than of the truth of the Analytical view, and the claim that the Traditional view can make of accordance with the teaching of the Lord Jesus Christ. To this it would have been easy to add the testimony of the writers of the New Testament, but, for our present purpose of reassuring disquieted minds, it seemed sufficient to rest upon a full and valid demonstration of the teaching and testimony of Christ. Before, however, this demonstration could be made, it was necessary to establish the rightfulness of the appeal to Christ, and the absolute certitude of His judgments where-soever they could be shown to have been either made, or to be justly inferable. This being done, there remained only to set forth fully and in detail the teaching of the Lord—first as regards the earlier books and the law, and next as regards the historical and the prophetic Scriptures. This has now been completed, with a due regard to the consideration that the Lord's authority cannot rightfully be claimed in any given case, unless careful investigation shall have first shown that His words either do express an authoritative judgment, or, as is most commonly the case, can be shown to involve it by a just consideration of the circumstances and the tenor of the passage.

Such is a brief recapitulation of the foregoing articles, and of the general current of the argument. We have now to consider the general results we have arrived at, and the teachings and the warnings which they involve. And the first result would appear to be this—that the active principle in the genesis and development of the Analytical view is disbelief in, or inability honestly to accept, the supernatural. This has been patent throughout. In some cases it has been distinctly stated at the outset, and made a postulate before any investigation was entered into, or any discussion commenced. Writers like Professor Kuenen have done us unconsciously a great service by honestly avowing the position they take up, and the principles on which they estimate the history or the prophecy that they criticise. They deserve, too, our gratitude for another reason. Having made the avowal, the writer we have mentioned and some others of his school commonly write in a temperate, and sometimes almost a reverential, spirit when taking up extreme positions, or carrying, as they often do, their criticism into the very citadel of Christian belief. Only too commonly, as

in the case of Wellhausen and others that might be named, a tone is adopted in the criticism of events involving or in any way tinged by the supernatural that is most painful and most repulsive, and is utterly unworthy of the indisputable ability, and unique ingenuity as well as patient industry, that mark especially the writer we have just mentioned. To return, however, to our point—aversion to, or, to put it in the mildest form, disinclination to accept the supernatural, is the characteristic in a greater or less degree of all the more pronounced supporters of the Analytical view.

In regard of those with whom we are more particularly concerned,—English writers who have adopted many of the results of these foreign critics, though neither their tone nor their postulates,—it may be fairly said that, if not for themselves yet for others, they have yielded so far to the dangerous bias as obviously to be not unwilling to concede very far too much if by doing so succour could be brought “to a distressed faith.” And yet it is certain that it will ultimately be in vain, and worse than in vain. The simpler souls in Christ, now startled and shaken by these profitless concessions, will become the distressed many, while the few for whom this perilous venture has been made will inevitably, after a brief pause, find themselves again swept into the current of the anti-supernatural, and borne far beyond the succour of minimising concessions or “disencumbered” faith. It is frequently said that such anticipations as these will not in the sequel prove to be correct, and that the heavy current will at last find its way into the broad peaceful mere; or, to adopt another simile used by a recent writer, that there will be a sort of landing-place at the foot of the inclined plane down which criticism is now passing, where it will of its own accord come to rest.¹ We ask eagerly what this landing-place can be; and we are told that it is the consciousness of the sacred writers themselves—the consciousness that they are writing under the inspiration to which they lay claim.

But will this arrest the course of modern criticism? Will a declaration such as the familiar “Thus saith the Lord,” or “The word of the Lord came,” or the very frequently repeated “The Lord spake unto Moses, saying,” impose silence or even reserve on Analytical inquiry? Nay, rather, will it not even the more call it out and stimulate it? The writer of the Book of Jonah begins with the

¹ Sanday, *The Oracles of God*, p. 61 (Lond. 1891).

declaration that the "word of the Lord came unto Jonah"; but have these words prevented the Book of Jonah being denounced as a fiction, or the symbol of the great fish as "a shrivelled-up myth."¹ When it is said, "The Lord spake unto Moses, saying," what is it that a singularly sober and impartial writer plainly tells us?² Why, that "an historical statement is made to lend its form to an ethical and religious doctrine," and that "such a statement may fitly be subjected to all the tests of accurate history." No; consciousness on the part of the sacred writers, however earnestly or emphatically expressed, will never stay the course of modern biblical criticism. Nought will stay it when once inability to accept the supernatural has become a settled characteristic of the soul. If our investigations have helped to bring out more distinctly the close connexion that exists between this so-called Higher Criticism and difficulty as to acceptance of the supernatural, they will not have been made in vain.

2. A second result to which we seem led by the general course of our argument is this—that if we accept the Analytical view we must reconstruct our views and estimate of revealed doctrine, and, generally, of the inspiration of Holy Scripture. Let us illustrate this statement in reference to fundamental doctrine as revealed to us in the Old Testament.

Our current view of Old Testament revelation, it may be assumed, is substantially to this effect—that from the first chapter of Genesis to the last chapter of Malachi, a gradual disclosure is made to us of the nature of Almighty God, and of His dealings, through one favoured race, with the children of men. These dealings reflect from the very beginning redemptive love; and history and prophecy combine in bringing that redemptive love ever more and more clearly home to each succeeding generation. A promise and the evolution of a promise form to the general reader the spiritual substance of the Old Testament, and place all portions of the sacred volume before him in coherent unity. Redemption through Christ that is to come is the ultimate tenor of the revelation of the Old Testament.—Redemption? But from what? Let us suppose the answer to be, as it ought to be,—From sin, and from death, and from

spiritual hosts of boundless evil, "world-rulers,"³ as an apostle calls them, of this darkness in which we dwell. But whence is such an answer derived? What event is there in the past, or what series of events, that makes redemption the fundamental necessity to man that all revelation thus proclaims it to be? The answer, let us hope, will at once be given—The Fall. But is the Fall a fact? One thing is certainly a fact, that there is radical evil in man's nature; all experience proves the truth of the apostle's experience, that when he would do good, evil was present with him.⁴ But how is it so, and why is it so? Does the Fall, if it be a fact, explain this? Let us again hope that the answer will be—Yes, veraciously and persuasively.

From this sort of questioning addressed, as we have supposed, to the current believer, it becomes at last abundantly clear that on the view taken of the Scripture narrative of the Fall the gravest spiritual consequences will be found to depend. Now we are told, not merely by foreign writers, but by English Churchmen, that the narrative of this Fall and the other narratives prior to the call of Abraham are of the nature of myth—that is, "of a product of mental activity not yet distinguished into history and poetry and philosophy."⁵ But what exactly does this mean when we apply this statement to the Fall? Does it mean that the narrative in Genesis is a typical representation of what takes place in every individual soul,—just as it has been said that our Lord treated the Flood as typical,⁶—or does it mean, that though to some extent we may recognise symbolism in the narrative, "the passage," as Dorner rightly says, "has to do with the first human pair and their historical fall?"⁷ And if it has this latter meaning, why, in the case of an event on which all the redemptive history of mankind depends, has it not been said so with the utmost distinctness by those Churchmen who are commending to us the new criticism? The pronounced advocates of the Analytical view, at any rate, make *their* meaning quite plain. They dismiss the whole as fable, or as the Semitic mode of accounting for the existence of radical evil. The Fall becomes a figure of speech, and our whole view of revelation, as we have already said, must be reconstructed. Are we to stand ourselves

¹ Dr. Cheyne, in *Theological Review* for 1877, p. 215.

² Professor Ladd, in his large work, *The Doctrine of Sacred Scripture*, vol. i. p. 729 (Edin. 1883).

³ Eph. vi. 12.

⁴ Rom. vii. 21.

⁵ *Lux Mundi* p. 356 (ed. 10).

⁶ *Ibid.* p. 359.

⁷ *System of Christian Doctrine*, vol. iii. p. 13 (transl.), (Edin. 1882).

or let others stand upon the brink of an error so perilous as this, and not utter one word of salutary warning?

The result of our foregoing considerations would seem to be this—that the Analytical view of the Old Testament, if thoroughly accepted, must involve fresh views not only of history, but of vital and of fundamental doctrine, and that any attempt to utilise it for the sake of helping the distressed faith of a few may end, we had almost said must end, in endangering the faith, and, it may be, even the salvation of thousands. If there is any hesitation in accepting the reality of such a truth as the Fall, there never can be any heart-whole belief in the realities of the Redemption and the Atonement.

We have touched upon the perils which the advocacy of the modern criticism of the Old Testament may involve in regard of revealed doctrine; we may now notice the difficulties in which it places its exponents in regard of inspiration.

The view of Inspiration that is now taken by all the more sober interpreters of Holy Scripture is substantially in accordance with what an apostle has said in reference to prophecy,—“Men spake from God, being moved by the Holy Ghost.”¹ Another apostle, as we shall well remember, speaks of the inspiration breathed as it were into what was written—a fact as real as the inspiration of the writer, but not lending itself so easily to the elucidation of the essential idea to which modern theology is now more particularly addressing itself. Attention is now primarily directed to the operation of the blessed Spirit on him who either spoke or wrote under the holy influence, rather than to that which was spoken or written. Adopting this mode of regarding Inspiration, we may very readily accept the excellent definition of Inspiration given by a writer whose ability and learning I greatly respect, but from whose conclusions I am compelled, in many particulars, very widely to differ. Speaking of the prophets, psalmists, moralists, and historians of the Old Covenant, Mr. Gore most truly remarks that “their inspiration lies in this, that they were the subjects of a movement of the Holy Ghost so shaping, controlling, quickening their minds, thoughts, and aspirations, as to make them the instruments through which was imparted “the knowledge of God and of the spiritual life.”² With the tenor of this passage we may heartily agree, but when we begin to apply it to several

particular cases, the results at which we seem constrained to arrive are very different from those arrived at by the writer.

Let us take two or three cases which have been already touched upon in some of the foregoing articles. For example, the case of the Book of Deuteronomy, of the Books of Chronicles, and of the Book of the prophet Jonah. And here let us be careful not to impute to those with whom we are now arguing any of the estimates of these books that have been formed by the thorough-going advocates of the Analytical view. Let us take the view which English Churchmen have taken, and have considered to have been proved plainly and decisively by critical investigation. Let us assume that the Book of Deuteronomy is what is euphemistically called “dramatic”; or, in plainer words, that it was not written by Moses,—though it can be shown, at the very least, inferentially that it professes to have been written by him,—but that it owes its existence to the literary activity of an unknown writer who lived eight centuries after his death. Let us admit that it was the work of a pious Jew who felt that the times in which he lived seemed to call for some more vivid setting forth of the Mosaic law. Let us even suppose that he had something to work upon, some oral traditions, some fragmentary records of words believed to have been spoken by Moses, and that his simple aim was to republish the law in what he deemed would be its most attractive and effective form. Let us make all these assumptions,—assumptions which, it may be said, writers like Wellhausen would reject with a sneer, and writers of the school of Kuenen would briefly tear to pieces as baseless and uncritical,—let us, however, make them, and suppose them generally to commend themselves to a certain number of sober thinkers in our own Church; yet could the majority of us ourselves believe, or persuade others to believe, that a book written as we have supposed was, in any true sense of the word, an inspired book, or that the Spirit of truth had inspired the writer thus to impersonate the great lawgiver of the past. Every fresh proof from the contents of the book that it did inferentially claim to be written by Moses would make the case more hopeless. The dramatic republication that we are invited to believe in would be more clearly seen to be, after all, really pious fraud, and the position taken up by clear and reverent thinkers like the late lamented Dr. Liddon would be felt to

¹ 2 Pet. i. 22.

² *Lux Mundi*, p. 354 (ed. 10).

be more impregnable than ever, viz. "that unless there be such a thing as the inspiration of in-
veracity," we are shut up to the choice between acceptance of "the authority of some of our modern critics, and any belief whatever in the inspiration of the books which they handle after this fashion."

Very much the same language may be used with regard to the modern views of the Books of Chronicles. As we have seen in an earlier paper, we are to believe that they present to us a version of history that cannot be regarded as a true recital of events, but as a recital which had the *imprimatur* of the priestly schools. We have before us the narrative of the Books of Kings, and we can see for ourselves and mark the discrepancies and differences. We are not invited to think that the compiler of the Chronicles had before him a different series of documentary annals on which he relied more than on the narrative of the Books of Kings; we have proofs forced upon us that there was intentional modification. We are not, however, to regard this as conscious perversion, but as "unconscious idealising of history"¹ (whatever that may mean), and a reading back into the records of the past the usages and ceremonial of the present. Now taking thus, as we are studiously taking, the mildest and most apologetic view of results of the Analytical criticism of the Old Testament, we are still justified in asking whether reverent common sense will permit us to believe, if the literary procedure was what it is alleged to be, that we could rightly regard the result as a product of the inspiration of the Holy Ghost. An inspiration of the Holy Ghost in writing the history of the past or the present we can understand; we can realise an inspiration by which the working out of the will of God may be foreseen in the future; we can believe in an inspiration of reminiscence, and an inspiration of selection, but an inspiration of the idealising of history, or, in simpler language, of repainting history, must be pronounced to be, in the case of the great majority of Christian minds, incredible and inconceivable.

It is scarcely necessary to pursue the subject in reference to the Books of Jonah and of Daniel. Of both we have spoken elsewhere. The former we have seen to be regarded even by English Churchmen as a fiction,² and the other we know to be regarded by modern criticism as a history of

events contemporaneous with the writer of them, disguised in the garb of prophecy. But without pressing these expressions of more advanced opinion, we will simply take the more diluted description of these books as "dramatic compositions worked up on a basis of history,"³ and content ourselves with asking how it is possible to maintain that if they have this dramatic character it will be no hindrance "to their being inspired,"⁴ or rather to their being accounted to be so. If the word "inspired" means that the Holy Ghost inspired the two writers in the dramatic operations attributed to them, then we may at least say that the assertion that the Spirit of truth, who leads us into all truth,⁵ was concerned in the working up on a basis of history of these dramatic compositions, must be regarded simply as a statement which, it may be added, it will be found very difficult to sustain.

This tendency to go considerable lengths with the Analytical criticism of the writings of the Old Testament, and then in the sequel to turn round and say that they are inspired, is now becoming very common. Each critic is making his own diagnosis, and settling for himself when inspiration is to be attributed to a writing of the Old Testament, however much that writing may have suffered at his hands. A recent writer on the criticism of Holy Scripture makes this perfectly plain. Speaking, we may presume, for himself and the advocates of what he terms "Higher Criticism," he says that "we determine the inspiration of the book from its internal character and the voice of the Holy Spirit speaking in it to the believer."⁶ In a word, the settlement of the vital question is to be purely subjective. The testimony of the Church, the canonicity of the Book, the judgment of Catholic writers, all become as nothing. The judgment of the individual, on the presupposition that he is qualified to form it, is to settle the question, however doubtful it may be, whether the blessed Spirit may have vouchsafed to speak to him hereon or no. Nothing really is more melancholy in this whole controversy on the authority of Holy Scripture than the reckless manner in which the judgment of that which is declared by an apostle to be "the pillar and

³ *Lux Mundi*, p. 355 (ed. 10).

⁴ *Ibid.* p. 355.

⁵ John xvi. 13.

⁶ Dr. Briggs in the *American Review* for July 1891, as cited in the *Religious Review of Reviews* for August, p. 163.

¹ *Lux Mundi*, p. 354 (ed. 10).

² Dr. Cheyne in *Theological Review* for 1877, p. 214.

ground of the truth,"¹ is set aside by Christian teachers when endeavouring to find some basis for belief in God's holy Word. This is the very last result that those English Churchmen who have supported the Analytical view of the Old Testament would wish to see arrived at. When one of them says that "it is becoming more and more difficult to believe in the Bible without believing in the Church,"² we may readily perceive that no sympathy is felt with modern individualism, and yet nothing has more helped to call out that individualism than the very criticism of the Old Testament which has been precipitately advocated.

3. We have pointed out two of the leading results at which we seem to have arrived; but one other, and that of far, far more importance than either of those already mentioned,—important as they most certainly are,—yet remains to be mentioned. And it is this,—that the judgment of our Lord and Master, so far as we have been able to derive it from His use of the Old Testament, His references to it, and the declarations He has made in regard of it, is sufficiently clear to justify us in making the following assertion,—that our Lord's view of the Old Testament is not only consonant with the Traditional view, but may even be regarded as supporting and confirming it; and that in no particular,—or, to use the most guarded language,—in no particular of any real importance, has it appeared to favour the Analytical view. This result, thus expressed, we do not think would be seriously contested by those who are opposed to us. The judgment at which we have arrived in some of the many passages we have examined,—though we have done our very best to maintain a strict exegetical impartiality,—may be called into question as influenced by presuppositions, or may be attenuated when subjected to closer examination; still, we sincerely believe that what may be called the net result will not be found to be substantially different from that we have defined it to be.

Assuming, then, that it is so, we find ourselves confronted with the serious question—How are we, as English Churchmen, to order ourselves in the present controversy? Some of the answers to this vital question we have already incidentally dealt with in foregoing articles, but two answers there are which must now be more particularly considered.

(a) The one is that we must believe that our Lord so used human nature and its limitations of knowledge, so restrained "the beams of Deity" (this expression is Hooker's),³ as to observe the limits of the historical knowledge of His age. This statement, which we have collected with anxious care from the words of the writer to whom we have had frequently to refer, and after those words had received a very necessary revision,⁴ may now be regarded as the most restrained form of answer which has been put forward by the English advocates of the Analytical view of the Old Testament. At first, to the great disquietude of all parties in the Church, and to the grievous injury of the faith of many of the "babes in Christ,"⁵ answers were made by English Churchmen patently asserting or admitting fallibility in Christ; and though most of these answers have been either explained away or retracted, yet it is to be feared that some of them are still permitted to remain, in spite of widely-circulated remonstrances. These answers, however, and the answers given by foreign advocates of the Analytical view, we will leave unnoticed, and simply confine ourselves to a brief consideration of the answer in the form in which we have specified it above. Can we, as loyal Churchmen, accept it? The answer, if we admit the validity of the arguments in Article IV., can only be that the doctrines of the sinlessness of Christ, and still more the doctrine of the union of the Two Natures, unitedly forbid the acceptance of words which imply limitation in respect of historical knowledge. We firmly hold with Hooker that the union of natures adds perfection to the weaker nature,⁶ and that the soul of Christ was endued with universal, though not with infinite knowledge peculiar to Deity itself;⁷ and we are solemnly persuaded that the assumption that the Lord willed not to know, in His perfect and illuminated human nature, the things concerning the Holy Scriptures, about which mortal man claims to have knowledge now, is inadmissible, and at variance with catholic teaching.

³ *Lux Mundi*, p. 360. Hooker, however, it may be observed, speaks (with greater precision) of the beams of Deity "in operation" either restraining or enlarging "themselves" (*Eccl. Polity*, v. 54. 6).

⁴ Up to the fourth edition the words were different, and were very properly altered; see Preface to ed. 10, p. xxxiii, and Preface to ed. 5.

⁵ I Cor. iii. 1.

⁶ *Eccl. Polity*, v. 54. 4.

⁷ *Ibid.* v. 54. 7.

¹ I Tim. iii. 15.

² *Lux Mundi*, p. 338 (ed. 10).

The erroneous conception that seems to give rise to all such assumptions is this—that if the Lord in His human nature had this wide-reaching knowledge, that nature would cease to be true human nature, whereas, as it has been well argued, an eye that cannot discern, say the satellites of Saturn, does not cease to be a true human eye when it sees them by means of its conjunction with a telescope.¹ We are compelled, then, to set aside this form of answer to the general question now before us as to the attitude which, as Churchmen, we must assume in the present controversy. We cannot get behind what has distinctly appeared to be the teaching of Christ in reference to the Old Testament, by assuming that He spoke simply on the basis of the highest knowledge of His own times, and that his nescience does not bar our acceptance of the results of modern criticism in the somewhat modified form in which they are now commended to us.

(b) The other form of answer to the question that is before us may now in conclusion receive our careful attention. If we cannot consider ourselves free to accept, we will not say the Analytical view in the form in which foreign criticism presents it,—this being utterly incompatible with the tenor of our Lord's teaching,—but the Analytical view as pressed upon us by English Churchmen, are we to declare that the question is foreclosed, and that the authority of the Lord binds us to repudiate all critical inquiry whatsoever into the composition of the books of the Old Testament? This surely would be a hard saying on the other side, and hurtful to that reverential study of the Holy Scriptures, that searching of them, that reading, marking, and learning which prepares the way for the fuller understanding and inward digesting of the blessed Book of Life. There is a teaching now about us and around us as to that book which it is not either reasonable or wise simply to denounce. There is much in that teaching that bears, as we have seen in these articles, the sinister mark of disavowal of the supernatural; much that is repulsive, much that may even involve peril to the faith. But there is also in it much that promotes and stimulates that close study of the Scriptures which can never be without ultimate profit to him who conscientiously undertakes it. Happy, however, are they who are drawn to God's holy Word by higher influences, and are taught by

the teaching of the Spirit. Happy, indeed, are they who, from the fulness of a heart-whole belief, can receive the written word, without a thought rippling the still waters of the soul as to the circumstances under which it holds its place in the Book of Life, or as to the hand that traced it on the roll of prophecy, or on the records of God's revelation of Himself to mankind. Blessed and happy are such, and woe to those who heedlessly or needlessly cause disquiet to these gentle spirits, whether by giving a half-approving currency to criticisms of God's holy Word, which weaken the trust in its plenary authority, or by concessions which (as we have seen) bring in their train modifications of vital and fundamental doctrine.

Even, however, with such gentle spirits in the foreground of our thoughts, we cannot advocate the attempt to silence this new teaching by the voice of authority, mighty and momentous as we have seen that authority to be. It is wise and it is seasonable, for the sake of those who, with the best intentions, may plainly have been going too fast and too far, to reason gently with them, and to show them what must be the ultimate issue of this plausible and seductive analysis. Arguments from consequences, as Dr. Liddon has impressively pointed out, cannot be set aside with impunity. "If it be obvious," as he says, "that certain theories about the Old Testament must ultimately conflict with our Lord's unerring authority, a Christian will pause before he commits himself to these theories." The appeal to Christ may be fruitless to those who have deliberately crossed a Rubicon; but in the case of the great majority, the appeal, if wisely and persuasively made, will rarely fail to suggest some hesitation, some reconsideration of theories which are traversed by the teaching of Christ, or by the inferences which immediately flow from it.

The greatest use, however, of the appeal to Christ will probably be discernible in the case of two of those classes which now especially are looking earnestly to us, God's ministers and the stewards of His mysteries, for help and for sympathising guidance. To the young, in whose hearts the authority of the Lord Jesus Christ is still the ruling influence of the spiritual life, the appeal to Him, in reference to the books that spake of Him, will always minister light and reassurance. Nor will it be less helpful to that large class of sober-minded but imperfectly instructed believers, who

¹ See *Literary Churchman* for Aug. 21, 1891, p. 331.

are now, as it were, standing at gaze, startled and shaken in faith by finding the Traditional view of the Old Testament,—for which we have seen in these articles the arguments really remain as valid as ever,—either gently set aside, or obscured by statements which honoured names commend to them as vouched for by investigations as precise and as trustworthy as those of science itself. To this class the appeal comes with a force and a steadying power which no other argument for the authority of the Old Testament supplies to us in any comparable degree. The assured fact that the Hebrew Bible, as we have it now, is identical, save perhaps in some few subordinate details of text, with the Bible as it was in the days of our Lord, and the further fact that strong and clear proofs can be drawn from the recorded words of our Lord, that, in what we have described as the Traditional view of the Old Testament, we are now regarding the sacred volume substantially as He regarded it, are indisputably facts on which every disquieted spirit may rest with the fullest confidence,—anchors on which it may securely ride out the gales of passing controversies.

The appeal to Christ, then, is not made with any design of attempting to silence all criticism, or to set aside all thorough-going investigation. We have made the appeal chiefly to reassure and to forewarn, and to direct. We have made it to reassure those who may have been led to doubt in the truth of the Traditional view. We have made it to forewarn those who may have been attracted by the results of modern biblical criticism that some of these results will be found plainly to be in conflict with the authority of Christ. But, in doing this, we have not failed to direct the attention of earnest students of the Old Testament to many details of biblical criticism which the very appeal to Christ proves to be not only open to us for discussion, but as earnestly needing it at our hands. We have admitted that the Traditional view has been rectified in some particulars, such as the composition of the Book of Genesis, and we by no means refuse to admit that careful research may prove that further rectification may be needed in other particulars. This we are prepared to admit; but it is one thing to rectify a view in particulars on which it is plain that our Lord has not, directly or indirectly, expressed any kind of judgment; and another thing to advocate a view that is incompatible with it.

The particulars, which need further investigation, are many, and have a bearing upon many important and interesting questions. We may name the subject of the language in which the different books of the Old Testament are written—a subject on which we have not touched, for the simple reason that on some of the most important questions connected with it the judgment of experts has been greatly divided. If, for example, it be correct, as recently maintained by the Laudian Professor of Arabic in Oxford,¹ that there was a well-developed New Hebrew as early as 200 B.C., widely different from the Middle Hebrew of Nehemiah, and still more widely different from the Old Hebrew of the earlier books, many of the hypotheses of the Analytical view will have to be completely reconstructed; but this cannot as yet be said to be substantiated. If, on the other hand, as is maintained by Hebrew scholars of high reputation, the early editors of the Masoretic text are to a great extent responsible for the similarity of language that certainly seems to pervade the Hebrew Books of the Old Testament, then arguments from language become utterly precarious. But this hypothesis is as far from being generally accepted as the former one. To attempt, then, in such a state of things to argue from language is absolutely futile and inadmissible. There is thus in this department of criticism a wide field for research and investigation.

Other subjects, such as the whole question of the text,—the notes in the earlier books and the historical books,—the marks of compilation in the Pentateuch and in later books,—the probability of additions being made from time to time to the ceremonial law,—the quotations and references in the historical books, and the consequent relations of the books to each other,—the genealogies, early and late, and the principles on which they appear to be constructed,—the legitimacy of the inferences that have been drawn from the names of Almighty God,—a clear statement of the alleged anachronisms and contradictions;—all these, and others that might be added to the list, are now seriously demanding a far more thorough and systematic investigation than they have yet received at our hands. To such subjects all the best efforts of modern criticism may be safely and helpfully directed. It is on these details that a far fuller

¹ See Margoliouth, *Essay on the Place of Ecclesiasticus in Semitic Literature*, p. 21 (Oxford, 1890).

knowledge is required before we can hope either to place the principles and conclusions of what we have termed the Traditional view on a secure basis of tested facts, or to maintain a strong position against the increasingly aggressive efforts of the modern destructive criticism.

This destructive criticism, however, need not give us any great anxiety. The real enemies and ultimate levellers of this so-called Higher Criticism are they of its own household. For a time there is a kind of union in destructive effort among the adherents of this school of thought; but when any attempt is made to formulate anything of a constructive nature, the union becomes speedily dissolved. Expert is ranged against expert; theory is displaced by theory; hypothesis by hypothesis; until at length the whole movement, that once seemed so threatening, silently comes to rest, and finds its *nirvana* among the dull records of bygone controversies. It has been so with the Higher Criticism of the New Testament; it has been so, to some extent, with the attempts to teach and preach a gospel of evolution, and so most assuredly will it be with the destructive criticism of the Old Testament, which is now causing so much anxiety, and has been helped by so many lamentable concessions.

Our efforts to set these things in their true light, and fairly to examine what we have termed the Analytical view, and the concessions that Churchmen have ill-advisedly made to it, are now brought to their conclusion. Much more might be said. But we trust enough has been said to reassure those who may have been disquieted, not simply by the attacks on the credibility of the Old Testament, and the disbelief in the supernatural, from which they spring,—for this has been always so,—but by the recent admissions which, confessedly from a good motive, have been made by Churchmen of known learning and piety in reference to the Old Testament.

To reassure has been my principal motive in preparing the foregoing articles. But not the only motive. I have sought also to warn. I have felt, and most deeply felt, the dangers, especially

to the young, of accepting theories, ingenious, and even fascinating as they may appear to be, of the origin and composition of the Old Testament, which careful investigation may show to be irreconcilable with the teaching of Christ. In the case of all such theories, and indeed of the Analytical view generally, it has been my care to point out whence they originate, and what they ultimately involve. They originate, as we have seen, in most cases from a readiness, if not to deny, yet assuredly to minimise, the supernatural; and by the inevitable drift of consequences they commonly end in some form of spiritual paralysis, some enduring inability to lay hold of the life eternal. This downward drift and ultimate issue may easily be traced out. If the theory is irreconcilable with the teaching of Christ, and is fairly felt to be so, then the temptation to believe in a possible ignorance on the part of our Lord, becomes in many minds irresistible, and the way is paved for a belief in the possibility, not only of His ignorance, but even of His fallibility,—and so, by dreadful inference, in the possibility of our hope in Him, here and hereafter, being found to be vain and illusory. . . . Most truly has it been said by Dr. Liddon that there is one question compared with which all these questions as to the Old Testament fade into utter insignificance, and yet it is a question up to which, under the influence of this Analytical criticism, they will constantly be found to lead. That question, to summarise the words of the great preacher, is this, and nothing less than this—With whom have we to do, here and hereafter, a fallible, or the infallible Christ?

When such a question as this is found ultimately to be raised by the novel criticism that is now being applied to the Old Testament, surely it must be well for all those who may feel attracted by it to pause, seriously to pause, and to take to heart these words of Almighty God, as He thus spake by the mouth of the prophet: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."¹

¹ Jer. vi. 16.

Beet's "Through Christ to God."

BY THE REV. DAVID H. LAWRENCE, M.A.

Through Christ to God: A Study in Scientific Theology.

By JOSEPH AGAR BEET, D.D. London: Hodder & Stoughton, 1892.

IN this volume Dr. Beet undertakes the exposition and the proof of the fundamental doctrines of the gospel, and he announces that it is to be followed by other three, which will treat of the New Life in Christ, the Church of Christ, and the Last Things. I shall briefly indicate the line of thought in the volume under review. Conscience testifies that the grand law of the moral order is the law of retribution, and this testimony of conscience is confirmed by our observance of the facts of life. But this confirmation is only partial; the law of retribution is subject to exceptions in the world: good men sometimes suffer, evil men sometimes prosper. Is the law, then, defeated? No, its perfect operation is only delayed, the future world will redress the present. To that future world we are approaching; how will it fare with us there? Conscience testifies that we have sinned; is there, then, only a fearful looking for of judgment? We may repent, and strive to do right; but will our present right-doing atone for our past wrongdoing? We may strive; but, weakened as we are by sin, can we succeed? As we look for help, there is One, who, from the signal influence which He has exercised in human history, and the supreme authority which He wields in the human conscience, claims our attention. As we listen to Christ, we hear Him indeed reaffirm in higher form and with stronger sanction the moral law which condemns us; but we hear Him also proclaim that all who believe the Good News which He announces are received by God into His favour. But is not this to violate the majesty of the law? No, for by this sacrificial death Christ fulfils the law and satisfies its demands, and so harmonises the justice and the mercy of God. But who is He, whose death is accepted as the moral equivalent of the death of the whole human race? He is the eternal Son of God, who became Man for us men and for our salvation. What is the proof of this amazing affirmation? The crowning proof of it is that He rose from the dead.

This is, of course, only a very bald outline of a

book of nearly four hundred pages, containing not only a statement, but a defence of such great doctrines as Justification by Faith, the Atonement, the Person of Christ, the Trinity. In establishing these results, Dr. Beet does not assume, though, as is well known, he heartily believes in the inspiration of Scripture. He regards the New Testament writers as witnesses, and compares their reports, and in the testimony which is common to them all, he finds the actual teaching of their Master. He begins with Paul, because he is the most influential of the early preachers of Christianity, and because his writings—or, at least, writings of his—are undisputed. Of Paul's teaching, he gives us, as might be expected from one who has devoted so many years to its study, a careful and thorough exposition; but his treatment of the other New Testament writers is much slighter and less satisfactory. He is apt to assume too easily their agreement with Paul. For example, after showing by several quotations and references that Paul teaches the universality of sin, he continues: It is frequently implied in the recorded teaching of Christ,—which is no doubt true, but surely not in the saying—and it is the sole one—which he quotes, "Whosoever committeth sin is the servant of sin" (John viii. 34). Again, while he gives fully sixty pages to Paul's teaching on justification by faith, he somewhat summarily disposes of the teaching of all the other New Testament writers in ten. He shows that Paul uses justification and its equivalent terms in a strictly forensic sense, meaning by them not an inward and moral, but an outward and legal charge. He allows indeed that a mere imputed righteousness, if it stood alone, would be worthless; but it does not stand alone. Paul teaches that "to the justified God gives His Holy Spirit to be in them the animating principle of a new life." But this, he tells us, is to be the subject of his next volume; in the present, he treats of justification only in its forensic sense. He then passes to compare the teaching of Paul with that of the other writers, and after a brief reference to the passages in the Fourth Gospel, in which Christ declares that he who believes in Him has even now eternal life, he proceeds to say: "The doctrine of eternal life as

a privilege and present possession of all who believe in Christ is as conspicuous in the writings of John as is justification through faith in the writings of Paul. These phrases, each characteristic of a school of New Testament thought, are, from the point of view of spiritual life, absolutely equivalent." Is this true? Does John vi. 47 ("He that believeth on me hath everlasting life") mean no more than an outward and legal change? Among the passages which he cites in proof of the agreement of the New Testament writers with Paul on the doctrine of justification is Jude 3 ("the faith once delivered to the saints"), which is surely quite irrelevant; and he even ventures to point to the discussion in James ii. 14-26, remarking with some ingenuity that it reveals the unique importance of faith in early Christian teaching! But what of the agreement of the teachers? To argue emphatically against a doctrine is doubtless to acknowledge its importance, but it is an odd way of expressing assent to it. Luther, because he thought that James contradicted Paul's doctrine of justification, rejected his epistle from his canon as an epistle of straw, but with this straw Dr. Beet makes a brick for his temple of harmony.

One of the features of Dr. Beet's method is the close interweaving of the exposition and the proof of doctrines; and the apologetic parts of the book are, in the main, of great excellence. But his chapter on the *Rationale* of the Atonement, interesting as it is, can scarcely be pronounced satis-

factory. To ask, Why could not God forgive sin apart from the death of Christ, as a father forgives a penitent child? and to reply, Practically a king cannot forgive a guilty subject, is to put a question and *not* to answer it. And even if it be granted that a father should punish a penitent child for his disobedience, yet does he not forgive him for his repentance? The mystery of the Atonement is not explained. What purpose is served by illustrations which do not illustrate? Again, in his exposition of the doctrine of the Trinity, he suggests the following analogy: "In a firm of manufacturers are three partners. The head of the firm is never seen on business outside the office; but, whenever the partners meet in council, he presides. . . . The second partner transacts business with the outside world. They who wish to negotiate with the firm must do so through him. . . . The third partner is manager within the factory. No workman can go above him to the second partner, or to the head of the firm. All immediate contact with the workman is reserved for the third partner." We remember Matthew Arnold's *Three Lord Shaftesburys*, and though Dr. Beet's illustration is conceived in a very different spirit, yet I must frankly say that I do not like it any better. It is not only inadequate, it approaches, I think it crosses, the verge of the ludicrous. The chapters on the Resurrection of Christ, on the other hand, are admirable, and contain a singularly able and effective apology.

Kings and their Counsellors.

BY THE REV. PRINCIPAL E. ELMER HARDING, M.A., ST. AIDAN'S COLLEGE.

FRESH interest has been of late years aroused in the life and writings of the prophets of Israel. Professors Robertson Smith and George Adam Smith, Archdeacon Farrar, Mr. Buchanan Blake, and more recently Professor Kirkpatrick in his admirable Warburtonian Lectures, not to mention the able writers in the *Cambridge Bible for Schools*, have alike brought the historical and critical method to bear upon portions of Scripture that were to the majority of English Bible students almost sealed books.

The work of the prophets of Israel is being vividly realised. We are learning more and more clearly to apply their teaching to the problems of

our own time. And yet we are even thus in danger of losing sight of the work of many whose words have come down to us only in scattered fragments incorporated in historical books. When we speak of "the prophets," we think of those whose writings we possess in the Canon of the Old Testament. The following list has been prepared,—as the outcome of a study of 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and the writings of the prophets,—in order to exhibit at a glance the important part played by the prophets of Israel from the foundation of the monarchy to the close of Old Testament history. It will be seen that few of the kings of Israel or

Judah were without their men of God—their counsellors—to teach, to rebuke, to warn, or to encourage them in the troublous days in which they lived. It will be seen that in one case—that of Joash of Judah—Jehoiada *the priest* has been classified among the counsellors of the kings, because of the important part he played in the history recorded in 2 Kings xi. and xii. as the friend and instructor of the king of Judah. The chronology of the kings of Israel and Judah is that of Keil.

Saul, 1095 or 1075–1055.
David, 1055–1015.

Solomon, 1015–975.

Rehoboam of Judah, 975–957.
Jeroboam of Israel, 975–953.

Abijam of Judah, 957–955.
Asa of Judah, 955–914.

Baasha of Israel, 952–930.

Ahab of Israel, 918–897.

Jehoshaphat of Judah, 914–891.

Ahaziah of Israel, 897–896.

Joram of Israel, 896–883.
Joram of Judah, 891–884.

Ahaziah of Judah, 884.
Jehu of Israel, 883–856.
Joash of Judah, 877–838.

Jehoahaz of Israel, 856–840.
Joash of Israel, 840–824.
Amaziah of Judah, 838–810.

Jeroboam II. of Israel, 824–783.

Samuel.
Samuel.
Nathan.
Gad.
Nathan, 1 Kings i. 8.
Ahijah, 1 Kings xi. 29.
Shemaiah, 1 Kings xii. 22.
Ahijah.
Man of God from Judah. (Iddo according to tradition.)
Iddo, 2 Chron. xiii. 22.
Azariah, son of Oded, 2 Chron. xv. 1–8.
Hanani the seer, 2 Chron. xvi. 7–10.
Jehu, son of Hanani, 1 Kings xvi. 1–7.
Elijah, 1 Kings xvii.–xix., xxi. 17.
Micaiah, 1 Kings xxii. 15–28.
Unnamed prophet, 1 Kings xx. 13, 22, 28, 35. (According to Josephus and Rabbins he was Micaiah, son of Imla, 1 Kings xxii. 8.)
Micaiah, 1 Kings xxii.; 2 Chron. xviii.
Jehu, 2 Chron. xix. 2, 3.
Jahaziel, son of Zechariah, 2 Chron. xx. 14–17.
Eliezer, son of Dodavah, 2 Chron. xx. 37.
Elisha, 2 Kings iii. 11–19.
Elijah. Last appearance. 2 Kings i. 3, ii. 1–13.
Elisha, 2 Kings iii.–viii.
Obadiah, 2 Chron. xxi. 16, 17 (?).
[Elisha contemporary.]
[Elisha contemporary.]
Elisha, 2 Kings ix.
[Jehoiada *the priest*, 2 Kings xi., xii.]
Joel. (?) Ewald, Credner, Keil, Kirkpatrick.
[Elisha contemporary.]
Elisha, 2 Kings, xiii. 14–21.
Unnamed man of God, 2 Chron. xxv. 7–9.
Unnamed prophet, 2 Chron. xxv. 15, 16.
Jonah, 2 Kings xiv. 25.
Amos.
Hosea.
Zechariah, chap. ix. (?).

Uzziah of Judah, 810–758.

Zechariah of Israel, 772.

Shallum of Israel, 771.
Menahem of Israel, 771–760.
Pekahiah of Israel, 760–759.
Pekah of Israel, 759–730 (?).

Jotham of Judah, 758–742.

Ahaz of Judah, 742–727.

Hoshea of Israel, 730–722.

Hezekiah of Judah, 727–698.

Manasseh of Judah, 698–643.

Josiah of Judah, 641–610.

Jehoahaz of Judah, 610.

Jehoiakim of Judah, 610–599.

Jehoiachin of Judah, 599.

Zedekiah, 599–588.

Zerubbabel, prince of Judah, 536.

Nehemiah, 444–433.

Amos.
Hosea.
Isaiah.
Micah.
Zechariah, 2 Chron. xxvi. 5.
Amos.
Hosea.
Hosea.
Hosea.
Hosea.
Hosea.
Isaiah.
Micah.
Zechariah, chap. x. (?).
Isaiah.
Micah.
Isaiah.
Micah.
Oded, 2 Chron. xxviii. 9–11.
Hosea.
Isaiah.
Hosea.
Isaiah.
Micah.
The prophets, 2 Kings, xxi. 10; 2 Chron. xxxiii. 10.
The seers that spake to him in the name of the Lord God of Israel, 2 Chron. xxxiii. 18, 19.
Isaiah. His Death. 2 Kings xxi. 16 (?).
Huldah the prophetess, 2 Kings xxii. 14–20.
The prophets, 2 Kings xxiii. 2, including—
Nahum.
Zephaniah.
Habakkuk.
Jeremiah.
Zephaniah.
Habakkuk.
Jeremiah.
Zephaniah.
Habakkuk.
Jeremiah.
Daniel.
Zechariah, xii., xiii. 1–6, xiv. (?).
Habakkuk.
Jeremiah.
Daniel.
Zechariah, xii., xiii. 1–6, xiv. (?).
Jeremiah.
Daniel.
Ezekiel.
Obadiah (?).
Zechariah, xii., xiii. 1–6, xiv. (?).
Isaiah of the Exile, Isa. xl.–lxvi.
Haggai.
Zechariah, i.–viii.
Zechariah, xii., xiii. 1–6, xiv. (?).
Isaiah, xxiv.–xxvii. (?).
Malachi. “My messenger.”

N.B.—The recorded utterances of the less known prophets are well worthy of careful study. I refer especially to Azariah the son of Oded, Hanani the seer, Jehu the son of Hanani, Jahaziel the son of Zechariah, Eliezer the son of Dodavah, and Oded.

Incidents and Emblems.

BY THE REV. JAMES HASTINGS, M.A.

The Valley of Blessing.—It is freely recognised that in any great controversy that party has a distinct advantage which proves itself capable of inventing happy names. Indeed, among the marks of genius, which are few and shifting, this is one of the surest and most stable. For to invent a name demands originality. It is of an altogether different complexion from that squinting agility which invents nicknames. The weakest may do that, in virtue of their weakness. For it needs an eye incapable of seeing the essence and fascinated by the excrescences. The man who invents a name for himself or his party or his movement is a genius and not a punster, for he sees into the heart of things.

And sometimes you will find that this exceptional gift belongs to a nation. The nation of Israel had it. Perhaps our own forefathers had it also—the Celtic and Saxon among them, not the Roman-French. For even the place-names which they have left us are felicitous exceedingly, and not once throughout a country-side, but sometimes at every farm and roadstead you come upon. We cannot do it now. As a nation, we have lost the gift. When a new place has to be named we are compelled to borrow one already in existence, or make up some uncouth combination out of existing elements.¹

The ancient Israelites had it in wonderful measure. To every event in their history they gave a name; every locality where an event had taken place they marked by a name that was almost always surprisingly beautiful and appropriate. Well

¹ Happily we have not this to do very often, or at least not publicly. What we might be reduced to if we had may be seen by glancing over a map of the United States of America. Isaac Taylor is very indignant that our American cousins should exhibit so little sense of the fitness, not to speak of the beauty, of things:—

“In the New World, settled, not by savages, but by civilised men, a large proportion of the names are thoroughly barbarous in character. We find the map of the United States thickly bespattered with an incongruous medley of names—for the most part utterly inappropriate, and fulfilling very insufficiently the chief purposes which names are intended to fulfil. In every State of the Union we find repeated, again and again, such unmeaning names as Thebes,

might the historian say, as he does say again and again: “And it is called so and so unto this day.”

“And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches and garments and precious jewels which they stripped off for themselves, more than they could carry away: and they were three days in taking of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of that place was called The Valley of Berachah unto this day” (2 Chron. xx. 25, 26).

The Valley of Berachah, that is, the Valley of Blessing. Even as a name, how beautiful it is! Should we not have rejoiced to find it consecrating one of our own dales or glens? Say, for example, that instead of Keswick (though that, they tell us, is excellent Norse and felicitous enough), we had found that this Cumberland dale, where men and women now gather every year, seeking *the blessing*—say, that it had gone by the name of the “Valley of Blessing” from the first! But our fathers, with all their readiness to invent descriptive names, were too often of the earth, earthy; far too rarely did they lift up their eyes to the heavens whence came their aid before they gave the name to their new-found home, and were content to catch the mere figure of the landscape or the colour of the soil.

But the mention of Keswick opens a striking and momentous difference. They go to seek the blessing. But the Valley of Blessing was so called,

Cairo, Memphis, Troy, Rome, Athens, Utica, Big Bethel, and the like. What a poverty of the inventive faculty is evinced by these endless repetitions, not to speak of the intolerable impertinence displayed by those who thus ruthlessly wrench the grand historic names from the map of the Old World and apply them by the score, without the least shadow of congruity, to collections of log-huts in some Western forest. The incongruity between the names and the appearance of some of these places is amusing. Thus, Corinth ‘consists of a wooden grog-shop and three log-shanties; the Acropolis is represented by a grocery store. All that can be seen of the city of Troy is a timber house, three log-huts, a sawmill, and twenty negroes’” (*Words and Places*, 1888, pp. 313, 314).

not because they sought or found but because they *gave* the blessing. What saith the Scripture? "The Valley of Berachah, for there they blessed the Lord."

It is one of the blessed audacities of the Old Testament. We have not the courage to-day to say, "Bless the Lord, O my soul." We are overwhelmed with a sense of the poverty of our soul. What has *it* wherewith to bless the Lord? And we pride ourselves on the gracious humility in which we say we dare not,—while God is waiting for His blessing.

The Limits of Imitation.—From his point of view there was magnanimity in John Stuart Mill's recommendation: "In every circumstance of life, try to act in such a way as would command the approval of Jesus of Nazareth."

There was a certain 'magnanimity—forgive the incongruity of the word in such a connexion—in advice like that from a man like him. But its magnanimity is all its worth. In itself the advice is worthless. For you cannot do it that way.

Take an illustration. "In the Sculpture Gallery of the Capitol at Rome there is a collection of busts complete, or nearly complete, of all the Roman emperors, from the earliest to the latest. The busts are, for the most part, the work of contemporary artists. It is a fine study to trace the decay of the art from the noble Greek marbles of the early Cæsars, through the gracious decline in the age of the Antonines, to the relapse into barbarism in the days of the Gothic emperors. The singular reflexion occurs, that the sculptor who chiselled this latest effigy, a work little better than the crude wooden doll of a child, a caricature of the human head, had before him there in Rome those consummate examples from the great period. The heir of all the ages—he produced this! In the presence of masterpieces, this was his handiwork."

And why? Mr. Horton adds with more reach than at the moment he seeks after: "The explanation of such a decline and a degrada-

tion is found when we observe the conditions of true productiveness in Art, *Lifeless imitation is decay.*"

But we are not speaking of Art when we speak of imitating the Lord Jesus, we are speaking of Life. Precisely. If lifeless imitation of Art is decay, lifeless imitation of Life is disaster.

Why did these Roman sculptors fail? Because they did not try? Surely not. We think of them most reasonably when we think of them as most persevering, earnest, plodding men—men who had learned the Franklin headline, "Try again," till it was sculptured on their hearts as Calais on Queen Mary's. Nay, they tried so well that they did actually imitate the early masters, to their own and their patrons' contentment.

If they failed to do better, it was because they did not *see* more. They did and did successfully all they saw.

"I am bold to say,

I can do with my pencil what I know,
What I see, what at bottom of my heart
I wish for, if I ever wish so deep—
Do easily, too—when I say, perfectly,
I do not boast, perhaps."

But, as the Scripture hath it, "Except a man be born again, he cannot *see* the Kingdom of God."

"In every circumstance in life try to act in such a way as would command the approval of Jesus of Nazareth," that is John Stuart Mill, the utilitarian philosopher, magnanimous and futile.

"But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they all shall know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more," that is the word of the Lord by the mouth of His servant Jeremiah the prophet, gracious and irresistible.

The Kingdom of God.

Can you state in a few words what you understand by the expression "the kingdom of God" as used by our Lord?

I.

By the Rev. J. H. BERNARD, D.D., Trinity College, Dublin.

THE phrase "kingdom of God," which occurs in all four Gospels, is not to be distinguished from "kingdom of heaven," which is peculiar to St. Matthew. Either is a phrase which would have had a well-understood meaning to a Jew. The Hebrew theocracy had been a "kingdom of God" among men, and the expectation of the kingdom of the Messiah to be established on earth was vivid and universal, as we see not only from passing phrases in the New Testament (e.g. Acts i. 6), but from the pseudepigraphical literature in which the hopes and fears of the later Jews appear. The "old covenant" was to be replaced by the new (cf. Jer. xxxi. 31-34 with Heb. viii. 8-11). The kingdom of Christ on earth was to be the "fulfilling" of the Jewish theocracy (Matt. xxi. 43), as in turn it pointed forward to its own consummation in heaven. Its laws were definite (Matt. v.-vii., etc.; cf. also Acts i. 3), its organisation visible (Matt. xvi. 18, 19, where it is implicitly identified with the ἐκκλησία), its subjects bad as well as good (Matt. xiii. 24); but yet its dominion was to be primarily over the heart and conscience. Existing in the world, it does not derive its authority therefrom (John xviii. 36). Thus the equivalent expressions "kingdom of God," "kingdom of heaven," "My kingdom," are always used of the Church of Christ (a) on earth (Mark iv. 30; Luke ix. 27, etc.), or (b) in heaven (Mark xiv. 25; Luke xiii. 28, etc.). The continuity between the Christian life here and hereafter, the unity of the Church militant and the Church triumphant are such prominent thoughts in the New Testament that it is often not easy sharply to distinguish meaning (a) from meaning (b).

It has been urged that the words of Luke xvii. 21 preclude the idea that the "kingdom of God" is any visible society. But it is extremely doubtful whether "within you" is the meaning of ἐντός

ὑμῶν here. For "In the midst of you" or "amongst you" is (i.) a quite legitimate rendering of the Greek (see Meyer *in loc.* for classical parallels), and (ii.) is more suitable to the context. The Pharisees are the persons addressed, and it is not easy to see how it could be said that the kingdom of God was pre-eminently *in them*. Alford, Bengel, De Wette, and others, as well as Meyer, support the rendering "amongst you."

It is worth observing that the anxiety displayed by the early Christian apologists to show that the "kingdom of God" was, whatever might appear to the contrary, a spiritual kingdom in essence, indicates that the identification of it with the Christian society was, from the first, conspicuous.

II.

By the Rev. Professor JAMES ORR, D.D., Edinburgh.

It is no easy task to state in precise words the really exhaustless meaning of that great expression of Christ—"the kingdom of heaven," or "the kingdom of God."¹ It is evident that in His preaching of the kingdom Jesus meant to attach Himself to an already existing notion, *i.e.* to the hopes of a Messianic kingdom in his time and nation, and specially to the better class of these hopes in the more spiritual part of the people (Luke ii. 38); and further, to the idea of the kingdom already developed in the Old Testament. This means more than that Jesus merely used the term in a spirit of accommodation, putting into it an entirely different meaning from His hearers. It means that He was in essential identity with the hopes of His nation, so far as these had a root in Old Testament ideas, and, with all their imper-

¹ I do not discuss the difference of these terms, or the question as to which of them Christ Himself habitually used. "Kingdom of heaven" is found in Matthew, with only five exceptions; the other evangelists invariably use "kingdom of God." The difference may be explained, if we suppose that Jesus, in His Aramaic preaching to the peasantry of Galilee, used habitually the current Hebrew phrase "kingdom of heaven"; while the Greek translators might either, as with our existing Matthew, keep this expression, or might render it by its equivalent, the "kingdom of God," as in the other Gospels.

fections, held fast certain great features of the Old Testament conception. We can see that He took over, even, many of the eschatological features of the popular hopes, and gave them a new setting in His own teaching.

Yet it is not less evident to a reader of the Gospels that through the action of the new and higher ideas which Jesus introduced in the sphere of religion and morality, He so vitally transformed these existing ideas as practically to create a new conception—something fresh and original—which constitutes His own distinctive conception of the kingdom. Yet so great is the fulness of thoughts which Jesus imports into this conception,—under so many sides and aspects does He present it in His teaching,—that it is exceedingly difficult to find any one phrase or formula which adequately sums them up, or does more than present some very partial aspect of the truth. We may say, *e.g.* with Tholuck, attaching ourselves to the idea of the Old Testament theocracy, though without its limitations, that the kingdom is “an organised community which has the principle of its life in the will of the personal God”; or may, with Ritschl, define it as an ethical society, “in which the members are bound together by love to God and love to man, and act solely from the motive of love.” But how little does either of these expressions tell us of the real nature of this great divine commonwealth, full of saving grace and spiritual blessings to men, which Christ came to found! We may, indeed, speak generally of the kingdom as a “reign” of God, and may properly enough differentiate it from God’s ordinary providential rule in the worlds of matter and of mind, which is never for a moment suspended, by saying that it is a moral rule—a rule in the hearts of men, a rule by moral means over willing and obedient subjects. Or we may again point out, what it is assuredly most important to observe, that it is an error to view the kingdom of God as confined solely to the inward life, or even to narrow it down to identity with the *Church*. Its domain, if we interpret Jesus rightly, is to extend till it includes everything. It is a principle working from within outwards for the renewal and transformation of every department of our earthly existence—society, family life, art, literature, government, commerce, etc. And it ends in glory. But when all this is said, we are far from having explained *what kind of* principle it is, or

in what its essence as the kingdom of God peculiarly consists.

Here, again, when we turn to Christ’s teaching, we are dazzled, and perhaps not a little bewildered, at the multiplicity of forms in which Christ unfolds the content of His conception. Now the kingdom is spoken of as a power in the soul of the individual, now as a leaven in the world working for its spiritual transformation, now as a mixture of wheat and tares, now as a sum of blessings (the *summum bonum*) which a man seeks for, or again unexpectedly finds, now as something altogether future and celestial, etc. Amidst these varying images and statements, however, some things stand out clear. One thing is the connexion of the kingdom with Christ’s own Person. He is not simply the founder of the kingdom (by His teaching, practical exhibitions of sympathy and grace, and expiatory death), and not simply the type and representative of the new relation of sonship to God into which men are invited to enter through Him,—but it is *His* kingdom as well as the Father’s, and He is Lord and King over it (*e.g.* Matt. xiii. 41, xvi. 28, xx. 21, xxv. 34, 40). It is connected with His Person as “Son of Man” and “Son of God”—with His Messiahship. Another thing is that this kingdom is already in existence, and planted as a growing, developing reality in men’s hearts and in society. I do not see how any one can study Christ’s parables and doubt this fact. Further, as a kingdom developing from an inward principle of life (the seed is the “truth,” the “word” of the kingdom), it is a kingdom entirely spiritual, free alike from national and ceremonial limitations, working in its own powers, and by its own laws, and destined in the end to embrace all peoples. Finally, it is a kingdom which pursues its development through a succession of crises, culminates in its earthly form in a judgment, and separation of good and bad, and attains its perfection in new conditions as a kingdom of glory (Matt. xiii. 43; xxv. 34, 46).

Even these determinations—it must still be said—do not take us into the inner nature and essence of this kingdom. To reach this we have to understand Christ’s doctrine of God, whose kingdom it is—“the kingdom of their Father” (Matt. xiii. 43)—His doctrine of man’s destination to sonship with God, His doctrine of righteousness as a development of the law of love, His doctrine, too, of man’s

existing moral state, and wants and needs as a sinner, and of God's gracious dispositions towards him, and treatment of him in that state,—all matters which cannot be entered into here. Only we cannot err in finding the root of Christ's conception of His kingdom in His own perfect consciousness of His filial relation to His Father, together with the new views of religion, of righteousness, of duty, of blessedness, etc., which this involved. Further, the fullest emphasis must be laid on the fact that the kingdom in Christ's conception of it is a kingdom of "grace"—the message of it "good tidings." Its proclamation is a gospel, and it brings to man at once the fullest provision for his needs as a sinner, the highest satisfaction of his moral life, and the noblest end for his practical realisation. God's royalty in His kingdom is shown not less by gift than by rule; it is gracious, unstinted, limitless *giving* which is the foundation of the whole. The kingdom in this light is the sphere of the Father's gracious, unbounded, self-communication for the spiritual blessing and enrichment of His people—the realm of the eternal life.

It lies in the nature of this kingdom that it has power—like every other thing of life—to create for itself the organs for its own realisation. That Christ contemplated the union of the members of His kingdom into a visible society—or Church—is evident from many indications; and the important functions which Christ entrusts to this society are evident from the terms in which He speaks of it, the promises He gives to it, the authority He confers upon it, the sacraments He leaves with it, and the assurances of his perpetual presence which are among His last words to it. But while the Church is central among the organs which exist for the realisation of the end of Christ's kingdom,—and we must take the Church here in no narrow sense,—while it is perhaps the only organ of direct divine appointment, as it is in fact the only form of society which has ever directly attempted to give embodiment to this kingdom,—we need not claim for it exclusiveness in this respect. There is no reason why every form of organised effort for the moral and social elevation of human beings, and for the promotion of higher ideals of purity and duty in all the spheres of human existence,—so far as such effort is inspired by Christ's spirit, and proceeds on avowedly Christian lines,—should not regard itself as belonging to Christ's kingdom, and

in affiliation with its great central organ—the Church. As a final, though imperfect, attempt at definition, might we not say, in light of what has preceded—the kingdom of God is that new, spiritual, invisible, order of things introduced into the world by Christ, which is, on the one hand, the reign of God in His Fatherly love and grace in hearts trustfully submitted to Him through His Son, and, on the other, the union of those thus saved and blessed for the doing of God's will, and the realisation of righteousness, which is but another name for the divine supremacy, in all the spheres and departments of their earthly existence, yet with the hope of a longer and fuller existence in eternity, when God shall be truly "all in all." But I feel even when writing these words, how altogether unworthy and inadequate they are to do any justice to the great divine conception of the Saviour.

III.

By the Rev. CALEB SCOTT, D.D., Principal of the Lancashire Independent College, Manchester.

To my thinking, the first question which the expression "kingdom of God" or "of heaven," as used by our Lord, suggests is, Who is the King? It may be said the answer to that question is involved in the phrase itself. God must be the King of the kingdom of God. But the accuracy of such a reply is open to question. Surely the fact is full of significance, that whilst the phrase "kingdom of God" was so often on the lips of Jesus, He never once spoke of God as the King of that kingdom. Indeed, the only instance in which it can be contended He used the word "King" of God was when, speaking of Jerusalem, He quoted the words, "It is the city of the great King." Christ Himself is the King of that kingdom. It pertains to His mediatorial work. He founded it and laid down its laws. Absolute allegiance to Him is the one condition of entrance. Wherever that condition is found, there is membership of that kingdom. The phrase suggests the ideas of authority and rule—the authority and rule of Jesus Christ. It suggests the ideas of submission and obedience—submission and obedience to Jesus Christ. Doubtless it suggests many other thoughts about the relation of the members of that kingdom to each other and to outsiders, but in every aspect

of that kingdom the dominant thought is absolute allegiance to Jesus Christ.

Now the word "kingdom" does not carry with it the idea of finality. It is associated with conflict, struggle, subjection, compulsion. The loftiest thought of our Lord respecting the state of things which will be ushered in when the divine purposes are fulfilled is not found in the word "kingdom" and what it connotes. It is found in the word "Father" and what it connotes. As used by our Lord that word when properly understood does not require to be bolstered up by any other word whatever, whether "Sovereign" or any other. It was never so bolstered up by Jesus Christ. His words are "The Father," "My Father," "Your Father," "Holy Father," "Righteous Father." The ideas of solidarity, fellowship, brotherhood, are doubtless not absent from the phrase "Kingdom of God," but they are far more luminous as they gather around the word "Father." Such a thought, as losing the idea of Fatherhood and what it implies, in something higher is a thought which cannot be entertained; but the thought of the absorption of the idea of kingdom in something higher is not absent from the theology of the Apostle Paul. He spoke of a time when the Mediator shall deliver up the kingdom to *the Father*. In *the Father* is to be found "the infinite rest and repose, after the close of that long struggle for which alone power and authority are needed." All that the word "King" suggests, which differentiates it from the word "Father," belongs to what is transitory. Nothing that the word Father, rightly interpreted according to its inmost meaning, suggests can ever pass away.

IV.

By the Rev. Professor ALEXANDER STEWART, D.D.,
Aberdeen.

"The kingdom of God," as used by our Lord, signified the whole sphere in which the will of God, as an ethical power, is recognised and obeyed. It was the reign of righteousness. The idea was so far traditional; in it the theocracy of Israel, the ideal of the prophets, was still further purified and enlarged. In our Lord's use of it, a certain elasticity is apparent, which is, however, never vagueness. The "kingdom" may be in germ, in process of being realised, or ideally perfect and complete. It has two sides—the intensive, the qualities which distinguish it;¹ and the extensive, the moral beings whom it includes, and so far as they are under its influence.² It is, however, the former much more, and more frequently, than the latter. It is inward, spiritual, invisible, but ever struggling, as it were, towards outward expression and realisation; hence it sometimes appears to be identified with such expression, however inadequate this may yet be. In the future, however, the outward and inward shall correspond.³ Perhaps what Jesus means by the "kingdom of God" is best seen from the position He gives it in the Lord's Prayer. God's kingdom begins when His "name is hallowed," with the turning of the heart in loyalty and devotion towards Him; and is perfected when His "will is done, as in heaven so in earth."

¹ *E.g.* Matt. vi. 33; Luke xvii. 20, 21; John iii. 3.

² Matt. xxi. 31; Mark x. 14; Luke vii. 28.

³ Mark ix. 47, x. 24; Luke xiii. 28, xiv. 15–24, xxii. 16.

Contributions and Comments.

The Gospels and Modern Criticism.

I HAVE carefully considered Mr. Halcombe's reply to my first article, and I regret that I find so little in it which I can accept.

1. I do not think that I have done him any serious injustice in saying that his main contention is that the Gospels were written in the following order: John, Matthew, Mark, Luke. At any rate, he does maintain that order, and insists very strongly upon it.

2. I do not allow that my arguments are vitiated

by my belief in the oral hypothesis of the origin of the Synoptic Gospels. If I should ever be persuaded of the truth of the documentary hypothesis, I should treat the question of the external evidences for the order of the four Gospels in just the same way as I have done.

3. I cannot admit that all the evidences prior to 200 A.D., with the single exception of Irenæus, support Mr. Halcombe's order. I claim for the opposite view the Muratorian fragment on the Canon, the text of which I do not believe to have been corrupted, as Mr. Halcombe supposes.

Clement of Alexandria, "giving the tradition of the primitive fathers," says that, "John, last of all, observing that the material facts had been exhibited in the other Gospels, produced at the instigation of his acquaintances, and under the inspiration of the Holy Ghost, a spiritual gospel" (Eusebius, *H. E.* vi. 14). The Syrian versions also, the oldest of which belong to the second century, do not give Mr. Halcombe's order. The fragments of the Curetonian Syriac have at present a peculiar order of their own: Matthew, Mark, John, Luke. But nothing is extant of the version of St. Mark except the last four of those twelve spurious verses with which in the common text St. Mark is concluded. In the newly-discovered palimpsest, however, of this version, all these twelve verses are omitted, a most significant fact; and St. Luke's Gospel follows St. Mark xvi. 8 immediately on the same page, with no space left between. The four Gospels stand in the common order: Matthew, Mark, Luke, John.

4. Again, I further reduce Mr. Halcombe's fourteen witnesses by denying that the *Apostolical Constitutions* and the *Synopsis of Scripture* are genuine apostolical works. I cannot allow that they or the vocabularies of the Memphitic and Thebaic versions, or Tertullian's fourth book against Marcion, or the Eastern Lectionaries belong to the second century. I do not admit that Papias supports Mr. Halcombe. Tatian's evidence is ambiguous.

The division of the gospel into Gospels by apostles and Gospels by disciples of apostles does not appear to me to be "universally prevalent." The absurd and late tradition that the Apostles' Creed was composed by the twelve apostles, each contributing one clause, seems to me to testify nothing respecting the date or composition of the Gospels.

5. I cannot accept Mr. Halcombe's inferences from the testimony of Irenæus.

6. I do not allow that because St. Luke in his preface to the Acts of the Apostles uses the word λόγος to mean "treatise," therefore the same word must mean "written treatises" or "Gospels" in the Epistles. The derivation and the Old Testament use of the term appear to me to point very decidedly the other way. When St. John wrote "In the beginning was the word (λόγος)," he was not thinking of the Gospels.

7. I cannot but think Mr. Halcombe's comparison of the three Gospels to a tree, of which

St. John's Gospel is the root, a most unfortunate and misleading one.

9. The assertion that the evidences on which I rely neutralise one another does not seem to me to be warranted.

Therefore I see no reason to recede from the position which I took up in my first article.

ARTHUR WRIGHT.

Queens' College, Cambridge.

Professor Marshall's Theory of an Aramaic Gospel.¹

As one who has for sixteen years advocated the Griesbachian hypothesis of the origin of the second Gospel, I am deeply interested in Professor Marshall's exposition of the Aramaic element which he claims to have discovered in the Synoptic Gospels, especially in his ingenious attempt to explain the "duplicate readings" of the Gospel of Mark. In a little work, *The First Three Gospels in Greek arranged in Parallel Columns*, which I published in 1882, I gave a long list of these "duplicates," but I there called them "conflate readings," adopting Westcott and Hort's term, in order to indicate that they are combinations of words and phrases to be found in the Greek of Matthew and Luke, or of Matthew or Luke alone. My object was to establish the posteriority of Mark to Matthew and Luke, in the same manner as Drs. Westcott and Hort had proved the posteriority of Syrian to Western and other readings by their analysis of conflate readings. Unfortunately, my knowledge of Aramaic is too meagre to allow me to judge whether Professor Marshall has proved his thesis in the first portion of his article in THE EXPOSITORY TIMES for March, but I join issue with him at once on this question as it bears on the matter of these conflate or combined readings. In biblical criticism as well as in physical science, it is a sound rule to follow the maxim: *Entia non sunt multiplicanda præter necessitatem*. The "two renderings of the Aramaic" are, in my opinion, such "unnecessary essences." The phenomena of Mark's Gospel can be perfectly well explained by causes already existent, viz. in the Greek Gospels of Matthew and Luke. As a recent

¹ Dr. Campbell's paper reached us just too late for our June issue, for which it was evidently written.—EDITOR.

writer in the *Aberdeen Free Press* put it, "it is much simpler, as well as more natural, to suppose that Mark compiled his Gospel with the [Greek] Gospels of Matthew and Luke before him" than to presuppose "two renderings of the Aramaic," and "a very early redactor who improved upon the text of Mark from which he was copying by adding the second reading with which he was familiar." The instances which Professor Marshall gives are few and unimportant. Not so, however, is his assertion that "in every case where these duplicates occur, the two parts are, when translated into Aramaic, almost, if not quite, alike." I question if this can be done. Will he, for instance, kindly explain by this method how it comes that, to take the first example of such a conflate reading as is afforded by Mark i. 2, 3, the second evangelist brings together two proof passages from the Old Testament belonging to different prophets, Malachi and Isaiah, and yet quotes them both as coming from Isaiah? The passages relate to John Baptist. I quote the Revised Version and follow the Revisers' Greek Text: "Even as it is written in Isaiah the prophet, Behold I send my messenger before thy face, who shall prepare thy way; The voice of one crying in the wilderness, Make ye ready the way of the Lord,

make His paths straight." The first quotation, had it been from Isaiah, would have, in a manner, justified Mark's reference to that prophet, but it is from Malachi. Mark has found "Isaiah the prophet" in the parallel passages of Matthew (iii. 3) and Luke (iii. 4), on which he is then working, and so names Isaiah as his first reference. The other passage, from Malachi, which occurs later in Matthew (xi. 10) and Luke (vii. 27), again in reference to John Baptist, where Mark has no parallel passage, he boldly transfers to this account of the ministry of John as the forerunner of Jesus, and places it, as he considers, more appropriately before the Isaiah passage, apparently on the ground that the "messenger" should appear before "the voice." The curious fact is that in Matt. xi. 10 and Luke vii. 27 the prophet Malachi is not named, but the transfer of the quotation is, nevertheless, made, with the result that the combination offered by Mark presents a sort of anacolouthon in his Greek text, from which Professor Marshall, with the help of an Aramaic translation, may perhaps rescue him.

I will merely name a few more passages, where it is obvious that the combination is effected by Mark from the Greek Gospels of Matthew and Luke, or from two passages in one of them.

MARK.		COMBINED FROM MATTHEW.		LUKE.		
I. 12.	εἰς τὴν ἔρημον	IV. 1.	εἰς τὴν ἔρημον	and	IV. 2.	καὶ . . ἐν τῇ ἔρημῳ
13.	καὶ ἦν ἐν τῇ ἔρημῳ	24.	καὶ ἀπῆλθεν ἡ ἀκοὴ		37.	καὶ ἐξεπορεύετο
28.	ἐξῆλθε δὲ ἡ ἀκοὴ		αὐτοῦ			
	αὐτοῦ εὐθὺς		εἰς ὅλην	and		περὶ αὐτοῦ εἰς πάντα
	πανταχοῦ εἰς ὅλην		τὴν Συρίαν			τόπου τῆς περιχώρου
32.	ὁψίας δὲ νενομένης	VIII. 16.	ὁψίας δὲ γινομένης	and	40.	δύνοντος δὲ τοῦ ἡλίου
33.	ὅτε ἔδω ὁ ἥλιος	”	κακῶς ἔχοντες	and	”	νόσοις ποικίλαις
42.	κακῶς ἔχοντας				V. 13.	
	ποικίλαις νόσοις			and		
	Cited by Prof. Marshall					
44.	ἀλλ' ὅπως σεαυτὸν δεῖξον	VIII. 3.	ἀλλὰ ὅπως σεαυτὸν δεῖξον	and		
	τῷ ἱερεῖ καὶ	4.	τῷ ἱερεῖ καὶ		14.	προσένεγκε περὶ τοῦ καθαρισ-
	προσένεγκε περὶ τοῦ καθαρισ-		προσένεγκε	and		μοῦ σου
	μοῦ σου			and	17.	καὶ ἦσαν
II. 6.	ἦσαν δὲ τινὲς τῶν γραμμα-	IX. 3.	τινὲς τῶν γραμματέων			καθήμενοι
	τίων				21.	καὶ ἤρξαντο διαλογίζεσθαι
	ἐκεῖ καθήμενοι					
	καὶ διαλογίζεμενοι				25.	καὶ παραχρῆμα
	ἐν ταῖς καρδίαις αὐτῶν	”	ἐν ἑαυτοῖς	and	34.	ἐν ᾧ ὁ νυμφίος μετ'
12.	καὶ ἠγέρθη καὶ εὐθὺς	7.	καὶ ἠγέρθη	and		αὐτῶν ἵστιν, ποιῆσαι
19.	ἐν ᾧ ὁ νυμφίος μετ'					νηστεύειν ;
	αὐτῶν ἵστιν			and		
	νηστεύειν ;					
	ὅσον χρόνον	IX. 15.	ἐφ' ὅσον			
	μετ' ἑαυτῶν ἔχουσι		μετ' αὐτῶν ἵστιν			
	τὸν νυμφίον		ὁ νυμφίος			

These instances are taken exclusively from the first two chapters of Mark's Gospel, and are fair examples of his practice throughout. Can Professor Marshall translate these variants into such Aramaic

as will make them appear "almost, if not quite, alike in every case"?

COLIN CAMPBELL.

Dundee.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of

Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE HOLY BIBLE, with COMPANION. (Cambridge: *At the University Press*. Crown 8vo. Union, Marginal References.) This will henceforth be known as the "Cambridge Teachers' Bible." The Bible itself is as beautifully printed and strongly bound as a book can ever be. And

then it has the new *Companion* bound up with it as an Appendix. The *Companion* has already been noticed here. Use has made its intrinsic merits more meritorious; indeed, it is as honest and excellent a piece of scholarship as Cambridge or any other university ever produced.

THE BOOK OF ENOCH. BY R. H. CHARLES, M.A. (Oxford: *At the Clarendon Press*. 8vo, pp. xv, 391. 16s.) "It is unnecessary to apologise for the appearance of this book, as some such work has long been a desideratum to scholars. A knowledge of Enoch is indispensable to New Testament students." So says Mr. Charles in his preface. And though it is easy to perceive the scholar's joy in the battle, throughout the book, yet this practical purpose is never lost sight of. We must heartily thank Mr. Charles for keeping it so unweariedly in view. The interest in pre-Christian apocryphal, and apocalyptic literature as such is much more general than it used to be. But still our interest is deepest where that literature has the most direct bearing upon the New Testament of our Lord and Saviour Jesus Christ. The Book of Enoch bears with immediate urgency upon the most difficult study in the whole contents of the New Testament—the most difficult study in any way associated with the New Testament, except the one insurmountable complexity of the origin of the Gospels—we mean its eschatology. We cannot approach an intelligible comprehension of the eschatology of the New Testament without taking into account the rock whence it was hewn, and the hole of the pit whence it was digged. Of course the Book of Enoch does not give us the eschatology of the New Testament; very far from it. But we cannot have the eschatology without it.

Four translations of the Book of Enoch have already appeared, two in German and two in English—(1) Lawrence (Oxford), in 1821; (2) Hoffmann (Jena), in 1833–38; (3) Dillmann (Leipzig), in 1853; and (4) Schodde (Andover), in 1882. Dillmann has antiquated his own edition both openly and silently in many contributions since, and Schodde was in no sense an advance on Dillmann. Besides, Mr. Charles has made his translation from a MS., now in the British Museum, which was unknown to Dillmann, and which has been recognised to be of greater accuracy than any to which Dillmann had access. There is, therefore, abundant apology, not only for an edition of the Book of Enoch, but for this edition which Mr. Charles has edited with so much enthusiasm and the Oxford delegates have produced with so much generosity.

FOUNDERS OF OLD TESTAMENT CRITICISM. BY T. K. CHEYNE, M.A., D.D.

(*Methuen*. Crown 8vo, pp. 372. 7s. 6d.) "Our ripest scholars to-day are also our most delightful men of letters." The statement is repeated because of the eminent instance. For these are just the two things that forcibly impress themselves upon the reader of Professor Cheyne's new book—that he never misses a single item of information bearing upon his great and complex subject, and that with masterly ease he makes every item fit into its place in a most piquant and interesting narrative. It is a biographical history of the criticism of the Old Testament. It is not complete, though only one person knows how incomplete it is—the author himself. But it is a preparation for a larger work, almost a promise that the larger work will come. The most important part of the work is undoubtedly, and perhaps inevitably, the earliest, and it would be a great pity if readers were to skip lightly over it, because it is of less present interest. What Professor Cheyne has done there will last; it is a deposit that will solidify. The rest is in suspension; we scarcely know where it will finally be laid down, or how it will alter the figure of the landscape.

A MEMOIR OF ADOLPH SAPHIR, D.D. BY THE REV. GAVIN CARLYLE, M.A. (*Shaw*. 8vo, pp. 448. 7s. 6d.) In all the history of missions there is no more romantic episode than the planting of the Church of Scotland's Mission to the Jews at Pesth, in Hungary. The men who were used to plant it—Dr. Keith, Professor Black, "Rabbi" Duncan—were of the most capable that any Church ever sent forth, but they were as the clay in the hands of the potter. And so likewise the fruits of that mission—let us name these two, Adolph Saphir and Alfred Edersheim—became greatly distinguished by just these two characteristics, ability and self-surrender.

We have waited for a memoir of Adolph Saphir. Mr. Carlyle tells us why it has been long in coming, and we are content. There was much risk of disappointment when it did come. For the supreme gifts, whether of nature or grace, are hard to mirror for posterity; and when these are joined in one, as they abundantly were in Adolph Saphir, the task becomes embarrassing indeed. But Mr. Carlyle has done the work well, though curiously. By a mixture of order and disorder he made the risk greater than it was already. But whether that mixture was accidental or of set purpose it is the very thing that has carried the book successfully

out of all the risks it ran. Saphir's mind was manifold; his life was many-sided also; and these could not be otherwise revealed to us than in a portrait in which many writers had a share. So Mr. Carlyle has done excellently to call them all in, and let them tell their story in their own way and pretty much in their own place.

The volume ends with a chapter of "Pithy Sayings," and three sermons. There is nothing that tests an author so severely as a miscellaneous sack of pithy sayings. We scarcely ever have the courage to look at them. And at their very best it is hard to say what they are good for. However, here is one of Dr. Saphir's:—

"The hymns we sing, how much do you mean of them? *Of course* you say the words, because they go nicely to the tune, and that carries you along—

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away."

"But I tell you what you really sing in your hearts—

"The dying thief rejoiced to see
That fountain in his day,
Much more may I, *less* vile than he,
Wash my few sins away."

FAITH AND CRITICISM. ESSAYS BY CONGREGATIONALISTS. (*Sampson Low*. Crown 8vo, pp. 430. 6s.) Whether this volume of essays was suggested by *Lux Mundi*, or has any connexion with it, we do not know. But it inevitably suggests *Lux Mundi*, and suggests a comparison both as to topic and treatment. And it is a remarkable and startling thing that the moment it is made the comparison is found to be almost entirely contrast.

This is so as to topics chosen. The Church of England scholars who wrote *Lux Mundi*, and the Congregational scholars who have written *Faith and Criticism*, have both alike written on such subjects as seemed to them of the most pressing consequence, and they have both alike attempted fairly to exhaust such subjects. Yet there are but two of the topics chosen that are the same. The one is the Atonement, the other the Church. Others touch here and there. That was quite inevitable. But again the marvel is how little contact they have. For the contrast is quite as

striking in respect of treatment as it is in respect of chosen subject.

The essays demand discussion, both singly and together. But it cannot be here or now. It is enough to say that they deserve such discussion, both for their own sakes and because of the representative character which will undoubtedly be accorded them.

THE CHURCHES AND THE CHURCHLESS IN SCOTLAND. BY THE REV. ROBERT HOWIE, M.A. (Glasgow: *D. Bryce*. Imperial 4to, pp. 121. 7s. 6d.) Mr. Howie has not received and will never receive half the thanks he deserves for this laborious undertaking. The marvel is that he was ever able to carry it through. These tables are thirty-nine in number, and they appeal for refutation, confirmation, or use to every person interested in the double matter of the churches and the churchless population of Scotland. And it is time we were all interested in these questions.

SURVIVALS IN CHRISTIANITY. BY CHARLES JAMES WOOD. (*Macmillan*. Crown 8vo, pp. 317. 6s.) The influence of paganism on Christian theology—that is Mr. Wood's subject. Though men had been working on it for many a year, it was the genius of the late Dr. Hatch that lifted it out of the study, and made it a burning question of the market-place. Now we shall have much written upon it. For the subject is fascinating, it is also fertile, and it is of the utmost practical importance.

Mr. Wood holds that in our popular everyday theology, the theology of the great creeds, there are many survivals of pure paganism, things that were not in early Christianity, nor ever meant to be in Christianity at all, superstitious beliefs and superstitious practices, which simply got "christened," as the Scottish phrase goes, named with a Christian name, the essence and the abomination of them remaining.

Mr. Wood is a serious, earnest, capable writer. This work should be read. It deals with a growing question, and it handles it with ability and clearness.

THE WORLD OF THE UNSEEN. BY ARTHUR WILLINK. (*Macmillan*. Crown 8vo, pp. 184. 6s.) This innocent-seeming title will deceive many, but few will resent the deception. Mr.

Willink has some new thing to tell us. He knows that we have lost all faith in novelties, being much more of the mind of Ecclesiastes in these days, that there is nothing new under the sun, than of the Athenians, who spent their lives in a daily discovery of some new thing. So he disguises his novelty under so familiar and old-fashioned a title as this—*The World of the Unseen*. But we do not resent it. For being thereby enticed to read about what we suppose is the old familiar but ever fresh subject of the state of the dear departed, we come upon this actual new thing which Mr. Willink has to discover to us, and are the more delighted that it was all so unexpected. What Mr. Willink has to tell us need not be told here. Indeed, it could not be told without a transcript of Mr. Willink's book throughout. To say that he believes in, and almost persuades us into a belief in Higher Spaces and Lower Spaces, and Higher Space Senses and Bodies of Extension, is to convey no light, but rather to undo the very charm which Mr. Willink has wrought by his title.

SCIENCE AND A FUTURE LIFE. BY FREDERIC W. H. MYERS. (*Macmillan*. Globe 8vo, pp. 243. 5s.) Of the six essays which Mr. Myers has here reprinted from the *Nineteenth Century* and the *Fortnightly Review*, the first gives its title to the volume. The others are (2) "Charles Darwin and Agnosticism"; (3) "The Disenchantment of France"; (4) "Tennyson as Prophet"; (5) "Modern Poets and Cosmic Law"; (6) "Leopold, Duke of Albany: In Memoriam." They vary in interest, especially to the student of Christianity; but even to the student of Christianity there is interest in every one of them. And yet that interest is never of the most absorbing kind, for Mr. Myers never now allows himself to approach the holy of holies, but is content with quite humble service in the courts of the temple. It seems as if he were correctly interpreting his own call in these later years, where he says, in the essay on "Tennyson as Prophet," that "the cause of any creed, however definite, can hardly at present be better subserved than by indirect and preliminary defences." Why has he retreated backwards to the outermost courts? He still has his face towards the sanctuary, but his steps are in the opposite direction. Can it be simply that he has taken to writing popular articles on religious subjects in our popular monthly magazines? That,

if it has anything to do with it, may seem rather effect than cause. But how subtle is influence, and how base and commonplace are its avenues of approach to us! Apart from the religious and evidential question, the most interesting of these essays is that on Tennyson. The subject is good; it suits Mr. Myers' special method, and he has given himself to it gladly.

LECTURES ON THE APOCALYPSE. BY FREDERICK DENISON MAURICE, M.A. (*Macmillan*. Crown 8vo, pp. 368. 3s. 6d.) It is a curious commentary on our wilfulness, even in the study of Scripture, that this exposition of the Apocalypse, simply because it is sober and sensible, has had quite a limited circulation, only now reaching its second edition, while some of the "prophetic" expositions are long ago into their hundreds of thousands. But science and the Education Act will end that wilfulness by showing that it is attached to ignorance, and then Maurice may have his day.

THE FRIENDSHIP OF BOOKS. BY THE REV. F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. 298. 3s. 6d.) This is the ninth volume of the reissue of Maurice's works. Unlike that just noticed, it has had a good circulation. This is its fifth edition. It will not be running much risk to predict a wider circulation than ever in this cheap and attractive form; for the book is full of delightful talk on literary matters—such matters as the progress of science never antiquates.

THE BOOK OF JOSHUA. BY WILLIAM GARDEN BLAIKIE, D.D., LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. 416. 7s. 6d.) One of the earliest and now therefore best known issues of the *Expositor's Bible* is Professor Garden Blaikie's "First and Second Samuel." The "Joshua" is wrought on the same principle as the "Samuel," and to the same results, so that it is quite unnecessary to describe the work at length. Being an expositor here, with a favourable eye towards the pulpit, Dr. Blaikie does not need to discuss matters of Old Testament criticism to any extent. Indeed, he would easily have been forgiven if he had not touched upon them at all. Very wisely he gives his strength to the narrative as he finds it, and tells us what it means.

THE LESSON OF A DILEMMA. BY THOMAS G. SELBY. (*Hodder & Stoughton*. Crown 8vo, pp. 400. 6s.) Mr. Selby's strength as a preacher probably, and as a writer certainly, lies in his mastery of graphic word-painting. We do not say this for his own instruction, that he might be encouraged to pursue it further. Rather, if we might make so bold, we should encourage him to restrain the gathering impetuosity of the pace which it has now attained, lest the mastery pass out of his hands. We say it for the instruction of those who may not know his early volume of sermons, and even of those who, knowing it, know not yet that its fair promise is more than fulfilled in this.

More even than in the earlier volume Mr. Selby writes himself down in this, "the heir of all the ages." His knowledge of nature, both in its poetic and in its scientific aspects, is extensive; and he does not withhold his hand from offering of the things he knows. But they are all offered with the one loyal object of instructing us in righteousness, of commending to us the things that pertain to the kingdom of God. He cannot speak to the plain people, to whom some of us have to speak; at least, he does not speak to them here. But he has a large audience of his own, perhaps the audience that now needs speaking to most seriously of all. And we do think they should be got to listen to this preacher, whose culture is so far above suspicion.

THE MIRACLES OF OUR SAVIOUR. BY WILLIAM M. TAYLOR, D.D., LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. 449. 7s. 6d.) We have welcomed a large number of works by Dr. Taylor of New York in this country. Is there any other American preacher at all who is so easily naturalised amongst us? This is the second edition of his *Miracles*. It is almost a wonder that a second edition was not reached sooner, for the book possesses the well-known characteristics in all their fullness. These expositions are written for the pulpit; but not for other men's pulpits, for Dr. Taylor's own. It is a preacher's book, but it is not a book for preachers. It is addressed directly to the pew; and the pew will listen, and always with gladness, when sanctity and common sense unite to send the Word home to dwell in the heart by faith.

VERBUM DEI. BY ROBERT F. HORTON, M.A. (*Fisher Unwin*. Crown 8vo, pp. 279. 5s.) To his Yale Lectures on Preaching (1893), Mr. Horton has given this title, *Verbum Dei*, the Word of God. And he does two things in them. He shows what the Word of God is, and how it comes. But the aim of his lectures is neither of these; neither to tell us what the Word of God is, nor how it comes to us, but to warn us that *until it comes we have no right to preach*. No man ever went to deliver this now famous course of lectures with a firmer purpose. One thing needed to be said about preaching, and Mr. Horton went to the Yale divinity school to say it—only one thing burned for utterance, and it burned in Mr. Horton's breast until he uttered it. This is undeniable, and it is most refreshingly welcome to-day. Mr. Horton believes that the word which he has spoken here is not the word of man, but that it is in truth the Word of God, and that it will work in us who believe.

And what he says is that every preacher's message should be so. If a preacher has not got his word direct from God by personal contact, by immediate revelation, if he is not conscious that it *is* a word from God, and sent to *him* to deliver it, then that preacher has no right to go to the pulpit and pretend to preach. Other men's messages he has nothing to do with—not even an apostle's. He must come into direct contact with the living Word of God—which, above all things, is not to be identified with and limited to the written word of the Old and New Testaments—he must come in contact with the Word of God which liveth and abideth for ever, and then go and utter it, and command men everywhere to hear and live.

There are fifty thousand "preachers of the gospel" in this little island; how many "preachers of the Word" are there?

THE FIRST SAINTS. BY JAMES RANKIN, D.D. (*Blackwoods*. Crown 8vo, pp. x, 357. 7s. 6d.) Dr. Rankin's *Character Studies in the Old Testament* appeared in 1875. It was an undemonstrative little book, which pursued familiar truths along well-recognised lines. But eighteen years is a large portion of a man's active life, and now that Dr. Rankin finds it in his power to issue the companion volume on the *Characters of the New Testament*, he has gone far ahead of his former self. This volume is as unexpected and

revolutionary as the other was familiar and commonplace. Dr. Rankin knows and acknowledges with joy that it is so. His proud *apologia* is found in the last chapter of the book. We cannot more briefly express the difference in attitude between the two books than by calling the earlier Puritan, the later Catholic. The distinction may be unhistorical, and even illogical, but it is not misleading, it is probably even quite luminous. Thus it will be seen that it is only because it is a Scottish work, the work of a minister of the Church of Scotland, and written for Scotsmen, that it is unfamiliar and revolutionary. In the earlier volume Dr. Rankin held his ideas in common with other Scottish preachers; now he has ideas of his own, especially as respects lectionaries, calendars, liturgies, and the like, which "I hold, and will hold in my heart of hearts, however solitary I remain."

It must not, however, be suspected that Dr. Rankin is a follower and imitator of the High Church movement in England. He does not disguise his preference for the position and logic of Cardinal Wiseman over that of Canon Liddon. And, moreover, Canon Liddon had no horror of dissent, as from an Established Church—nay, he had, in particular, a certain admiration for, and even sympathy with, the attitude of the Scottish Free Church party in 1843. How different Dr. Rankin's position is may be seen in the following sentence with which this brief and inadequate notice may close:—"The curious position of Scottish dissent is apparent from two facts, viz. their recent summons of Yankee revivalists to help in the work which they should have been able to do themselves, for their ministers are already too numerous in proportion to their people; and their Gladstone idolatry, in hope of, through his cunning and unscrupulousness, getting rid of the Church of their covenanted forefathers, as a sweet morsel of revenge for their own Secession blunder of 1843."

WHAT ARE TEINDS? BY WILLIAM GEORGE BLACK. (*Blackwoods*. Crown 8vo, pp. vi, 110.) When an Englishman asks the question he is referred to the dictionary, when a Scotsman asks it, he already understands the dictionary meaning. He must be referred to history. In this volume Mr. Black satisfies both. He satisfies the Englishman in his title-page, by simply adding, "An Account of the History of *Tithes in Scotland*." He

satisfies the Scotsman by a most elaborate and painstaking investigation of the history of the subject from the very days of Charlemagne. The book is timely, though some will say, too late. But it cannot be untimely at any period, for it is an honest piece of historical writing.

THOMAS CHALMERS. BY MRS. OLIPHANT. (*Methuen*. Crown 8vo, pp. 255. 5s.) Mrs. Oliphant's greatest biography, perhaps her greatest work, is still *Edward Irving*. She did not mean *Thomas Chalmers* to be so great. She did not spend herself so upon it. Quite manifestly she sat down and wrote it off at a heat, knowing the subject fairly well, and especially knowing the heart and motive of it, and not needing either long preparation for the task, or much expenditure of time in fulfilling it. The book contains some fine morsels for the raging ravenous critic. Does not Mrs. Oliphant make the Presbytery of Auchterarder meet "in the ordinary course of precedence at *Strathbogie* to preside over Mr. Young's call?" That is unpardonable, and must be wholly surrendered to the critic. But when that and the like of it is carried clean away, the book remains, the most sympathetic, spirited, inspiring thing that Mrs. Oliphant has ever written. If she has missed some of the details, she has fairly caught the motive of Chalmers' life, and in her onrushing, impetuous way carries us into the heart of the surging, sympathetic crowd of his adorers, and we, too, lift up our voices and thank God for such a genius and such a saint.

THE KING AND THE KINGDOM. (*Williams & Norgate*. 8vo, 3 vols., pp. xii, 331; xii, 354; xii, 340. 3s. 6d. each.) The author of this work does not reveal his name. But the work itself clearly enough reveals his spirit. Delivering himself from prejudice and preconception as entirely as it is in the power of an ordinary man to do, he works over the four Gospels to find what they say about Jesus. He takes them together, but not to form a diatessaron, only to see how they agree and differ, and what the result of it all may be fairly believed to be. Somewhat monotonous to read at such length, his discoveries are thoroughly healthy and simple, and it is exceedingly likely that an intelligent reader will find the books profitable, and even surprisingly stimulating.

THE FORMATION OF THE GOSPELS.

By F. P. BADHAM, M.A. (*Kegan Paul*. Crown 8vo, pp. 196. 5s.) This is the second edition of Mr. Badham's book, and it is revised and enlarged. We did not see the first edition, but now perceive quite clearly that it is a book to be considered in dealing with this subject. The subject is the origin of the Gospels, surely of all subjects of investigation at the present day the most intricate and hopelessly entangled. And here is this scholar of Exeter College, Oxford, trying, of course, to disentangle it for us, but only succeeding to make it more complicated than ever. For he has still another and altogether new theory to offer of the matter.

His theory is this. (1) Some time before the destruction of Jerusalem there were two Gospels in existence, authors unknown. Call them A and B. Soon A and B got combined into one Gospel, AB. (2) Somewhat later a Pauline Christian had A and B separately in his hands and also the combined AB, and out of these three (with little original knowledge) produced a harmony, which is our present second Gospel (called St. Mark). (3) Meantime (about A.D. 72) St. Mark is himself in Rome. He knows nothing of any of the afore-said, but he writes down what he remembers of the preaching of St. Peter. This is a fourth document or Gospel. Call it the "Petrine Preaching." (4) Now comes St. Luke, who combines this "Petrine Preaching" with our second canonical Gospel, mentioned above, adding something from A, B, and AB. (5) Lastly, certain sections of the "Petrine Preaching" are interpolated into AB, and thus is formed our first canonical Gospel called St. Matthew. That is Mr. Badham's thesis. Has he anything to say for it? Yes, a very great deal that seems plausible and is almost persuasive. Then at the end of his book he prints the Gospels so that the eye can separate the various documents readily.

INTRODUCTION TO THE NEW TESTAMENT. By JOHN H. KERR, A.M. (*Fleming H. Revell*. Crown 8vo, pp. xx, 333. \$1.50.) Professor Warfield writes an introduction to this *Introduction*, a most interesting introduction, in which he not only vouches for the author's scholarship, but promises us much happy thought and fertile suggestion in the reading of his book. Behind Dr. Warfield we will not speak, and we find no need. The volume is a good popular

Introduction to the study of the books of the New Testament, as good as we are led to expect it to be. And even in this country, where we have had such Introductions in some abundance recently, there may fairly be said to be room for this pleasant, unassuming, scholarly work.

PHILISTINES AND ISRAELITES. By H. MARTYN KENNARD. (*Chapman & Hall*. Crown 8vo, pp. 255. 6s.) In setting out to ascertain the historical origin of the Israelites and the Philistines, Mr. Martyn Kennard quotes the following sentence from Renan:—"It has never been established by observation that a superior being troubles himself, for a moral or immoral purpose, with the things of nature or the affairs of mankind"; and then remarks, "I need not point out that such a conception shatters the very foundation-stone of the biblical narratives. We may, therefore, dismiss from our minds all supernatural agencies as factors in the guidance of mankind, and follow the dictates of reason in our historical research." Thereupon Mr. Martyn Kennard proceeds to describe the narratives in the Bible, where no supernatural interference is hinted at, as deliberate distortions and shameless plots of imposition. And what does he rely upon for his own history? On the monuments, for there is nothing else left to him; and the monuments, as we all know, are overwhelming us with proofs of the minute accuracy of the biblical narrative from the very earliest times. Every writer may have a bias except the historian. If the historian has it the avenger of blood is at his heels, and he will not escape.

What a handsome book this is! How could the publishers have the heart to do it?

THE BIBLE AND ITS THEOLOGY. By C. VANCE SMITH, B.A. (*Sonnenschein*. Crown 8vo, pp. xvi, 372. 5s.) Many years ago Dr. Vance Smith published a work under the title, *The Bible and Popular Theology*. Its catching title, its free criticism of popular (or as the author generally prefers to say, orthodox) theology, its bold assumption of an extreme Unitarian position, and its unquestionable scholarship, combined to give the book an unusual influence, and it had to be reckoned with wherever these subjects were touched upon controversially. That book is now dead. But only as the phoenix died in giving

birth to its offspring, or as the old wooden vessel passed away by a gradual renewal of its several parts, or as "the king is dead, long live the king!" The new book is an evolution from the old, and the result is marked by a new title. At first the title seems far enough away from the old. "The Bible and its Theology" is a very different matter from "The Bible and Popular Theology," especially to Dr. Vance Smith's thinking. But the difference is due to the mere exigencies of the printer's and binder's art. The full title of the book is *The Bible and its Theology as Popularly Taught*. And the only difference from the old is in the cognisance of new contributions to popular theology, such as may be found in books like *Lux Mundi*. The old attitude is maintained, the old determination to find Jesus a prophet of Nazareth in the New Testament, that and nothing more. For Dr. Vance Smith is not one of those Unitarians, now so numerous,—for there is a swift "down-grade" even in Unitarianism,—who surrender the New Testament to the Trinitarians. He still holds that the Godhead of Jesus lies in a few scattered texts, and that you can, by persistent pecking at them, clear it out of them all, and so out of the Scriptures altogether. Let no one resent his attitude or his method. His attitude is honest, his method perfectly fair. But let no one fear that he will take away our Lord, and we shall not know where he has laid Him.

LYNDHURST ROAD PULPIT SERMONS.

By R. F. HORTON, M.A. (*James Clarke & Co.* Crown 8vo, pp. 320. 3s. 6d.) This is a venture; may it prove a success. It is the first volume of Mr. Horton's sermons as delivered in the ordinary course of his ministry; may it be the founder of a long-lived dynasty. In this volume there is life and power and hope enough even for that. There is also culture enough; and what is of infinitely more consequence, both intrinsically and commercially, thank God, there is evangelical fervour. This is Mr. Horton's gift. He unites burning zeal for the gospel simplicity as it is in Christ with the frankest acceptance of modern science, whether physical or historical.

CHRIST AND SOCIETY. By DONALD MACLEOD, D.D. (*Isbister*. Crown 8vo, pp. 312. 3s. 6d.) With some partial and insignificant exceptions all these sermons deal with the social

question. No doubt, they are chosen out of the gatherings of a long ministry with that end in view. For it is unlikely that a man should have preached nothing but Christ and society, not once Christ and the individual all these years. It is better, however, better far, to let us have one subject separately and exhaustively treated—so far as exhaustiveness is possible by means of sermons. Though the treatment is designedly popular, there is plenty of first-hand knowledge displayed. There is also plenty of enthusiasm, plenty of courage even in the face of the dismal science itself, and plenty of assurance that the battle is the Lord's and the victory will be won.

CHRIST AND ECONOMICS. By CHARLES WILLIAM STUBBS, M.A. (*Isbister*. Crown 8vo, pp. 294. 3s. 6d.) Outwardly this book is the exact counterpart of Dr. Macleod's. Its subject is also in closest relation. But it is a different book. What Dr. Macleod did for a popular audience, and in such unconnected morsels as the pulpit allows, Mr. Stubbs does here for the earnest student of Christian economics, and does it systematically. If Dr. Macleod has whetted your appetite, and you would now know something of the principles and reaches of Christian sociology, you cannot do better than turn to Mr. Stubbs. He is both an authority on this subject and a lucid expositor. Then he will direct you further on your way by the list of works which he has recommended at the close.

THE FINAL PASSOVER. By THE REV. R. M. BENSON, M.A. (*Longmans*. Foolscap 8vo, pp. 453. 5s.) Two months ago Part I. of the third volume of this work was noticed here. This is now Part II. This part completes vol. iii. The whole work is to consist of four volumes, and it is all issued except vol. ii., which goes by the title of *The Upper Chamber*, and therefore deals with the most difficult subject of all.

FLASHES FROM THE LIGHTHOUSE OF TRUTH. By F. E. MARSH. (*Stirling: Drummond's Tract Depot*. Crown 8vo, pp. 276. 2s. 6d.) Perhaps there is wisdom in this title, but there is more light in that which follows it as sub-title: "Bible Readings on the First Three Chapters of the Epistle to the Church at Thessalonica." Thus the volume is like others which have preceded it,

and were welcome. It aims at no novelty, it claims no speciality of scholarship. For the plain reader and the plain teacher these simple thoughts on the Word of God are plainly set forth. They are often bright with suggestion; they are always fully evangelical.

THE LARGER CHRIST. BY THE REV. GEORGE D. HERRON, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 122. 1s. 6d.) Some months ago we were much struck with an article which appeared in *Christian Thought* under the title, "The Spirituality of the Material." The writer's name, which we had not elsewhere noticed, was given as George D. Herron, D.D. There was a victorious freedom in handling one of the most complex questions that marked a true thinker as well as a fearless speaker. He seemed to have as his text, though he nowhere quoted it, that saying of our Lord, "Make to yourselves friends of the mammon of unrighteousness," and he lifted it clean out of the apologetic atmosphere in which we find and leave it befogged, lifted it into the clear shining of the Lord's own victory by means of the mammon, till one could see it radiant with the brightness that streamed from the cross of Him who could not save Himself.

In turning to the volume before us, the first we have seen by this same author, though another came along with it and had to be undertaken immediately after, we hoped to find the social question, as we call it, dealt with here also. And we find it. But not in the same way. Here the social question becomes absorbed in a greater, even identified with it, for it is not separate, and carried along in the same triumphant assurance that we will subordinate ourselves and all that belongs to us to the larger Christ.

THE CALL OF THE CROSS. BY GEORGE D. HERRON, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 111. 1s. 6d.) This volume, like the one just noticed, contains four sermons; they are better than most men's forty. They are as uplifting, cheering, stimulating; they are as thoughtful and far-seeing; they are as victoriously and eternally right.

THE CHURCH OF CHRIST AS SET FORTH IN THE NEW TESTAMENT. BY GEORGE G. FINDLAY, B.A. (*Kelly*. Crown 8vo, pp. 76. 1s.) This is no polemic, short-sighted, short-lived. It is the outcome of very capable study of the New Testament expressed in briefest compass yet clearest thought, and all in the very spirit of the Master, or of him who following the Master urged us to speak the truth in love. In the first of the two lectures Professor Findlay deals with the teaching of Christ, in the other with the teaching of the apostles.

VOCABULARY OF NEW TESTAMENT WORDS. BY OZORA STEARNS DAVIS. (Hartford: *The Seminary Press*. 8vo, pp. 32.) In this pamphlet all the Greek words that occur in the New Testament more than ten times are arranged according to their root affinity, and the number of times of their occurrence in each separate book of the New Testament is marked. Thus—

Word.	Matt.	Mark	Luke.	Acts.	Heb.	James.	Peter.	Jude.	John.			Paul.	Total.
									Gos.	Epis.	Apoc.		
αἷμα,	11	3	8	11	21	...	2		6	4	19	12	97
δικαιοσύνη,	7	...	1	4	6	3	6		2	3	2	58	92

Short Expository Papers.

Nicodemus.

A CLOSE study of Nicodemus has compelled me to the conviction that the current interpretation which regards him as a true seeker must be somewhat beside the mark.

To read the chapter in its present form may favour his ingenuousness; but if the incident be

held to begin with ver. 23. of chap. ii., a different complexion is given to the narrative.

Against the older interpretation there lie several difficulties—the lack of anything like confession of discipleship on the part of Nicodemus as a result of the interview, suggesting that he remained undecided; the absence in the words of the disciples in the Gospels and Epistles of any hint of

his being regarded as a disciple, even a secret one, which, considering his social position, might have been expected as giving prestige to the Nazarene band; the evident surprise which his colleagues in the Sanhedrim felt at even his friendliness to Jesus, suggesting their previous confidence in his Judaism, a confidence incompatible even with a secret discipleship on the part of Nicodemus, which, had it existed, the vigilance of the oversight of Christ's followers by the official spies must have discovered, or at least suspected; these seem insuperable difficulties anent the current view. Even the coming of Nicodemus with Joseph of Arimathea to beg the body of Christ is explicable as the act of a generous humanness, while the tenor of his opening words in that midnight interview is so suavely insinuating as to rouse even in us who read it a suspicion of ulterior intent. These considerations point to the idea, that so far from Nicodemus coming by night, for *fear of the Jews*, i.e. the leaders, his mission was really a political one. He came as an emissary from them, and *secretly*, in order that their negotiations might not prejudice their power over the common folk.

Ver. 23 gives us the first public recognition of Christ as the new teacher. This adherence of many to Him must of necessity have drawn the attention of the Rabbis to Him as a formidable rival, and more particularly such because of the wonder-working-power which He possessed. This gift seems to have been the feature in Christ's ministry which most early drew adherents to Him, for in ver. 23 the popular belief in Him is expressly stated to have been created by the "miracles which He did," while this feature is used by Nicodemus as Christ's highest credential. In this the Rabbis could not emulate Him, and fearing His growing popularity they were favourable to an alliance with Him if possible.

Ver. 24 implies that overtures had been made to Him, which, however, He rejected because of the motives which had prompted them. He "did not trust Himself unto them for that He knew all men . . ." "for He Himself knew what was in man" (margin "the man," i.e. the emissary).

Christ mistrusted their professions of belief as being transparently polite. We must remember that the Jewish leaders were not at first opposed to Christ. Their hostility was of gradual growth, culminating when Christ had completely broken with them. This hatred must have had a genesis, and what more natural or effective causes can be

imagined than a number of unrecorded instances similar to this one. Hence it seemed the best policy for them to temporise with Christ, and Nicodemus was sent to pave the way, carrying with him prestige, as being of high rank in the Council. With true Pharisaic flattery he introduces himself. Christ, however, knew who His visitor was, and whatever may have been Nicodemus' message, he never delivered it, for his opening words are very much in contrast with what followed.

The fact was, Christ prevented the divulging of his mission, by turning and nonplussing him in his opening sentences.

Christ practically contradicted his first statement, which implied their own electness in that they could weigh correctly His miracles as credentials of His Messiahship. Christ replied that they were on a false basis of spiritual knowledge, for a true discovery of His kingdom was only possible to those who had been born into the spiritual realm of light, which they had not. This was not what the self-complacent Pharisee expected, and, thrown off the track, he confusedly asks the first question which suggests itself from the words of Christ. Christ then answers him, showing from the nature of this stupid reply of Nicodemus how baseless had been his opening profession of the Pharisees' faith in Him. Availing Himself of the nonplussed but entranced state of Nicodemus, Christ proceeded to instruct him in spiritual verities, while blending instruction with rebuke of the perverse density of his class. In ver. 11 Christ finely contrasts His own "We know" with the "We know" with which Nicodemus had introduced himself, and ends the interview with a rebuke of these overtures in the dark, which, because they are not wrought in God, dare not come out into the light.

This method of treating captious listeners was not foreign to Christ. In the following chapter, with the woman of Samaria, we have a similar instance, a profitless and mischievous topic is thwarted at its very introduction by the deduction of a more vital one from the opening words.

This disarmament of Nicodemus, we think, is quite sufficient to account for the interest he took in Christ in chaps. xii. and xix., while not begetting such discipleship as to call for abnegation of his official position, or even to prevent him forming (from a strict sense of duty) part of that Council which condemned Christ. Indeed his begging and

embalming the body of Jesus may have been the penitence of remorse. At any rate, the accomplished end in Nicodemus seems scarcely worthy of the august means adopted by Christ in this interview.

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Grace and Truth.

ST. JOHN i. 14. "*Full of grace and truth;*" ver. 17. "*Grace and truth came by Jesus Christ.*"—Is this not an instance of the use of the figure *hendiadys*, one thing by two things, in which for sake of emphasis a substantive is placed after, instead of an adjective before, a substantive which it is intended to qualify in an emphatic way? By regarding these expressions as instances of the figure *hendiadys*, do we not gain a clearer insight into the meaning of the passage i. 12–17? Regarding, then, truth as the qualifying term, we explain the expression "grace and truth" as meaning "the true (or substantial) grace." The contrast is with the *δύναμις*, *potentia*, capability or faculty (implied by the use of *ἐξουσία* in ver. 12) for becoming the sons of God which we have by right of birth in God's image, whereby we can keep so much of God's moral law as is implanted in us or impressed upon us by our environment. That men have this *potentia* is, I am personally convinced from observation and study of heathen nations, beyond doubt; e.g. the moral lives of the Zulus. The *ἐξουσία*, *potestas*, right, power, liberty, to become children of God in the fullest sense is a real substantial grace, given to us (ver. 12, "He gave") by means of Jesus Christ (ver. 18), of which grace He is full (ver. 14), and of whose fulness, (*πλήρωμα*, "the totality of the divine powers and attributes") we all (ver. 16), that is, as many as received Him by believing on Him (ver. 12), received. We can only receive power or right to attain to our *πλήρωμα*, the full development of the children of God, step by step (cf. "grace for grace," ver. 16; that is, each grace by being faithfully used is followed by the bestowal of more grace). The grace is real and substantial, and thus the "right to become the children of God" is based on a substantial grace, "given to us spontaneously by God through Christ because of God's absolute loving-kindness towards mankind"—the force of *χάρις*.

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The Fourth Commandment.

THE retention of the Decalogue in the Book of Common Prayer of the Church of England has been a stumbling-block to many members of that Communion on account of the difficulties in connexion with the Fourth Commandment.

Putting aside the question of the change of day from the seventh to the first day of the week, there remains the more important objection commonly advanced, that this commandment being a *positive* precept does not occupy the same position as the others which are *moral* commands. I have come to the conclusion that such a distinction does not exist in this case, but appears to be due to our present somewhat artificial social condition. Modern investigation shows that one day's rest in seven is necessary to both man and beast in order to preserve health and strength to labour on the remaining six. That being so, it is as much a moral duty to abstain from working, and from compelling others to work, on the seventh day as it is to abstain from theft or adultery. If we steal we injure a man in his possessions only, and were we Socialists there would be no such thing as theft. If we compel our servants, or those over whom we have authority, to work seven days in the week we injure their bodies, and to a certain extent their minds; besides, in all probability, depriving them of opportunity for worship, a moral offence surely. Nor have we any more right to neglect the observance of the day of rest ourselves, as a day of rest only, than we have to get drunk or over-indulge in the pleasures of the table. Work is necessary and so is food, but too much of either is detrimental to our mental and moral as well as our physical well-being.

I believe the Episcopal Church in the United States has substituted for the Decalogue our Lord's epitome, "Thou shalt love the Lord thy God," etc.; and "Thou shalt love thy neighbour as thyself."

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Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN the *Contemporary Review* for July the last place, which we understand to be the place of highest honour, is given to an article by Dr. E. J. Dillon on the Book of Job. And every one who considers the matter at all will justify the editor's wisdom. For Job is a great subject, and in this article Dr. Dillon has something new and important to say about it.

Moreover, Dr. Dillon writes well. He has the most absolute confidence in his case (which, however, it will take more than this article to win), and he writes with a swinging, we had almost said swaggering, boldness and dash which seems to carry everything before it. Whether his case is really as victorious as he believes it to be, it is impossible yet to say, for this article gives us no evidence whatever on which to form a judgment. It simply promises that evidence "in a few days."

His case is this. The Book of Job, as we have it, is not the Book of Job as it was written. The original book has been marred in many ways. To the English reader it has been spoiled by mistranslations, some of them very serious. To all readers it has been vitiated by omissions, and by still more numerous and lengthy interpolations. "Probably no portion of the Old Testament," these are his words, "has come down to us in so corrupt a condition as the Book of Job. Parts of it are jumbled together for all the world as if they had

been written on small scraps of paper, which, the wind having blown them asunder, were joined again together at haphazard."

That is Dr. Dillon's case. And, of course, it is not new. To question the authenticity of the Elihu portion, for example, was probably the very first babe's cry that the Higher Criticism made. But Dr. Dillon holds that now for the first time evidence is forthcoming, not only that there are interpolations and omissions in the Book of Job, but exactly and infallibly what they are; and such evidence as can by no possibility be gainsaid. The novelty of his position lies there.

"One day," says Dr. Dillon, "my friend, Professor Bickell, while sauntering about Monte Pincio with the late Coptic Bishop, Agapios Bsciai, was informed by this dignitary that he had found and transcribed a wretched manuscript of the Saidic version of Job in the Library of the Propaganda. Hearing that numerous passages were wanting in the newly-discovered codex, Professor Bickell surmised that this 'defective' translation might possibly contain the Septuagint text without the later additions, and, having studied it at the bishop's house, saw his surmise changed to certainty. The late Professor Lagarde of Göttingen then applied for and received permission to edit this precious find; but, owing to the desire of the Pope that an undertaking of this importance should be carried

out by an ecclesiastic of the Roman Catholic Church, Lagarde's hopes were dashed at the eleventh hour, and Monsignor Ciasca, to whom the task was confided, accomplished all that can reasonably be expected from zeal and industry when unsupported by the learning and ingenuity which characterised his rival."

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This Saidic version, then, "as embodying an earlier stage of development of the Book of Job than any we have hitherto possessed, is one of the most serviceable of the instruments employed in restoring the Poem to its primitive form. It frequently enables us to eliminate passages which rendered the text absolutely incomprehensible, and at other times supplies us with a reading which, while differing from that of the Massoretic manuscripts, is obviously the more ancient and intelligible."

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But this Saidic version of Job is only the first, and it is the least, of the discoveries which Professor Bickell has made. He has also discovered the true law of Hebrew metre.

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Now if that is so, it is a discovery indeed, and Dr. Dillon is well within the lines of modesty and decorum in sweeping in the results of his victory with unsparing hand. For if it is so, Professor Bickell has placed in the hands of every critic of the poetical books of the Old Testament an effective instrument by which to discern the genuine and the spurious, even in the minutest syllable. And it will now be in our power to put an end at once and for ever to all or almost all the vexatious disputes as to the true readings, not only in the Book of Job, but also in the Psalms and the Proverbs and the Prophets, and wherever the Old Testament writing is in poetry.

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Professor Bickell's discovery, says Dr. Dillon, is twofold. First, he has discovered the structure of Hebrew metre; and, secondly, he has discovered that the main portions of the Book of Job, everything, in fact, except the Prologue and the Epi-

logue, are in verse. Now we have known for a long time, having a copy of the Revised Version in our hands, that the Book of Job, all but the Prologue and the Epilogue, was written in Hebrew poetry. So, of course, what Professor Bickell has discovered is not that. There is poetry and poetry. And the poetry of the Book of Job we have hitherto supposed to be nothing more than what Dr. Dillon fairly enough describes as "a kind of furious prose," containing an irregular and ever-varying number of syllables. In fact, to *our* eye, its only claim to be called poetry, so far as its form was concerned, lay in the fact that it was cut up into lines, and not printed as continuous prose. And Dr. Dillon is again quite within the mark when he says, that with a little goodwill the *Orations* of Tullius Cicero or the *History* of Lord Macaulay might also be cut up so, and called poetry. Professor Bickell's discovery is that the Book of Job is not only poetry, but verse.

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That is to say, it is divided into lines that are really as uniform in length as in the poetry of any other nation, for every line consists of a definite number of syllables. The line most frequently occurring contains seven syllables. And these syllables are alternately accentuated and unaccentuated, the even syllables having the accent and the odd wanting it. In short, we have the ordinary iambic metre, and it occurs with as much regularity in the dialogues of the Book of Job as in the dialogues of Sophocles' *Aias*.

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This particular metre is uncommon and almost impossible in English poetry; but the following four lines from Sir Edwin Arnold's translation of "Anacreon" (in the *Poets of Greece*, 1869) will give a fair idea of its manner:—

"Love once among the roses
Perceived a bee reposing,
And wondered what the beast was,
And touch'd it: so it stung him."

That, according to Professor Bickell, is the metre of the Book of Job. And that metre is used throughout it with rigid regularity. Moreover, the

poem is divided into stanzas, each containing four such lines as those.

That is Professor Bickell's great discovery. As we have said, no proof is furnished yet. We have only the promise that Professor Bickell's *Kritische Bearbeitung des Iobdialogs* "will see the light in a few days." But Dr. Dillon at least is very confident that it will be victorious.

He is so confident, indeed, that, on the strength of this discovery of the metre of Job, together with the lesser discovery of the Saidic Version, and backed, it must be added, by his own sense of the fitness of things, he proceeds in this article to sweep away from the Book of Job, as we have hitherto known it, the whole of Elihu's speech and four hundred verses besides; and then calls his article "The Original Poem of Job."

Now, however unpalatable this result may be, it is not possible at present to reject or even to criticise it. For we have not all the materials in our hands. But, as has just been said, Dr. Dillon does not wholly rely upon the materials which are still in the womb of the future. He relies partly at least, possibly very considerably, on his own idea of the fitness of things. And there he is reasonably open to criticism. For example, he rejects every sentence in the Book of Job that would suggest a hope of immortality. He does not believe that it was possible for Job to have had faith in his own immortality. He quotes passages which declare that Job had no such faith. And then he sweeps into the dust-bin of mistranslation or of editorial interpolation every word upon which we have rested it.

Now the question whether there are any traces in the Book of Job of the belief in a future life is of more than antiquarian interest. Our own Christian faith in immortality has a pedigree. We have still been wont to trace its lineage back to the revelation of the Old Covenant, however gladly we recognise the influx of new life at a certain

stage in its history. It therefore touches very closely our conception of the law—and surely neither Professor Bickell nor Dr. Dillon denies that there is a law—of divine revelation. But, besides that, it raises the whole grand question of the Hebrew conception of God. If Job had no conception of a future life, then we must admit that his conception of God was not only lower than we have hitherto believed, but wholly and impassably diverse.

Dr. Dillon holds that it was impossible for the author of the Book of Job to believe in immortality. And his reasons seem to be these two—(1) Because he lived "in an age when the notion of a life beyond the grave had not yet assumed the shape even of a pious hope;" and (2) because the whole argument of the Poem contradicts it. Let us touch upon these two reasons.

Dr. Dillon places the age of the Book of Job earlier than we should have expected. Following Reuss, he says, "It is probable that the poet belonged to the kingdom of Israel, and composed *Job* after its destruction by the Assyrians, 721 B.C." And in another place: "It belongs to the golden age of Hebrew literature, which coincides with the latter half of the eighth century B.C." Now, without referring to the contemporary history of Assyria and Egypt, though it would not be hard now to show that both these nations had a very distinct and fertile belief in a life beyond the grave as early as the eighth century B.C., there are two passages in Hosea (vi. 2 and xiii. 14) and two in Isaiah (xxv. 8 and xxvi. 19) which it is almost impossible to explain in any other way than this, that they give voice to the belief in a future life with God. Certainly it is impossible to explain them otherwise and retain any fulness of meaning or comfort in them. But what does Dr. Dillon say of the Psalms—the 16th, the 49th, the 73rd? It is open to him to assign a much later date to them than the date he gives to the Book of Job. But he apparently does not do that, if we under-

stand him aright. For he speaks in one place of Job's "admirable parody of one of the Psalms." No doubt he refuses to accept the interpretation of these Psalms which finds a reference in them to a future life, and in so doing is in excellent companionship. But the scholarship that finds that reference in them is quite as modern and as estimable. And it is free from the suspicion of reasoning in a circle—as that there is no belief in a future life in the Old Testament, therefore not in these passages; there is no such belief in these passages, therefore not in the Old Testament.

But, in the second place, Dr. Dillon says that the whole argument of the poem contradicts the belief in a future life. "If Job or his friends had even suspected the possibility of this solution, the problem on which the work is founded would not have existed." So he says. And we cannot but think that he there expresses a serious error, an error that rocks if it does not wreck his whole position. For the problem of the book is not so simple as he finds it; and, above all, Job is not by any means so consistent as Dr. Dillon demands he should be. It is this that makes us hesitate before Dr. Dillon's sweeping excisions. It is this that makes us refuse some of his translations and interpretations. In the very passage which he quotes to prove that Job had not even a pious hope of a life beyond the grave, he suddenly stops in front of the verses which go to prove the contrary. It is the fourteenth chapter. Here are the verses Dr. Dillon quotes, and in his own translation:—

"There is a future for the tree,
And hope remaineth to the palm;
Cut down, it will sprout anew,
And its tender branch will not cease.

Though its roots wax old in the earth
And its stock lie buried in mould,
Yet through vapour of water will it bud,
And put forth boughs like a plant.

But man dieth and lieth outstretched;
He giveth up the ghost, and where is he?
Man lieth down and riseth not;
Till heaven be no more he shall not awake."

And Dr. Dillon ends there. There is no doubt whatever that these verses, taken alone, express the hopelessness of confinement here. But what says the very next verse? Dr. Dillon's own translation (for he gives a "complete translation of "The Original Poem of Job" at the end of his article) runs as follows:—

"Oh that Thou wouldst shroud me in the grave!
That Thou wouldst keep me hid till thy wrath be past!
That Thou wouldst appoint me a set time and remember
me!
If so be man could die and yet live on!"

Surely that is at least "the pious hope" in a life beyond the grave. And the verse that follows is more hopeful still—

"All the days of my warfare I then would wait,
Till my relief should come;
Thou wouldst call and I would answer Thee,
Thou wouldst yearn after the work of Thine hands."

No doubt the two passages are in contradiction. But why should not Job be allowed to contradict himself? Has not Dr. Dillon done so, without half the provocation? Have we not all done so, being human and liable to sudden revulsions of emotion? And do we not recognise that in the region of art such contradictions bring us into closer touch with the truth and reality of things than the rigid consistency which Dr. Dillon insists on finding in the Book of Job? Nor is there greater force in the further argument which Dr. Dillon uses that, in the Poem, Job is actually vindicated upon the earth. Job is in the hands of the author. He does not know that his afflictions have been intelligently prearranged. He does not know that they will be brought to an end on this side the grave. He has lost hope in that, and so the more passionately hopes, and the more undauntedly believes, that he will be vindicated in the life beyond. And it does not lessen his glory, though it increases our satisfaction, that the righting comes earlier than he expected. Surely the author of "one of the grandest things ever written with pen" (to quote Dr. Dillon's own motto from Carlyle) was capable of as much art as this.

As for the *locus classicus*, the great passage in the nineteenth chapter, of which Dr. Dillon says that "it has probably played a more important part in the intellectual history of mankind than all the books of the Old Testament put together," it is at once admitted that the translation of the Authorised Version is indefensible. But so also and equally so, at least as far as our present materials enable us to judge, is the translation which Dr. Dillon gives. What the Hebrew fairly yields may be seen in the Revised Version, or in the following careful rendering by Professor A. B. Davidson :—

25. "But I know that my Redeemer liveth,
And in after time He shall stand upon the dust,
26. And after this my skin is destroyed,
And without my flesh I shall see God :
27. Whom I shall see for myself,
And mine eyes shall behold and not another—
My reins consume within me !"

But this is the unrecognisable shape in which we find it in Dr. Dillon—

"But I know that my avenger liveth,
Though it be at the end upon my dust ;
My witness will avenge these things,
And a curse alight upon mine enemies.

My reins within me are consumed."

And he does not tell us whether it is in the Saidic Version, in the true law of Hebrew metre, or in his sense of the fitness of things that he has found it.

The fitness of things! The fitness of things demands that the man who had the faith in God which Job had, the man whose God was Job's God, should also believe in a life beyond the grave; and that not a mere shadowy existence in Sheol, which, we presume, Dr. Dillon will not deny to any Old Testament saint or sinner, but a conscious and blessed life of fellowship with God. Dr. Davidson sums up the whole matter in these pregnant words: "The doctrine of immortality in the Book is the same as that of other parts of the Old Testament. Immortality is the corollary of religion. If there be religion, that is, if God be, there is immortality, not of the soul but of the whole personal being of man (Ps. xvi. 9). This

teaching of the whole Old Testament is expressed by our Lord with a surprising incisiveness in two sentences :—"I am the *God* of Abraham. God is not the God of the dead but of the *living*."

"The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes." For there were some things well accepted among them. And this was one: the divine source of wonder-working. That was undeniable and undenied. "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." And so the man went round among them with his earliest proof of the divinity of Jesus—"He hath opened mine eyes."

"He hath opened mine eyes." Dr. Clifford calls it the Fifth Gospel. He might have called it the First. For it is certain that it was in existence before any of the four, at the earliest date you will. It was first, and it was very influential. This was the gospel under which St. Peter gathered in his three thousand on the morning of Pentecost. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth *this, which ye now see and hear*." They tell us that before the Written Gospels came, there was the Oral Gospel. This is the Visible Gospel, and it was earlier and more influential still.

But it is not influential now. In that article in his *Christian Certainties* (Isbister, 1893, 3s. 6d.), which he calls "The Fifth Gospel," Dr. Clifford sets out to prove that it is influential now. But he does not succeed. "See," he says, "the good Dean Alford, his robe of fleckless white, his heart of fearless courage, his teeming activity that never knows repose, his spirit touched to finest issues by the grace of Christ. And near him stands our own honoured Baptist Noel, with a grace of manner unexcelled, a deep-toned spirituality lighting up his face that forces us to think at once of his

Master, a conscience sensitive as the apple of the eye, a perfect Christian gentleman, a lover of all good men, and a faithful servant of Jesus Christ. And next him may come George Hughes, a village squire, brave, manly, and God-fearing; and hard by, the form of Walter Powell, at once a thorough business man and a thorough Christian, with a high standard of principle in the one and of devotion in the other; and Thomas Guthrie, of tenderest compassion, weeping over a city's sins, and healing a city's sorrows; and Thomas Wright Matthews, brave as a lion, gentle as a woman, gifted in many ways, but most in the perception and enjoyment of the love of God in Christ."

Well, it is all beautiful—most beautiful, and most true. And yet it does not prove that the Fifth Gospel is influential now. It does not even prove that there *is* a Fifth Gospel now,—that this Visible Gospel was intended any more than the Oral to outlive the birth of the Written Gospels. We constantly lament the feeble influence that the lives of professing Christians have over the unbelief of the world. And we unhesitatingly attribute it to the low life professing Christians are content to live. Well, it is sad enough that such an explanation should at all be in our power to offer. But let us consider. Do we actually find that the highest and the noblest life has any marked influence as a gospel in bringing the men and women around it to Christ? Take any instance you will. Dean Alford, Baptist Noel, George Hughes, Walter Powell,—did their life convince and convert any strikingly large numbers of their neighbours? Dean Alford met many educated and uneducated unbelievers. Did his robe of fleckless white convince the one; did his heart of fearless courage convert the other? Did not the educated unbeliever proceed to explain the whiteness of his robe by the natural laws of heredity and environment, pointing all the while to unbelievers whose robes were equally spotless? And did not even the uneducated complacently reckon it the right and proper attitude for one in his official position? If they believe not Jesus and the Evangelists,

neither will they be persuaded though one rises from the dead—a phenomenon you can show them every day.

Why is it that the Visible Gospel is so unexpectedly powerless? Is it that there *is* no such gospel? Do men actually differ from one another, the believer from the unbeliever, merely in degree, and as the result of occasional circumstance, birth, or upbringing? In Matthew Arnold's famous and seemingly so victorious phrase, is religion simply morality touched by emotion? Of all the questions that are seeking an answer to-day this is the one of most vital interest. This is the question we must take up and answer first—if we have an answer for it.

And we have an answer for it. Three short courses of College lectures by the late President T. G. Rooke of Rawdon College have just been published, and are briefly noticed on another page. The subject of the first of the three is Psychology. In that course of lectures Mr. Rooke divides the life of man into three spheres—the Animal, the Rational, and the Spiritual. On two of these all psychologists are in agreement. That man is both an animal and a rational being all fully admit. But beyond that some refuse to go. They know no sphere of conscious psychical life into which man passes beyond the Rational, and they do not believe that any such sphere exists. Nevertheless, Mr. Rooke, who was no Quaker, who was one of the most accomplished scholars in England when death snatched him untimely away, and whose ability, in the department of psychology at least, will startle those who never even heard his name,—Mr. Rooke is very sure that we have "warrant for listening to men who affirm that they have gone still further in the ascending scale of conscious life, and have verified the existence of a third sphere, into which the Rational sphere melts insensibly, just as the animal sphere melts into the Rational; but which, in its full revelation, transcends the Rational, as distinctly and as gloriously as that transcends the Animal."

And at once he proceeds to state the recognisable marks of the Spiritual life of man. These marks are four in number: First, the recognition of God as a *Personal* God; next, *communion* with this Personal God; thirdly, *love*; and lastly, the *consciousness of Redemption*. In the recognition, in the order, in the exposition of these four distinguishing marks of the spiritual life, we cannot but think that an unusual ability is displayed. But we must not do more than touch upon them now. For our present purpose it is enough to note the firmness with which Professor Rooke asserts their existence, and the confidence with which he appeals for their verification to the consciousness of every spiritually-minded man.

Seeing, then, that the believer differs from the unbeliever so momentarily that the difference cannot be described as one of degree but of kind; so that he has passed into a third and higher sphere of conscious life, the unbeliever being left behind in the second and lower,—how is it that the

unbeliever does not recognise this? Why is it that it has not an overpowering effect upon him? The old answer remains, and receives new verification every day, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually discerned." Professor Huxley has heard of your spiritual sphere, and that the entrance door is theologically designated "Justification by faith." He comes before you as the applauded champion of a mighty band of unbelievers, and he says, "Justification by faith? The man of science has learnt to believe in justification by verification." What answer can you give him? Will you show him the white robe of Dean Alford, the gracious manner of Baptist Noel, the tender compassion of Thomas Guthrie? You might as hopefully set a superior dromedary, who has heard that there is a mind in man, to read Dean Alford's Commentaries. The natural *man* receiveth not. "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

A Neglected Poem.¹

BY THE REV. JOHN TAYLOR, D.LIT., M.A., WINCHCOMBE.

It would be a mere truism to say that many poems of real merit have been written within the last twenty years, but have found a sadly small number of readers. The pearls which skilled divers have brought up from the deep have been cast on the common rubbish-heap. The supply of poetry, good, bad, and indifferent, has been greater than the demand. Those who would welcome the good have more than once been so nauseated by the poems which they were unfortunate enough to peruse, that they have come now to turn away from any fresh productions save those which bear the hall-mark of an acknowledged master. On the other hand, there are lovers of good poetry who have on their bookshelves one or two small volumes written by men

who are not even included amongst Mr. Traill's "Minor Poets," but are able repeatedly to give to their readers the pleasure which genuine thought and fit expression impart. Whether Mr. A. Eubule-Evans has suffered from the cause already referred to, whether, indeed, his work belongs to a higher class than we have hitherto indicated, the readers of this paper will have some opportunity of judging. If they incline to the more flattering verdict, they will have the countenance of authorities who are not without weight.

The two versions of *Through Dark to Light* do not differ widely from each other. The first was published anonymously, and attracted the attention of men whose "kindly welcome encouraged the author to prefix his name" to the new edition. In it he omits some portions and adds others, besides recasting, in another metre, what he justly deems

¹ *Through Dark to Light*. Remington & Co., 1882. New edition. Wyman, London, 1886. *The Curse of Immortality*. Macmillan, 1873.

the most important section of the poem. Of this change of metre we shall have something to say below. Meanwhile, we wish merely to point out the idea of the whole and the arrangement of the component parts. A rainstorm at the seaside, with the gloom and depression attendant on it, arouses those pessimistic thoughts concerning human life, its meaning and its destiny, which lie not far from the surface in the hearts of the men of our time. The objects near at hand, the bird in its cage, the pictured face of a fair woman, suggest inquiries which cannot be satisfactorily answered, and kindle hopes which quickly die down into leaden-eyed despair. Even the fondly-loved child makes him think of the sad contrasts between the happiness of childhood and the disappointments of mature age—

"A day for the child must come,
When, strangled by lean Despair,
The voice of delight grows dumb."

Then there is an Interlude, in which Fate and Love contend, Love having the last word—

"A time may come when dark shall flower in light,
And purblind trust give place to perfect sight."

The second part of the poem is called forth by the sunshine which follows the rain. The life of the higher animals now brings its suggestions. The dog, with its almost human sympathies, is more helpful to the thinker than the caged bird, although it lead us no further than the question—

"Which is the better—the bright
Brief life that can only see?
Or the life which, spurning sight,
Has faith in the things to be?"

Then we reach a higher level. The pictured woman is replaced by the living wife, whose unselfish love seems to bear in itself the promise of a better hereafter, a journey "through time to life's hope-lit West." But a picture of the Christ excites thoughts that range farther and soar higher than the rest, reconciling at once many of the contradictions of existence, and kindling a sure hope that the still outstanding ones shall be resolved. The Christ-picture is the climax; a swift, brief *Sursum Oculos* is all that need now be said.

The outline sketched above will show that *Through Dark to Light* is constructed on genuinely dramatic lines. We must now endeavour to give some idea of the manner in which the details of the plan are carried out.

Remembering that the first half of the book represents the gloomier views which overshadow so many minds, and is intended to represent them with uncompromising plainness of speech, it will probably be admitted that the following lines describe clearly a fairly frequent mood, and that the imagery fits the thought—

"For the purple peaks of bliss,
In the future's haze we pant;
In the reaches vague of time
A corner we hope to find,
Where the smile of a sunnier clime
May cozen life to be kind.
Alas! at a shadow we clutch;
Our hopes are miraged in blood—
They hoped from to-day as much
Who, where we now stand, once stood,
And the morrow for which we pray
To shed a glow on our path,
No sooner becomes to-day,
Than it breaks in storms of wrath."

Or take this, in a different metre, as the expression of an ice-cold doubt which has often clung around the heart of those who have been bereaved—

"Beside a human heart methought I stood
And watched its throbs;
Marked how it leaped in mirth's impulsive mood,
Or swelled with sobs.
By it stood one whose fanciful disguise
Showed baldness through;
He could not dupe my euphrasy-purged eyes—
'Twas Time, I knew.
He held a hammer and he smote the heart;
A cry was heard—
The cry of one who feels some sudden smart
And gasps a word.
Again Time smote—again the heart-strings yearned
To make reply;
Thrice were they smitten, and they thrice returned
The self-same cry.
At the first stroke the cry was 'Love'; and so
'Love' at the next:
And at the third still only 'Love,' although
Love sore-perplexed.
Time raised his hammer once again and smote;
I held my breath;
The heart was broken; from an unseen throat
Came the cry: 'Death!'"

In a very different vein are the lines addressed to his child—

"My love, how old are you now?
The question's too hard for you;
Only a mother, I trow,
This mintage of time stamps true.
Dates are to men but as signs
That sever desolate tracts
Of being, and keep in their lines
The turbulent crowd of facts."

To woman they come with the flood
 And flush of the heart's perfume,
 Fragrant with lives in the bud
 And loves that survive the tomb.
 When was the little one born?
 When did the long-lost die?
 Ask of a woman, nor scorn,
 As trivial, her quick reply.
 For the sword of life is keen
 For her with maternal smart,
 And the wound-prints of love have been
 Deep-scored in her tender heart."

Many readers of this paper would appreciate the canto entitled "The Priests," in which are photographed two types of ministers of religion who fail to help them that are puzzled by the riddle of life. The self-indulgent man, a mere "priest of earth's good things," who himself has never known "The martyrdoms of the mind and the soul's despairing moan," is not even consulted by the doubter. To the gloomy ascetic, whose "dark message" only adds to the gloom, the virtue of sincerity is not denied, but the power to comfort the troubled is. Why has not Mr. Evans reprinted this "photograph" in his second edition? Does he think the clergy too thin-skinned to bear telling of the hindrances to their usefulness? There are many of them who so know the difficulties of belief that they almost shrink from using the Collect for S. Thomas's Day,—“Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ,”—and yet so know the preciousness of faith regained, that they would endure much to help the Thomas of their flock. Matthew Arnold's

“Nor fetch, to take the accustomed toll
 Of the poor sinner bound for death,
 His brother doctor of the soul,
 To canvass with official breath

The future and its viewless things—
 That undiscovered mystery
 Which one who feels death's winnowing wings
 Must needs read clearer, sure, than he!”

is painful reading, because it is written from the standpoint of the “superior person.” Mr. Evans is too grimly in earnest for us to take offence.

We have not space to follow all the stages by which faith and hope are reached anew, but it is impossible to leave unnoticed the insight displayed in treating as the penultimate stage that revelation of human love which comes through the true union of human hearts. I think it was Chateaubriand who said that a little child sees the

love of God in its mother's eyes. Assuredly, when childhood and youth are passed, the men who are mated with true women have often found in woman's unselfishness the window opening upon the Absolute Unselfishness of God—

“And now, though the flowers are crushed
 Of our Spring by life's advance,
 And the early bloom is brushed
 From the cheek by change and chance,
 The fruit of our heart is formed
 And fit for our daily food,
 And the love that our youth once warmed
 Still ripens the years for good.”

Mr. Evans must be allowed to tell in his own words what it was that brought back perfect calmness to the troubled spirit—

THE CHRIST-PICTURE.

I.

A face, in whose every line
 The painter struggles afresh
 To touch to issues divine
 The mortal fabric of flesh.
 Was ever a face did wear
 Such wealth of woe in the eyes?
 Was ever a face did bear
 Such tokens of sacrifice?
 Gaze at the chaplet of thorn—
 Meet crown for the mocker's mood—
 Mark how the temples are torn
 And starred with the starting blood.
 The hope of the world is there;
 The hope no time can destroy;
 The hope that sees in the tear
 The rainbow promise of joy.”

From the starting-point which this picture furnishes he passes to that unveiling of the nobler things in human nature which is given in the Life and Death of the Christ—

“Oh! were it only to show
 What glory our life can crown

 Only to prove that there dwells
 In deepest depths of the soul
 A something of love that tells
 That love is our destined goal:

 Oh! this to us men were much—
 An isle of green in the waste,
 Which the wanderer's feet scarce touch
 Ere his lips sweet waters taste.”

But the cross is much more than this. It is the revelation of the unity, the solidarity of humanity; the connecting link between earth and heaven; the response to the universal yearning after advance;

the pledge of perfect sympathy: in all these it is the manifestation of the love of God. These are not thoughts which have occurred to no other mind, but in our author's pages they stand in their proper relation to those ideas and that knowledge belonging to our own day which are sometimes deemed incompatible with them. One example of this must suffice—

"If science the soul would fret
That the thought by the thing is shaped,
And never a being yet
From the clutch of his age escaped,
We dare not with Truth contend,
Remembering this alone:
The God who designed our end
Hath marked our way to His throne—
.

If a life by the lives around
Has a share of its freedom shorn,
From the womb of this truth profound
What a lesson of truth is born!
For we learn that mankind is one,
In spite of the severing flesh;
And the deed by a brother done
Lives in our deed afresh.
The vesture of life clings whole,
Unrent round this sunlit ball—
A thread for each single soul,
And love the pattern of all."

It is possible that this way of putting things, this recognition that "truths in manhood darkly join," may compel the attention of men whose scepticism has been much more radical than that of the former half of this poem. And there can be no doubt that those who have not really lost their hold on the historical Christ, but are passing through the gloom of a temporary eclipse, will be helped on their way to the light again as well by the truth as by the beauty of the Christ-Picture.

We have reached the limit of our space, and can only add one or two words. First, our quotations have been from the first edition. The statelier metre of the second edition is more suited to the theme, but there is more freshness and life in the original lines. Secondly, although the verse is almost uniformly smooth and flowing, and the metre suitably varied to accord with the subject-matter, there are words and uses of words which grate somewhat harshly on the ear. Thirdly, the poem, "The Curse of Immortality," Mr. Evans's version of the story of the Wandering Jew, is regretfully left unnoticed in this paper. The plot is bold, and, unless the present writer is mistaken, some of Mr. Evans's best verse is contained in this short drama.

M. Charles Secretan the Lausanne Professor of Philosophy in Paris.

BY M. HENRI HOLLARD.

ONE of the most regrettable consequences of the political and financial scandals that have recently been disturbing Paris has been a remarkable falsification of the ideas prevalent throughout Europe concerning the state of the public mind in France. And it is not surprising that, while scandalous affairs are occupying so large a share of attention, people living outside the country should almost lose sight of the peaceable and normal aspects of our national life. Allow me, then, to give you some account of an event which, though it may have attracted little notice outside France and Switzerland, is, in the eyes of those interested in the march of ideas,—especially of religious ideas,—a matter of high importance and a true sign of the times. I refer to the invitation

addressed by the philosophic world of Paris to M. Charles Secretan, the distinguished professor of Lausanne, to appear before a select academic audience, and defend his philosophical and religious point of view. This invitation was accepted by the aged master as a mission, and he started for Paris, notwithstanding all the work on his hands, his advanced years, and the exertion to be anticipated in conducting a discussion in the midst of a society so animated.

I do not forget that in speaking to Englishmen and Scotsmen I ought to offer something more than a mere affirmation concerning the character and standing of M. Secretan, perhaps the most vigorous, certainly the most original, thinker of the French-speaking countries at the present day.

Some sketch ought at least to be given of the system professed by this worthy successor of Alexandre Vinet. But it must suffice here to say that, like Vinet, his penetrating and unflinching intelligence is guided by a will continually striving towards the true end of life, which is the secret of the lively Christianity characterising these two thinkers no less than it characterised Pascal, to mention their true spiritual ancestor. I anticipate with eagerness the day when the author of *La Philosophie de la Liberté, Le Principe de la Morale, Civilisation et Croyance*, having found a worthy English translator, will be a familiar classic for every thinking man in Britain, as he already is in France, Switzerland, and Germany.

It was then before the philosophic world of Paris that the illustrious Christian thinker was called upon to defend his ideas. M. Ravaisson, the oldest of Parisian philosophers, was entrusted with the duty of presiding at the meeting, and of receiving M. Secretan, a fellow-student of sixty years ago, when they together attended the lectures of Schelling. Among the audience were to be seen the most distinguished figures of academic Paris, and a crowd of students of the Sorbonne and of the Ecole Normale who, in some cases at any rate, had been impelled not merely by intellectual interests, but also by the needs of unsatisfied consciences to come and hear the words of a teacher whose proudest boast it is never to have put forward any other ethical system than that of Christ Himself; and to have stated that the Alpha and Omega of philosophy is to "love one another."

On being questioned by various masters of the University, M. Secretan readily admitted that religion was the ultimate object of all his speculations. He rejects, in the first place, that view of religion according to which it is a simple function of the intelligence, holding that it would thus be a matter concerning the scribes and doctors of the law, and would be for others only a thing received from without. Neither does he regard religion as a function of sentiment, which is transient and morally untrustworthy. Thirdly, he declares that it does not consist in external acts. For what pleasure could God have in an exercise of pure formalities? Neither, in his view, is beneficence in itself religion, though it is the final expression of religion. It is presumptuous to expect to bear the fruits of goodness while deriving sustenance

from no higher power than self, and refusing to borrow strength from the fountain of all life. Religion is essentially the central function of the human soul, and it involves the simultaneous exercise of intelligence, heart, and will. The duty of the philosopher is to seek to reconcile intellectual activity with the religious life, and it was upon this point that the discussion which ensued mainly bore. To reproduce the discussion itself is beyond the scope of this article; and, moreover, a simple reproduction would be insufficient, inasmuch as a thorough knowledge of M. Secretan's published works is therein presupposed. But mention should be made of a contrast which specially struck the hearers of this discussion—a contrast strongly characterising both the life and works of M. Secretan; it is, in fact, hard to say whether the greater confidence is inspired by the boldness of his metaphysics and the courage of his ethical and religious standpoint, or by the modesty of his attitude, the obvious good faith with which he admits his hesitations, and the gaps and imperfections of his system. Here is a man who does not mount the tripod to enunciate oracles! A man outside that class of *wise and prudent persons* to whom Christ does not reveal His mysteries! His wisdom is too deep not to have shown him how insufficient are the efforts of mere thought for arriving at truth. His faith is vivid enough to have made clear to him that the one path leading to truth is that which is revealed only to those willing to follow it.

The occasion of M. Secretan's visit to Paris was not allowed by the students to pass without arranging a celebration in his honour. The day after the address, an afternoon gathering was held at the Hôtel des Sociétés Savantes, at which many of the students of philosophy and theology, as well as some of the best known professors of the Paris University, were present. The proceedings opened with an address to M. Secretan by one of the students of philosophy. It was the spontaneous and enthusiastic revelation of the hopes which animate the present generation of earnest young men. After a touching reply from M. Secretan, which included an eloquent exhortation to faithful performance of duty, as well as to faithful use of intellect, M. Boutroux, one of the most eminent professors in France, rose and addressed to the philosopher of Lausanne a speech that may be summarised as follows:—

"The occasion that brings us together is an event of high significance. In fact, we realise to-day the advance that has been made since our youth. Twenty-five years ago it was the triumph of positivism that was looked for. Religion was supposed to have served its turn. Gradually it came to be perceived that the positivists had claimed the victory prematurely, and were arrogating to their entire system an honour that properly belonged only to that part of it which deals with science. At that time it was to science that men looked for a solution to the enigma of the painful earth. But science soon displayed its impotence to reveal the basis of things. We had to return to metaphysics, and we thus began to look with eagerness towards a thinker who had gauged the respective scopes of science, philosophy, and religion, and established that, far from being mutually destructive, these three functions are able to coexist in the soul.

"You are, moreover, a moralist, and in this capacity you have done great work. Our national misfortunes have given our minds a serious turn, and made us feel the necessity of an earnest view of life. You have done us good service by infusing new vigour into our thought, and you are now a witness of the profound change that has taken place in the prevalent view of life. Of this change a striking indication was recently given, when the death took place, not many weeks ago, of a man—M. Renan—whose mind, a shifting

mirror of contradictory ideas, held his contemporaries spell-bound beneath an irresistible charm. Ten years ago his supporters gloried in these contradictions, commending the master who had not been nature's dupe, but had answered the mystifier according to her mystifications. To-day they hold very different language; they declare that this man was an apostle of the moral ideal, that his irresponsible attitude was a mere literary artifice. They perceive clearly enough that what was formerly praised now begins to be blamed. This is a sign of the new order that prevails. To you, sir, the honour is due of having co-operated in this renovation of thought and feeling."

Here my account must be brought to a close. I repeat, in conclusion, that the reception accorded in Paris to such a man as M. Secretan is a sign of the times. In France, as elsewhere, the new generation desires a truth that is life-giving. They are beginning to turn their eyes, as yet uncertain but full of eagerness, towards the light of the gospel itself. But they have need of the guidance of such men as M. Secretan,—which is equivalent to saying that this teacher has need of disciples to carry on his great and worthy task. Notwithstanding his four-score years, he has not yet finished his work. For the present, he is still alive and active. But who is to take his place? Where are his successors? "The harvest truly is plenteous, but the labourers are few."

Our Lord's View of the Sixth Commandment.

BY THE REV. PATON J. GLOAG, D.D., EDINBURGH.

MATTHEW V. 21, 22.

Ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις. Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

Authorised Version.—"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger

of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

Revised Version.—"Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire."

The only important variation of this passage in the different MSS. is the insertion in some and the omission in others of the word *εἰκῇ*, *without cause*. The Revised Version omits it in the text, and attaches the following note: "Many ancient authorities insert *without cause*." The authorities are divided. The Alexandrian MS. and the Codex Ephraemi are imperfect, and do not contain the passage. The Codex Bezae, most of the cursive MSS., and the Syriac have the word; whilst it is omitted in the Sinaitic and Vatican MSS. and in the Vulgate. Alford, though with hesitation, retains the word in the text; whilst Tischendorf, Lachmann, Meyer, and Westcott and Hort reject it; Tregelles places it within brackets. Meyer deletes it, with the observation: "It is an inappropriate addition, resulting from bias, although of very ancient date." On the whole, the preponderance of external evidence is against its insertion; whilst the internal evidence is not in its favour. There was an evident motive for its insertion. The words of our Lord, expressed absolutely, might seem to imply that all anger was sinful, no cognisance being taken of virtuous anger; and accordingly the word *εἰκῇ* was inserted, perhaps first in the margin, for the purpose of limiting the words to unrighteous anger.

In the Authorised Version the words *οὕτως ἔρρέθη τοῖς ἀρχαίοις* are translated: "It hath been said by them of old time." This translation is erroneous. It would require the insertion of the preposition *διὰ* or *ἐπὶ* to give it that meaning; when the persons spoken to are mentioned, they are invariably put in the dative. Besides the words are in contrast to *λέγω ὑμῖν*, "It hath been said to them of old time, but I say to you;" both words must be in the dative. The reading of the Revised Version is undoubtedly correct: "It hath been said to them of old time." It is also to be observed that the person who speaks, the subject of *ἔρρέθη*, is God; "It hath been said," namely, by God; so that there can be no contrast between Him who speaks to the ancients and the Lord who speaks to His disciples. It is a matter of dispute who are meant by *ἀρχαίοις*. The usual opinion is that the reference is to the promulgation of the law from Sinai, and that by *ἀρχαίοις* is meant Moses and the elders of Israel. But there is no reason for this limitation; by *ἀρχαίοις* may as well be meant those who lived previously to the times of Jesus and His disciples—their forefathers, "those of old time."

In our Lord's remarks here, and throughout the Sermon on the Mount, His design is certainly not to depreciate the law. On the contrary, He expressly declares that He came not to destroy the law and the prophets, but to fulfil them; and that heaven and earth would sooner pass away than that one jot or one tittle should pass from the law, till all be fulfilled (Matt. v. 17, 18). Throughout the whole course of His ministry He asserts the inviolability of the moral law; and accuses the scribes of making the commandment of God of none effect by their traditions (Matt. xv. 6). The law of God is immutable as its great Author; its precepts are eternally binding. Nor does our Lord, as the Lawgiver of the New Testament, inculcate new laws over and above those contained in the Decalogue. As He does not diminish, so He does not add to the law of God. But He enlarges the sphere of its demands; He spiritualises it; He shows that it extends, not only to the outward actions of the life, but to the internal feelings of the heart. Our Lord declares that the prohibition of the sixth commandment does not refer to the act of killing, but to the disposition from which killing proceeds. And so also He rescues the law from the false interpretations of the Pharisees. They had added their glosses to the law; they had softened down its requirements by their traditions, and thus made void the law. The contrast is not between the two lawgivers, Moses and Christ, but between the law limited to mere external actions, as was done by the Pharisees, and the law spiritualised and thus fulfilled, as was done by Christ.

Hence, then, the morality here taught by Jesus Christ differs from that taught by the Pharisees in this, that it is pre-eminently spiritual. The Pharisees restricted the commands of the law to the outward actions, "Thou shalt," and "Thou shalt not," and took no cognisance of the state of the heart from which these actions proceeded. They supposed that if the outward life was good, it did not matter what the state of the heart might be. And hence our Lord warns His disciples that except their righteousness exceeds that of the scribes and Pharisees, they shall in no case enter into the kingdom of heaven (Matt. v. 20). It is not external, but internal righteousness that is approved by God. And similar also appears, for the most part, to be the morality taught by the heathen philosophers, which was external propriety rather than inward purity, though there are certainly some noble examples to

the contrary. But Jesus Christ in His teaching refers chiefly to the internal disposition. He seeks not so much to purify the streams as the fountain from which these streams flow. Make the tree good, and the fruit shall be good also. And this is the only teaching of morality that will succeed. The heart is the fountain of life, and therefore it must be kept with all diligence. Out of the heart proceed evil thoughts and all manner of wickedness. Another characteristic in the teaching of Jesus Christ which naturally arises from the above, is that the morality which He inculcates relates to the future life. If morality referred only to this world, how we should conduct ourselves with reference to this life, then the external action would be the chief matter to attend to; but if this life be but a state of probation for another, then it is the disposition that is of primary importance. The morality of the Pharisees and of the heathen was of the earth, earthy; but the morality taught by Jesus Christ relates to the heavenly world; it describes the character of those who are the citizens and heirs of the kingdom of heaven. All the beatitudes pronounced by Christ refer to the rewards of the heavenly state.

But even in teaching and insisting on the spirituality of the law, in extending its domain to the thoughts of the heart, our Lord does not teach new precepts nor inculcate a new morality. He merely brings into greater prominence that which had been lost sight of. In their eagerness to appear righteous before men, and thus to gain their favour, the Pharisees had neglected and overlooked the cultivation of the internal disposition. But the moral law itself is spiritual; it embraces the state of the heart. No doubt this is not prominently brought forward in the Decalogue. At first sight it would appear that its commands were limited to the external action. "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal." But the tenth commandment, "Thou shalt not covet," evidently refers to a mental feeling rather than to an external action. And even in this sixth commandment, "Thou shalt not kill," not merely is the act taken into consideration, but the intention; it is murder as the effect of anger that is here forbidden. Killing in certain cases may not be culpable, as in the case of accidental killing; and in other cases it may even be a duty, as in the execution of criminals and in lawful war. It is the spirit and not the letter of the commandment that we must attend to.

Our Lord interprets the commandment by spiritualising it: "Ye have heard that it hath been said to them of old, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire." There are here three stages of guilt, the one rising above the other, and three corresponding degrees of punishment.

The first stage of guilt is *anger*: "Every one who is angry with his brother." We have seen that the word *εἰρή*, *without a cause*, is to be omitted. But it is evident from the context that it is unrighteous anger that is here forbidden — anger which is either excessive in its nature, implacable in its duration, cherished in the heart, and leading to revenge. The words are not to be taken absolutely: we must read into them. It is evident, not only that all anger is not sinful, but that there is a virtuous anger, the want of which is sinful. It is said of our Lord Himself that on a certain occasion He looked round with anger (*μετ' ὀργῆς*), being grieved for the hardness of their hearts (Mark iii. 5); and His denunciations of the Pharisees are but the expressions of virtuous indignation. "Be ye angry and sin not," says St. Paul (Eph. iv. 26), evidently implying that a man may be angry without sinning. But even in these instances the anger is rather directed against actions than against persons. The anger, then, here condemned by our Lord is unrighteous anger — malignity; and the word *εἰρή*, *without a cause*, though a gloss, is correct. St. John in his Epistle expresses the same truth when he says, "Whosoever hateth his brother is a murderer" (1 John iii. 15). But the question naturally arises: Is there no difference in point of culpability in the sight of God between the feeling of unrighteous anger and the act of killing? Both are said to be obnoxious to the same punishment — *ἐνόχος τῇ κρίσει*. If a man hates his brother, so that he desires his death, and is only prevented killing him from want of opportunity, or from the fear of the punishment inflicted on murder by human laws, there would seem, in point of moral culpability, to be no great difference between the feeling of anger and the act of killing. But, on the other hand, our Lord goes on to affirm that the outbursts of anger in abusive words is a higher

stage of guilt than the feeling of anger, and therefore it would seem to follow that much more heinous is the expression of anger in action—the actual taking away of human life.

The second stage of guilt is *anger expressing itself in abusive terms*: “Whosoever shall say to his brother, Raca.” Here anger is regarded as no longer confined to the heart, but breaking forth in abusive language. The word Raca is Hebrew, or more properly Aramaic, the language then spoken in Judæa. Different derivations have been assigned to it. The most common, and as appears the most correct, is to derive it from the Hebrew רֵיק, or רֵיקָא, with the Aramaic ending רֵיקָא. According to this derivation it signifies “empty,” “vain,” “foolish,” equivalent to the Greek κενός. Thus St. James says, “Wilt thou know, O vain man” (Jas. ii. 20). It is a term of reproach, but of a somewhat mild form, almost equivalent to the word which follows, “Thou fool.” Lightfoot has shown, by a number of passages from Rabbinical writers, that it was a common form of reproach among the Jews, probably in the time of our Lord. Here also the words must be interpreted according to the spirit. We are here taught that the slightest deviation from what is right—the idle word spoken, the reproach given, though it may be mildly expressed—if done from a spirit of malignity is sinful. “Every idle word that men shall speak, they shall give account thereof in the day of judgment” (Matt. xii. 36). But, on the other hand, if there is no feeling of anger in our heart, we are not forbidden to pronounce judgment on the actions of our fellow-men, that, for example, such an action is foolish. The expression is coloured by, and is either sinful or innocent according to, the disposition from which it proceeds.

The third stage of guilt is *the expression of anger in still more abusive terms*: “Whosoever shall say, Thou fool:” δὲ δ' ἂν εἴπῃ Μωρὲ. This is evidently an abusive term of greater intensity than Raca, as there is a gradation of guilt. It is doubtful whether Μωρὲ is a Hebrew (Aramaic) or a Greek term. The word Raca being an Aramaic expression, it would seem to follow that Moreh is also Aramaic, and in this case should be left untranslated. As a Hebrew word מוֹרֶה denotes a rebel, and was the very term employed by Moses when addressing the Israelites, “Hear now, ye rebels, הַמְרִים” (Num. xx. 10), and which was the cause of

his exclusion from the Promised Land. As a Greek word Μωρὲ denotes “fool,” and is so rendered in our versions. Thus the foolish virgins are called Μωραῖ. According to this meaning, there would appear to be little difference between it and Raca. But whilst Raca refers chiefly to mental incapacity—fool in the sense of stupid; Moreh, as is evident from the context, is used in a moral sense—fool in the sense of wicked. The term is thus employed in the Book of Proverbs; there a fool and a wicked man are used as synonymous terms. It is equivalent to the Hebrew נָבֵל. “The fool hath said in his heart, There is no God” (Ps. xiv. 1). Hence Moreh, whether the word be Hebrew or Greek, denotes here a wicked man; it is a stronger word of abuse than Raca affecting the moral character; equivalent to miscreant, as Principal Campbell renders it. But here also we must attend to the spirit of the words. We are not prevented from expressing our disapprobation of the actions of wicked men. Our Lord’s denunciations of the Pharisees teach us the contrary. He addresses them as “fools and blind,” μωραὶ καὶ τυφλοί. The condemnatory words which we use must not, however, proceed from wrathful hearts; they must not be the expressions of unrighteous anger.

As there are three degrees of guilt, so there are three corresponding degrees of punishment—the judgment, the council, and the fire of hell.

The punishments here referred to are divine judgments; the words represent three degrees of divine vengeance against sin. This is evident from the fact that the feeling of anger cannot possibly form a matter of judgment before a human tribunal; God only knows the heart. Although a man may cherish the most diabolical hatred, yet so long as he retains it in his heart, and gives no expression to it either by word or action, it cannot form a matter of prosecution against him by any human tribunal. At the same time, the terms employed, κρίσις, συνέδριον, and γέεννα, at least the two first, have reference to human tribunals, as they are derived from Jewish courts. But they are here taken in a figurative sense, referring to the judgment of God. Our Lord’s language here, as it often is, is parabolic; the words employed are analogical representations of divine punishments.

Each of these three kinds of punishment is attached to the three kinds of guilt, and as there is a gradation of guilt, so there is also a gradation of

punishment. (1) He who was angry with his brother was obnoxious to the *judgment* (*ἐνοχος τῇ κρίσει*). *Κρίσις* was the local court of the Jews, found in every city of Palestine. Before the Romans deprived the Jews of the power of inflicting death, it had the power of life and death. The punishment of death which was inflicted by it was death by the sword. (2) He who shall say to his brother, *Raca*, shall be obnoxious to the *council* (*ἐνοχος τῷ συνέδριῳ*). The council or sanhedrin, *συνέδριον*, was the supreme council of the Jews, composed of seventy members, which had its seat in Jerusalem. It inflicted the punishment of death by stoning. (3) He who shall say to his brother, *Moreh* (Thou fool), shall be liable to the *fire of hell* (*ἐνοχος εἰς τὴν γέενναν τοῦ πυρός*). The word *γέεννα* is Hebrew, *גֵּהֶנְנִי*, and denotes the valley of Hinnom. It was a narrow valley skirting Jerusalem on the south. How it obtained its name is unknown, Hinnom being probably the name of some unknown person, to whom the valley once belonged. It is also called in the Old Testament Topheth (2 Kings xxiii. 10). It was regarded by the Jews as cursed, because it was here that the idolatrous Israelites burned their children in sacrifice to the Syrian god, Molech. It is called the Gehenna of fire, not because fires were kept up constantly in the valley to consume the refuse that was thrown into it, but on account of the human sacrifices by fire which were offered up. The later Jews used the name of this valley to denote the place of future punishment, and in this sense it is used in the Synoptical Gospels. The word does not occur in the Gospel of John, nor in any other part of the New Testament, except once in the Epistle of James (Jas. iii. 6). It does not appear that *γέεννα* denoted any punishment inflicted by a Jewish tribunal; death by burning was a very unusual Jewish mode of punishment. In the gospel the word is reserved for the punishment of the wicked in a future world.

Such are the three degrees of punishment attached to the three degrees of guilt. As Lightfoot observes, "After this manner, therefore, our Saviour suits a different punishment to different

sins by a most just parity and a very equal compensation; to unjust anger, the just anger and judgment of God; to public reproach, a public trial; and hell fire to the censure that adjudgeth another thither." All these punishments, analogically expressed by representation of human tribunals, are punishments inflicted by God. But the question arises, Is death the punishment represented in all these cases? Some assert that it is so. Thus Alford observes, "The most important thing to keep in mind is, that there is no distinction of *kind* between those punishments, only of *degree*. In the thing compared, the *κρίσις* inflicted death by the sword, the *συνέδριον* death by stoning, and the disgrace of the *γέεννα τοῦ πυρός* followed as an intensification of the horrors of death; but the punishment is one and the same—*death*. So also in the subject of the similitude all the punishments are spiritual; all result in eternal death." This, however, is not necessarily the case, for although the punishments are divine judgments, yet God often punishes in this life; and a distinction and gradation in the kind of punishment, such as in analogical reference to human punishment,—fines, imprisonment, death,—would better illustrate the different degrees of culpability. *Κρίσις* and *συνέδριον* may be representations of temporal punishments, whilst *γέεννα* may denote that which is eternal. But whatever view we take, whether we consider the punishments inflicted as temporary or eternal, the words evidently suggest that there will be different degrees of punishment in a future world. All will not be equally punished; some will be beaten with many stripes, and others with few (Luke xii. 47, 48). The scale of divine justice will be exact to a hair-breadth; each one will receive the due rewards of his deeds. A future state is indeed enveloped in impenetrable obscurity; we cannot see behind the veil; much has been revealed, but more has been concealed; it is life and not death that is the land of darkness, for in the world beyond the grave the veil will be uplifted, and there will be disclosures of momentous realities: it is *now* that we see through a glass darkly; it is *then* that we shall see face to face.

The Gospels and Modern Criticism.

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II.

THE ruler of the feast at Cana, betraying his vulgarity when he thought to parade his wit, made use of the coarse epigram, "Every man at the beginning of a banquet produces his best wines, and when his guests are drunk, then those of an inferior brand: thou has kept the good wine until now."

Mr. Halcombe thinks that the Gospels were produced according to the earthly precedent described by the ruler of the feast, and not according to the divine plan followed by Christ. St. John, he says, came first and culled the choicest fruits of all; St. Matthew followed, selecting the best of what was left; SS. Mark and Luke, being evangelists, but not apostles, did not presume to record anything, nor even to copy anything, of the highest spiritual value. Indeed, the three synoptists avoided St. John altogether, as towering above their heads. They read, admired, and passed him by. But St. Mark endeavoured to serve the Church by slightly expanding St. Matthew's historical narratives, without presuming to make use of the discourses and the doctrinal portions. St. Luke added a few distinctly "ministerial" details.

Thus the best wine was set forth first, afterwards that which was worse.

To my mind such a plan of composition seems unworthy of God, and incredible in man. To take a single instance, St. Mark on this hypothesis read the words, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Was it humility which made him deliberately omit them, as too good for so insignificant a creature as himself to record? Or was it a conscious or unconscious feeling that they were unsuited to his readers? A man with such preposterous humility was ill-equipped for the work of an evangelist. Readers so unchristian would not value a gospel.

But let us see whether Mr. Halcombe's method is followed out in other New Testament writings.

Luther described St. James's Epistle as an epistle of straw. It contains but little Christian doctrine. The spirit is that of the Old Testament, caught from Isaiah and the prophets, and only

slightly affected by the Incarnation. If Luther had but known that St. James was the earliest of the Christian writers, his estimate might have been different. He would have seen in the Epistle the pledge of future things and the assurance that the Old Testament is not contrary to the New, but simply earlier and less developed. St. James clings mainly to the Old. His Epistle is Christianity in swaddling clothes.

St. Mark's Gospel might with equal justice be described as a gospel of straw. Give it the first place, and its value is seen. It is the historical basis on which the other Synoptic Gospels are built. It is the first-fruits of the Spirit, the glory which led to glory. Put it second or third, and few scholars in this age would admit its right to exist.

Again, we have thirteen Epistles of St. Paul. Read them in their chronological order, as every Bible student ought to do, and you trace step by step the development of the apostle's inner life. They may be arranged into four groups, which to assist the memory may be roughly separated by an interval of five years in each case.

The first group (A.D. 52) contains the Epistles to the Thessalonians, which may almost be described as a youthful effort. The Tübingen critics with singular lack of appreciation judged these Epistles to be unworthy of the master-mind, and it is only as a first work that we can defend their genuineness, but as such they are of the highest value. In the second group (A.D. 57) we have the product of manhood. The Epistles to the Corinthians, Galatians, and Romans have no equal, whether we regard them in respect of creative genius, of variety or of vigour. They have been accepted as undoubtedly Pauline writings by even the most destructive and narrow-minded critics. They are practically unassailable. In the third group (A.D. 62) we have the result of chastened experience. The Epistles to the Philippians, Colossians, Philemon, and Ephesians are the work of the imprisonment. Age, grief, and disappointment have sobered, but given depth to, the apostle's spiritual hopes. To many persons these writings have been the

most consolatory of his efforts. Lastly, in the Pastoral Epistles (A.D. 68) we see the old man retiring from speculation, and devoting himself to organisation. The radical has become a moralist. He who boldly trusted to great principles now descends to petty details, for the time of his departure is at hand, and he feels the need of providing successors and endowing them.

Here, then, are all the stages of progress from weakness through strength to maturity and even the beginnings of decay. Everything shows that inspiration quickens, vitalises, energises, but does not alter the laws of thought nor change the character of the human mind.

Thirdly, let us glance at the earlier period, when writings were, according to the common belief, unknown, and only the outlines of a few great speeches have been preserved. St. Luke has collected in the Acts of the Apostles such information as we possess of the work of this period. Its meagreness and disappointing character are the best proof of its truth. Take St. Stephen's speech, which runs its weary length through fifty-two verses. Except in the last, there is not even an allusion to Christ or to anything Christian. It was in the synagogue that St. Stephen had learned to preach; and if we did not know it, we could hardly have believed that he was an officer of the Church. But St. Paul's sermon at the Pisidian Antioch is not so very much better. St. Peter's speeches attest the fact of the resurrection, and press on the Jewish conscience the guilt of the crucifixion; but except certain allusions to the fulfilment of Scripture, they do nothing more. It is only in the latter part of the book that we find anything like developed doctrine. No doubt the character of the speeches is largely affected by the audience and the surroundings; but, I maintain, it is still more due to the immaturity of the speaker's conceptions. The Christian leaders had not yet attained to the fulness of their later knowledge. Development and progress may be discerned on every side.

For it is a law of the human mind that combating error is the best way to advance knowledge. They who have never joined in controversy have no firm grasp of truth. Hateful and unchristian as theological disputes are apt to become, they have this merit, that they open our eyes. The Arian controversy, though detestable at the time, left the Church richer in the faith. And St. Paul would not have had so sure an apprehension of truth

if he had not had to combat heresy in Corinth, Galatia, and Colossæ.

But, Mr. Halcombe may reply, this is true of the doctrinal facts of the New Testament, but the case of the Gospels is different. The evangelists are not theologians or historians interpreting what they narrate, but annalists recording certain words and deeds. Proximity to the event is the one thing needful. The earliest narrator would be the best. For their faces, like that of Moses, shone from their communion with Him who is the Light, and, as years rolled on, the glory would inevitably fade away.

This is precisely the question on which we differ. St. Mark, I maintain, was an annalist. He recorded, almost without comment, what he had learned from St. Peter. But the other evangelists were historians. They interpret for us the facts which they relate. By numerous editorial notes and observations they give us the result of their meditations. By a large number of new sections they increase the store of truth. For thus was Christ's promise fulfilled, that the Holy Spirit should bring back to their remembrance what Christ had spoken to them. In other words, they did not at first understand the full meaning of their trust. They did not see what was most important in Christ's work. Their conceptions of Christianity were crude and one-sided. The deeper truths were brought home to them gradually. The glory, so far from fading away, waxed, as St. Paul says, brighter and brighter in proportion as they severally received the illumination of the Spirit of the Lord.

St. Mark's Gospel, therefore, with its naked history, came first. St. Matthew's and Luke's were founded upon it (of course, while they all existed in the oral stage), but they were slowly enriched by the gradual accumulation of facts and teaching collected from a great variety of sources.

All three evangelists, I hold, made it their single aim to give their readers everything trustworthy which they could collect. The common idea, that they picked and selected what was specially adapted to their readers, I most confidently reject. The simple fact that St. Matthew's Gospel—the gospel of the Eastern Church—has always been more popular amongst Gentile Christians than St. Luke's—the gospel of the West—upsets this most erroneous notion. I cannot doubt that St. Matthew would have given much to include in his Gospel the parable of the Prodigal Son, or that St. Luke

would have given still more for the history of the Syrophenician woman's daughter, for that is the only recorded case of mercy granted by Christ to a Gentile,¹ and is therefore the one fact by which his readers would be most powerfully affected. He did not give it, because he had never heard of it. It belongs to the last stage of St. Peter's memoirs, which never reached the West till the Gospels were written.

But though there was no conscious selection of what was proper, the inevitable pressure of circumstances and locality must unconsciously have moulded the development. St. Matthew's Gospel, being built up in the East, deals with the inferiority of the Law to the Gospel, the fulfilment of Scripture in Christ, the guilt of the Jewish nation for crucifying Him. It thus justifies and explains the destruction of Jerusalem, which was the one event of Providence which demanded explanation with the Jews.

If I wanted to describe the special features of this Gospel, I should call it the proclamation of Christianity amid the ruins of the Holy City. The catechists, who gradually shaped it, had the coming destruction before their eyes, and it was not finally written until that destruction was an accomplished fact.

St. Luke, on the other hand, felt very slightly the pressure of this terrible tragedy. A Gentile himself, whose work lay amongst Gentiles, he could view with comparative equanimity the events which were so overwhelming to his neighbours. For him the universality of the Gospel, and its applicability to all ages and nations, to the poor, the sick, the lost, the dying, was the essential thing. Brought up under St. Paul, he teems with the Pauline spirit. And though he delights to colour his page with details of Jewish ritual and Semitic thought, he does so with the feeling of an artist, and not because he cares for such trivialities in themselves. His Gospel is the gospel of humanity.

But if St. Matthew's Gospel and St. Luke's show traces of progress in spiritual and intellectual understanding, St. John's does so sevenfold. His opening verses reveal a depth of knowledge to which St. James never attained. Not that St. James would have contradicted them, or doubted their truth. But it is one thing to see truth when it is

set before you; it is another to set it forth yourself. There is such a thing as latent knowledge. The grander the truth, the more simple and obvious it is when once enunciated; but for all that it is long in coming. "The Spirit divideth to every man severally as He wills."

I suppose no one now would hold that the Gospels were written in a state of ecstasy; that the evangelists, scarcely conscious of what they were doing, held the pen while the Holy Spirit directed it. Such crude conceptions of inspiration are not favoured by Mr. Halcombe nor by any other competent observer of the facts. We agree that the inspired writers give what they had learned. I hold that they had learned it after a long search. I believe that St. John's ideas are clear, because they are the product of a life of thought. Christ's speeches, as he records them, must not be regarded as *verbatim* reports, made as it were by the help of a shorthand writer. What Christ really said, was, I maintain, often simpler and briefer. The thought is Christ's, the clothing of it is St. John's. The cast of the sentence, the choice of words, are not seldom the evangelist's contribution. This is proved by a strongly marked style and a peculiar vocabulary, not to be found in the Synoptic writers. The speeches and the narratives had been turned over in his mind and reproduced in his oral teaching for a generation. Every year they acquired some new polish, some fresh illustration. He had repeated them, till he did not sharply distinguish between the original saying and the inspired commentary. Indeed, these are perpetually mixed up. Sometimes we can see the distinction, but oftener it eludes us; so completely is the interpretation blended with the text.

This process demands time. Mr. Halcombe holds that St. John's Gospel was completed, published, and received as canonical a few weeks after the author had been blindly asking, "Lord, dost Thou at this time restore the kingdom to Israel?" I, on the contrary, require at least several decades of experience, meditation, and prayer for the education of the greatest of the evangelists.

I do not believe that it was easier to write a gospel than to write an epistle. I deny that the one was a mere effort of memory, the other the product of thought. And, therefore, I cannot admit that St. John when he followed St. Peter about as a dumb companion,² never to our know-

² So he invariably appears in Acts iii. -viii.

¹ The centurion's servant (Matt. viii. 5-13; Luke vii. 1-10) was probably a Jew, and the centurion himself was certainly a proselyte.

ledge opening his mouth, was engaged in composing or had already completed and was known as the author of those weighty chapters which have in many respects given us a nobler conception of Christ than we can gain from any other source, and have done more to solace the sufferer than the other evangelists put together.

If Christ Himself during His period of humiliation grew in wisdom as perceptibly as He grew in stature, and needed thirty years' meditation, study of Scripture and prayer before He broke silence, much more did His youthful servant need experience and training before he commenced to write. Pontius Pilate or Caiaphas might have given us a life of Christ, which in many respects would have been fuller and more correct, historically and legally, than what the evangelists have given. We should value such a document highly for critical purposes, but it would not have been a Gospel. And why? The consecrated thought would not have been there; the sympathetic insight, which we define as inspiration, would not have discerned the treasure which should bless ages unborn.

It is impossible to separate St. John's Gospel from his first Epistle. To say that the Epistle was written as a preface to the Gospel is perhaps going too far, but the two works teem with the same ideas, and can hardly have been written at very different epochs. Now the tone of the Epistle is sad. It speaks of antagonism. The struggle against opposing forces is constant and severe. But in the first years of Christianity the apostles were triumphant. The people magnified them. The attempts of the rulers and the Sadducees to crush them failed because they were the heroes of the hour. Their converts were numbered by thousands. They carried everything before them. The Master's triumphant return was their daily expectation.

In a few years this state of things began to change. St. Stephen was martyred by a mob acting under lynch law. A general persecution followed, and the brethren were scattered. A little later, Herod Agrippa I. slew St. James the son of Zebedee. This brutal murder brought him so much popularity, that he resolved to strike a blow at the ringleader, St. Peter. It was long before the Roman authorities were aroused, but they were aroused at last, and then the outlook was black indeed.

Now if St. John wrote, as Mr. Halcombe says,

in the earliest days of Christianity, he would have been more or less than human, if his writings had not reflected the triumph of the moment. They must have been inspired with hope and the sense of coming victory. But, on the contrary, they are permeated with gloom, and with the feeling that though not crushed or capable of being crushed, yet the revelation of Christ in many quarters was not making way. And this is true of the Gospel as much as of the Epistle. Look, for example, at the use which St. John makes of that word, "the world" in both of them. It is not a new word. St. Mark uses it twice; St. Luke three times in his Gospel and once in the Acts of the Apostles. SS. Peter, Paul, Matthew, James, and the author of the Epistle to the Hebrews employ it still more frequently. But with St. John it is a key-word. He repeats it twenty-one times in the Epistle, seventy-eight times in the Gospel. And its meaning has been deepened. St. Luke spoke of all the kingdoms of the world. St. Paul teaches that the world by nature knew not God. But with St. John the kingdom of the world is the antithesis of the kingdom of God. Ignorance has been succeeded by active hatred. No compromise is possible. "We are of God, and the whole world lieth in the evil one." This is the result of ripe experience. This is a sign that the power of Rome was stirring itself. Tertullian thought it impossible for the Roman emperors ever to become Christian. His opinion was the natural, if too literal, deduction from the teaching of St. John.

Again, the fulfilment of Scripture by Christ was an engrossing study in the first ages. It was the subject of endless discussion with the Jews. But it was not merely a weapon to confute or persuade them: it was one of the strongest means of establishing the Christians themselves, both Jews and Gentiles, in the faith. St. Peter began the investigation on the day of Pentecost, and it was continued not only in the East, as St. Matthew's Gospel testifies, but by St. Paul in his Epistles, by St. Luke in the Acts of the Apostles, in St. Peter's First Epistle, and in the Epistle to the Hebrews. St. John draws attention to four fulfilments, which are not expressly noticed elsewhere. They all relate to the passion, and all occur in the nineteenth chapter. (1) They parted my garments among them, and upon my vesture did they cast lots. (2) When I was thirsty, they

gave me vinegar to drink. (3) A bone thereof shall not be broken. (4) They shall look on Him whom they pierced. St. Mark knows nothing of these fulfilments. Some of them, especially the third, are so recondite that they are not likely to have been discovered in the primitive times.

St. John not only gives the incident of the drawing of a sword and cutting off the high priest's domestic servant's ear on the night of the arrest, but says that St. Peter committed the outrage and Malchus suffered it. If both men were dead, there could be no harm in publishing their names. Otherwise some trouble might be apprehended, or why did the Synoptists suppress the information?

St. John, after completing his Gospel, added another chapter by way of supplement. The object was to correct a false opinion which was current, that his own exemption from death had been predicted by Christ. If he felt death to be drawing near, we can understand his anxiety to remove a stumbling-block from the faith of his friends. But if he wrote immediately after the Ascension, what time had there been for the rumour to spread, and what probability that it was not correct? It was an inference, an extension, of Christ's words, but at least a very reasonable extension. Lapse of time alone was showing it to be false, and lapse of time alone justified St. John in interpreting so positively our Lord's obscure words respecting St. Peter. For the prophecy, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not," does not on the face of it point to martyrdom. Only after St. Peter's death could St. John have unreservedly explained it so. Again, look for a moment at the form of the sentence: "This spake He, signifying by what death He should glorify God." How unnatural to write thus of the departure of your dearest friend, if he was still by your side. How natural if the severance had taken place five years or upwards. There is joy for the comrade who has entered upon his rest, thankfulness that the fiery trial has ended in triumph, regret that such honour should be denied to himself. Here is a typical specimen of St. John's style. The simplest words teem with the deepest meaning.

It appears from v. 2, vii. 2, xi. 18, xviii. 40, and other passages, that the Gospel was written for foreigners and persons unacquainted with Jewish customs and Jewish topography. It cannot, therefore, have been written in the first days when St. John himself lived in Jerusalem, and almost the whole of the Church was resident in that city. Indeed, if written then, it would most certainly have been written in Aramaic.

It is objected that if St. John wrote after the destruction of Jerusalem, he ought not to have said, "There *is* in Jerusalem at the sheep (gate), a pool . . . with five porches." "There *was*" would have been the necessary word. No doubt the five porches were destroyed, and the pool filled up with the rubbish. But St. John had never visited the city since its destruction. He may not have known the full extent of the demolition. It was natural for the old man to picture the scene as he remembered it in happier days. It is characteristic of great age to live in the distant past. I cannot regard this as an insuperable difficulty.

The theory of inspiration which underlies the views advocated in this paper, may seem to some people subversive of belief. I have not found it so. It may make belief more difficult, but it seems to be more in accord with the facts, and therefore in the long-run preserves faith by preventing a conflict with reason.

God's way of revealing Himself is never exactly what we should have expected. He chooses to employ human agents with all their weakness and liability to make mistakes. Inspiration quickens their spiritual perception, but does not altogether preserve them from errors of fact.¹ Christ might have written down His own message for us on some sheets of vellum which could have been legible to this day. Nay, the phonograph might have been invented before the fulness of time came, that we might still have for ourselves the Sermon on the Mount in the very tones with which it was delivered. But by granting none of these things, God seems to warn us against putting our trust in the flesh. After all, we are not saved by the Gospels, but by Christ.

¹ See, for example, Matt. i. 9, 11; Mark ii. 26; Luke ii. 2; John xii. 3; Acts v. 36, vii. 16.

(To be continued.)

Exegetical and Homiletical Notes.

BY THE REV. PROFESSOR HENRI BOIS, MONTAUBAN.

"For we can do nothing against the truth, but for the truth."—2 COR. xiii. 8.

It does not seem very easy to connect with the context this saying of Paul, and so to get at the precise signification he meant to convey.

He informs his readers that he is coming again to Corinth. He states that he will not spare the guilty ones; that, since they wish to discover if he speaks from Christ, he will prove it by acting with power against them. Examine yourselves, he says to them. See if Christ is in you. Put yourselves to the test. As for us, we do not fear the trial.

But Paul would prefer not to be obliged to prove his power. He entreats God that the Corinthians may do nothing evil. He prefers that they should do good and give him no occasion to prove his power. Perhaps he will look feeble in the trial, for the power he has got is not against the truth, against this evangelical truth which assures forgiveness to those who repent; he has received power only for *this* truth.

And what follows is quite suitable to this meaning.

From this we may draw the following conclusion:—

The "*we*" is not a kind of literary pronoun, under which one could as well read, *all men*. The *we* is essentially *personal*. It means Paul, who is speaking about himself. In the same way, the *δυνάμει* is not general; it does not point out the natural power every man has got, but the power which Paul received from God, even the supernatural power.

Paul's words mean therefore: The power which I received was not given to me against the truth, but to use for the truth. Accordingly, these words do not contain the idea which is usually taken from this text, viz., the idea that man is powerless to struggle against truth, that truth triumphs in spite of everything, etc.

Better understood, Paul's sentence loses perhaps in brilliancy, but wins infinitely in truth. Let it be noticed, it is not at all accurate that man is powerless against truth. Certainly man cannot make out that what is true is not true, man cannot root truth out of the world; but he can stop,

stifle its progress. The history of Christianity is full of facts of this kind, especially the history of the Reformation (for example, Spain, Italy, France, etc.).

Therefore it does not seem to us right to treat the text, homiletically, as it is too often treated. We fear to go beyond reality and get declamatory, and so to be faithful neither to text nor to truth.

Scientific truth, in so far as it does not touch human egoism, may have an irresistible progress; but moral and religious truth, requiring sacrifice and love in order to be acknowledged and propagated, depends very much for its development on the human will.

How, then, is the text to be treated?

The subject is not our powerlessness against or our powerfulness for truth, but our *duty* towards truth. All that we have received of faculties, power, etc., we ought to use for and not against the truth.

FIRST SCHEME.

Paul had received great powers; he felt himself obliged to use them solely in the service of truth. Every one of us has also got from on high some power, and he ought, as the apostle, to employ it for and not against truth.

I. *The truth requires man's co-operation.*

In no domain does God give truth ready-made to man, without requiring him to search for it, and then to make it known. Innumerable are man's labours to discover physical, mathematical, historical truth, etc., and when he has discovered it, to spread it abroad. Suppose all this labour to cease, and instantly we have ignorance everywhere, truth nowhere.

Some will say it is quite otherwise with religious truth. This truth God *gives*, and God alone. Very well, but—

1. *To whom does he give it?* to those who seek after it, to those who hunger and thirst for it, to those who ask for it.

2. *By what means does he give it?* always by means of a *believer*. Suppose that nobody prints and circulates Bibles in the world, and that nobody

by speaking or writing proclaims the gospel in the world, then an absolute inactivity, an absolute silence, would be man's only attitude towards evangelical truth. Who then would know truth? Who would believe in it? What progress would it make amongst men? How are they to believe if they do not hear? said Paul. Contrast with this the picture of true Christian activity, and its results. We have to take *our* place in this universal work.

II. *We have been made in order to help on the truth.*

Are we to take our places amongst those witnesses and workers for the truth? Must we not leave it to those whom God has elected and prepared for so glorious a ministry? True, there are those who have been chosen in order to accomplish some great work, and God has equipped them well. In particular, we have the example of Paul. There are those again who have been set apart in order to accomplish a work, if not great, at least special, such as the minister, the missionary, the evangelist. All are not so called. But it is nevertheless true that each of us is called to the honour of serving the truth.

God has given us a measure of intelligence,—it is that we may understand the truth and explain it to those who do not understand it (children, the ignorant, etc.).

God has given us speech—not fluent, you may say, not eloquent. Your speech is, however, sufficient to express your joy or grief, your desires and your fears. Why should it not be sufficient to utter God's truth? This speech that is always busy in keeping up a kind of interchange between us and our neighbours ought to put into this interchange the truth.

God has given us health, strength, skill, etc. God has given us this world's blessings. Let us say, then, we have got health, strength, etc., only for the truth.

From this point of view, how great is the life of the humblest amongst us! He is a fellow-worker with St. Paul and even with God Himself!

Have we reached to this high and holy calling?

III. *Often, instead of helping the truth, we hinder it.*

This third part might be an application, and, as it were, the peroration already begun.

Firstly,—There is such a thing as indifference to truth. There are people who say, like Pilate—at any rate their behaviour speaks for them—What is truth? They do not care to know it for themselves, and they do not care to let it be known. They use their faculties, powers, time, etc., in the service of their own self-interest, vanity, or pleasure; but as for the truth, who thinks of it?

Secondly,—There is the indifference which leads to a kind of hostility. He who is not for us is against us. One is a stumbling-block when one is not a help (for instance, a Christian professing to believe, and living an inconsistent life).

Conclusion,—If it is so with any of you, you use your power against the truth.

Peroration,—It is a fraud. For all you have got of power you have received for the sake of the truth.

It is a wrong done to men, for you were made to communicate the truth to them.

It is folly, for you give up the high dignity God has designed for you.

Repent, therefore, and strive to answer more faithfully to the purpose of God.

Do it in order to obey God; do it that you may be useful to your fellow-men; do it as disciples of the Saviour of men.

SECOND SCHEME.

This would be a practical exegesis—a paraphrase of the whole chapter—in order to explain ver. 8, and to see the character of the apostle, who did not seek for his own things but for the truth.

There were people in Corinth who were disputing Paul's apostolic authority, and who, when he threatened the guilty ones with his severity, pretended that he was powerless. You wish me to give you proofs of my authority and apostolic power? I will do it assuredly. I am weak like Christ, but like Christ and with Christ I shall show you that I am strong. Paul is certain of his power in Christ, but this power he possesses only for the truth; it is for him a means to the end which is truth. This truth is the Gospel received and lived—the power of redemption, regeneration, salvation. This is what Paul strives after. He cannot pursue any other aim.

To demonstrate his power, he does not wish. That would be proving that the Corinthians were in fault. He would then be an enemy of the truth. That is impossible to him—it would be

forgetting that he received his power to construct, not to demolish.

What occupies him is not the desire to show his power, but the desire to labour for the progress of the truth amongst the Christians.

This desire for the spiritual welfare of souls proves itself :

Firstly,—By the “Examine yourselves,” etc. (ver. 5). Instead of judging others, judge yourselves. Instead of making inquiries in order to know if Christ be in me, inquire if He is in yourselves. That is what is of importance.

Secondly,—By the words of ver. 7, “I pray to God that ye do no evil,” etc., viz., I seek not for the exercise of my power, or the glorification of my person, but for your good.

Conclusion,—May I appear without power or

strength, if necessary ! but may the Christians of Corinth be strong, full of Christ and His Spirit, living for God !

Applications :

1. Apologetical;—How *strong* Paul shows himself in this accepting of weakness ! How he proves that Christ is in him !

2. Practical, — Do we possess such a disinterestedness ? As soon as we believe that we possess an advantage, we are in a hurry to show it—even at the expense of our brethren, even at the cost of their wanderings or misfortunes. Do we possess this love for the truth, which is only love for souls ? If we possessed it, we should, like the apostle, think little of ourselves, but do our best to help on our brethren. Let us pray Jesus Christ to be in us as He was in St. Paul !

The Son of Man.

BY THE REV. R. H. CHARLES, M.A., OXFORD.

MR. BARTLET has done valuable service in drawing the attention of scholars in the *Expositor* of Dec. 1892 to the undoubted influence which his conception of the Servant of Jehovah in Isaiah exercised on the New Testament conception of the Son of Man. In so far as he traces this connection I am wholly with him and can heartily congratulate him on his suggestive exegesis. The rest, however, of Mr. Bartlet's paper is not so satisfactory ; in fact, it moves in the sphere of mere conjecture, and abounds in forced and fanciful exposition, for the criticism of which I have neither leisure nor space at my disposal. It is rather my duty here to meet the friendly challenge he has thrown out in the June number of THE EXPOSITORY TIMES, and to examine the grounds which constitute, in his opinion, “the psychological stumbling-block” which lies in the way of my theory. These will be answered implicitly or explicitly in the course of my restatement and historical verification of this theory.

Before I enter on this task, however, I ought to notice a frequently recurring feature in his article in the *Expositor*. At the close or in the course of each stage of his exposition he emphasises the hopelessness of explaining the Messianic passages he is dealing with in keeping with the Enochic conception of the Son of Man. And herein I

perfectly agree with him. No exegete that I have ever heard of identifies the New Testament conception with that of Enoch. So far, therefore, as he directs his attack on this theory, he is fighting with a shadow, with a mere chimera of his own imagination. We have here, accordingly, a great waste of energy, and a waste of energy all the more reprehensible, as I am conscious that his paper was designed, not only to expound his own theory, but also to prove the incompetence of mine, although the form he implicitly gives of the latter is only the merest travesty—reprehensible, I repeat, as I read my paper on this subject to Mr. Bartlet at a time when he had not as yet given his own theory its definite and final shape. I regret to see that he has in some degree similarly misrepresented my theory in the short criticism in THE EXPOSITORY TIMES. I should here confess that when I published my article in THE EXPOSITORY TIMES I had not read Mr. Bartlet's article in the *Expositor*, and had no further acquaintance with his theory than such as I had gained from his own account.

I will now give some of the grounds which appear to me *to justify if not to necessitate* the adoption of the theory I advocate.

I. The Book of Enoch was well known to the writers of the New Testament, and influenced

them alike in thought and phraseology, in Messianic and eschatological doctrine. Nay more, this influence has been at times so direct and powerful that it is impossible to understand many New Testament passages without a knowledge of Enoch. For the evidence in full I must refer my readers to pp. 41-53 of my edition of Enoch.

II. As the Book of Enoch, therefore, was one of the most carefully-studied books in the library of the writers of the New Testament, the conception of the Enochic Son of Man must have been a familiar and striking one, for both the conception and the phrase *the Son of Man* is unique in Jewish literature, and here for the first time does the Son of Man appear as a definite personality.

III. But we are not dependent on indirect inferences, however strong, in drawing this conclusion. The connection of the two conceptions is a matter of historical fact. Statements in Enoch respecting the Son of Man are quoted by the Evangelists respecting the New Testament Son of Man. St. John v. 22, 27: "He hath committed all judgment unto the Son . . . because He is the Son of Man," is a quotation from Enoch lxix. 27. "The sum of judgment was committed unto Him, the Son of Man." We should observe that in Enoch the Messiah is represented for the first time as Judge of mankind. St. Matt. xix. 28: "When the Son of Man shall sit on the throne of His glory" is a quotation from Enoch lxii. 5. "When they see that Son of Man sitting on the throne of His glory." St. Matt. xi. 19: "The Son of Man came eating and drinking," may be a reminiscence of Enoch lxii. 14, "(The righteous) will eat and lie down and rise up with the Son of Man."

Again in Enoch xlv. 3-5; xlix. 2, 4, the Son of Man is called the Elect One for the first time in literature; so also in Luke ix. 35; xxiii. 35. Again in Enoch xxxviii. 2, the Son of Man is called for the first time the Righteous One; so also in Acts vii. 52, He is so designated by St. Stephen, who a few verses later (vii. 56) speaks of Jesus as the Son of Man. Again in Enoch xlvi. 3-6, the Son of Man exists before His appearance on earth, so also in John vi. 62.

IV. But the Enochic conception of the Son of Man, however closely bound up with that of the New Testament conception of the Son of Man, is by no mean synonymous with it, and could only enter as a factor into the latter by undergoing an

entire transformation. The ground of this transformation lay in our Lord's own personality. The Old Testament conception of the Servant of Jehovah helps us to understand the lines on which such transformation was carried out. In this transformation, the Enochic conception of the Son of Man, as a superhuman and pre-existent Being, as an assessor on God's throne, a possessor of universal dominion, and judge of mankind, is reconciled to and takes over unto itself its apparent antithesis, the conception of the Servant of Jehovah. This inward synthesis of these two ideas of the past, in a personality transcending them both, renders of easy interpretation the startling contrasts that present themselves in the New Testament in connection with this designation. Thus, while retaining its supernatural attributes in its New Testament usage, this title was fundamentally transformed, and instead of sensuous outwardness we have inward spirituality, instead of material splendour we have the unobtrusive absence of all pomp and circumstance, instead of the gorgeous self display of superhuman powers we have a divine *κένωσις*, an absolute self-effacement. Supernatural greatness was revealed in universal service.

We have here implicitly answered Mr. Bartlet's first objection that, if this title had been a current Messianic designation, and been continually used by our Lord of Himself, there could have been no attestation to a spiritual faith in the disciples in their confession of Him as the Messiah at Cæsarea Philippi. The answer of the disciples to Jesus' question, "Whom do you say that I am?" is tantamount to saying that they still believe Jesus to be the Messiah, though therein their belief must run counter to Apocalyptic teaching, their national prejudices, and the accredited doctrines of the day. In other words, *their conception of the Messiah is now transformed in some degree*, and is no longer synonymous with that of the multitudes who had forsaken Jesus rather than forego their material expectations.

V. This transformed conception of the Son of Man seems to explain not only—(a) individual passages of apparently irreconcilable import, but also (b) Jesus' method of self-revelation.

a. Bearing in mind the two ideals subsumed under the New Testament title Son of Man, we have no difficulty in understanding how on the one hand the Son of Man had not where to lay His head (Matt. viii. 20), and yet had had His

real abode in heaven, whither He was soon to return (John vi. 62); how He was to be despised and rejected of the elders and chief priests, and to be put to death (Luke ix. 22) and yet hereafter to sit on the throne of glory (Matt. xix. 28) as the Judge of man (John v. 22, 27). Such verses, too, as John xii. 23, 24: "And Jesus answered them, saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the earth and die, it abideth by itself alone: but if it die, it beareth much fruit," receive their best interpretation from this transformed conception of the Son of Man—the glorification of the Son of Man comes not through self-display on a superhuman scale but only through self-effacement even unto death. The people, however, to whom these words are addressed cannot receive a Messiah who submits to death. "The Christ," they hold, "abideth for ever," and so, in mingled bewilderment and contempt, they ask, "Who is *this* Son of Man?"

It would not be difficult to multiply instances, but the above are sufficient to establish my contention.

b. Jesus' method of self-revelation.—Jesus' use of such a Messianic title as the Son of Man, throughout His entire ministry, necessarily, of course, implies that *from the very outset He had claimed to be the Messiah*, but—and we cannot emphasise this point too strongly—not the Messiah according to any existing Apocalyptic or Pharisaic school.

This is, indeed, a point which Mr. Bartlet appears to contest, and herein he makes common cause with the negative critics, for it is on this ground above all that they reject the Johannine Gospel. Mr. Bartlet, in common with these critics, holds that that at Cæsarea Philippi Jesus had for the first time proclaimed Himself as the Messiah, and this view undoubtedly receives some countenance from St. Mark, as this Evangelist appears to imply that a new truth regarding Jesus' person was for the first time communicated to the disciples at Cæsarea Philippi—and that a truth which they were forbidden to disclose to the people at large (Mark viii. 27-30). But such a conclusion would at all events fail to harmonise with the rest of his Gospel; for it is frequently implied therein that Jesus was

regarded as the Messiah from the first. In i. 7 ff. the Baptist points to One who shall come after Him as the Messiah; in i. 8, 20, the promptitude with which the disciples attach themselves to Jesus is explicable only on the theory that they regard Him as the Messiah promised by John; in i. 24, 34; iii. 11, the demoniacs address Him as such; in x. 47, 48, the blind man at Jericho implores His aid as the Messiah; in viii. 11, the demand of the Pharisees for a proof of His being the Messiah would be incomprehensible if He had never laid claim to that dignity. All these incidents are testimonies to a really existing, if not prevalent, belief that Jesus was regarded or at all events claimed to be the Messiah. If we turn to St. Matthew this conclusion is irresistible. How otherwise are we to explain, when Jesus pointed the bewildered Baptist to His acts of healing as the fulfilment of Old Testament prophecy and warned him against being offended (Matt. xi. 3-6); or when He described John as one more than a prophet, because the era of prophecy had closed and that of fulfilment had begun in him, the forerunner of the Messiah (xi. 9-13); or when He declared that He alone knew and could reveal the Father (xi. 26, 27); or when He proclaimed Himself as greater than the temple (xii. 6), and Lord of the Sabbath day (xii. 8), and that in Him the Kingdom of God had come to men (xii. 28), and that His disciples now beheld Him whom the prophets and righteous men of old had longed in vain to see (xiii. 16, 17). *The real question at issue between Jesus and the people turned on the conflicting character of their Messianic conceptions.* Jesus' conception and fulfilment of the rôle of the Messiah was to the sensuous vision of the people full of inconsistencies, or hopelessly incomprehensible. Accordingly, as He persistently held to His own high ideal and refused to lend Himself to their gross temporal expectations, they denied Him to be the Messiah, and forsook Him, and in the general defection even His disciples were shaken, so that in pained surprise He appealed to them, saying, "Will ye also go away?" Thus the right interpretation of the title "Son of Man" serves to confirm the Johannine account that our Lord laid claim to the Messiahship from the beginning of His ministry.

Mr. Charles's Edition of the Book of Enoch.

BY THE REV. CANON T. K. CHEYNE, D.D., ROCHESTER.

THE attention of biblical scholars has for some time past been increasingly drawn to the Apocrypha and Pseudepigrapha of the Old Testament, and not least to the Book of Enoch. This was due partly to general causes connected with the history of Old Testament criticism and theology, and partly to the publication by August Dillmann in 1851 of the first really scholarly edition of the Ethiopic version of Enoch, and in 1853 of the first satisfactory translation of the Ethiopic text with an admirable introduction and commentary. It was in fact (as Mr. Charles's bibliographical list sufficiently shows) the new light thrown upon Enoch by the linguistic, critical, and exegetical ability of that greatest of the pupils of Ewald which first enabled scholars to recognise and appreciate the real contents of that strange "book." A fresh impetus to the study of Enoch has quite lately been given by the discovery of a fragment of the Greek version of Enoch at Akhmim (near the east bank of the Nile, about 320 miles above Cairo), and by Mr. Charles's new critical edition, especially by the new readings communicated therein from Ethiopic manuscripts brought home from Abyssinia by our troops, and now stored up in our national museum. It is of Mr. Charles's edition that I have now to speak, with the reserve imposed upon me by the friendly personal relations to which he has referred. I leave it to others to give a general account of the book for popular purposes, and also to those who are competent for the task to give a full critical estimate of it from the points of view of Ethiopic scholarship, the higher criticism, and the history of religious ideas. My own purpose is merely to record some queries, suggestions, and observations which have occurred to me on making my first acquaintance with the book.

In spite of the great drawback of the loss of the original text, Mr. Charles thinks that tolerably definite results of "higher criticism" are attainable. A summary of his views is given in the general introduction, and a detailed justification in the special introduction to each part. One important result is the separation of chaps. i.-xxxvi. from lxxii.-c., which have generally been regarded as forming together the *Grundschrift* or foundation-

document. Mr. Charles supposes: (a) chaps. i.-xxxvi. to have been written at latest before 170 B.C.; (b) chaps. lxxii.-lxxviii., with lxxxii. and lxxix., to be an independent work of doubtful date; (c) chaps. lxxxiii.-xc. to have arisen between 166 and 161 B.C.; (d) chaps. xci.-civ. to have been written between 134 and 94 B.C. (or possibly 104 and 94); while (e) chaps. lxxx.-lxxxii. and chap. cv. are included by him among the numerous interpolations, mostly due to the editor of the "book." If the dates of (a) and (c) may be accepted, and Mr. Charles's argument seems to me careful and circumspect, we get a very interesting subject of inquiry, viz. the theological and literary relation between these two writings and the apocalypse of Daniel. Adopting Mr. Charles's date, the record called (a) confirms and justifies the impression derived from Dan. xii. 2, that in 164 (the date of Daniel) a doctrine of resurrection was by no means a novelty. I say "a doctrine of resurrection," because, as Mr. Charles points out, it is clear that the writer of (a) had assimilated "neither the thought of the immortality of the soul, nor the doctrine of the resurrection of the righteous to an eternal blessedness." His eschatological standpoint reminds us in fact strongly of Isa. lxv. and lxvi. But (c) becomes not a whit less interesting. Writing in 161 (we had better choose the latest possible year) the author naturally enough agrees with "Daniel" in his implied conception of the life of the righteous who have risen from their graves as eternal (see note on xc. 38).

There is not much to arrest attention in the interpolated passages, here called (e). In lxxxii. 9, however, as Dillmann has already pointed out, there is an interesting interpretation of Isa. lvii. i. The writer supposes the deaths of righteous men spoken of to be violent deaths, and to be caused by the divine judgments, the righteous suffering with the wicked owing to the solidarity of all members of the community. Among the arguments for the separate origin of chap. cv., Mr. Charles mentions that the phrase "children of earth," which in xci.-civ. is a synonym for the sinners or heathen, "has here a good ethical signification." A similar argument has been well offered by Duhm for the separate origin of Isa.

lvi. 2 (with its context, whether larger or smaller) as compared with li. 12, etc. In the same chapter we have the Lord's reference to the Messiah as "my Son." Mr. Charles sees no difficulty in this from the Messianic point of view of the writer. König, however (whose range of study is unusually wide), thinks that the phrase, "I and my Son will unite with thee for ever," goes beyond Jewish modes of expression (*Einleitung*, 1893, p. 497). My own judgment coincides with that of Mr. Charles and of his eminent predecessor Dillmann (whose note on En. cv. 2 should be consulted), and it is not unimportant to notice here that König goes astray (if I may be allowed to say so) on the much discussed question of the date of the Similitudes (chaps. xxxvii.-lxx. or lxxi.). This section, according to König, cannot be pre-Christian, cannot be the source of the title, "the Son of Man," applied to Himself by our Lord. In support of his view he refers to Hilgenfeld's article on this title in the *Zeitschrift für wissenschaftliche Theologie*, 1892, pp. 445 foll., which I regret not to have seen, but which is hardly likely to contain much that is new. Dillmann and Mr. Charles have, I should have thought, made any other view simply impossible, save that the Similitudes were written at any rate before 64 B.C.

The section called the Similitudes deserves to receive more attention from Christian theologians, both because of the nearness of its date to the time of Christ, and because of the parallelism between its conception of the Messiah (one of whose titles in the Similitudes is, of course, the Son of Man) and that found in the Gospels (including the Fourth). Mr. Charles gives us as much help as he could without entering into questions of Gospel criticism. I am myself surprised that he does not at any rate allude to such questions, except once (and then not very distinctly), with regard to Matt. xvi. 13, on which he mentions that the reading, "I, the Son of Man," is not in accordance with the earliest tradition (p. 316). In this connexion I may refer to Matt. xix. 28, though its parallel passage in Enoch does not occur in the Similitudes. It is natural to hold that the passage in Matthew is suggested by En. cviii. 12, but En. cviii. is obviously a later addition, and strongly Essenian in tone. Does not this favour the view that Matt. xix. 28 belongs to the accretions on our Lord's original prophecy of the Parousia? The point at

least requires consideration. Then, as to the Fourth Gospel, I do not notice that Mr. Charles refers to John viii. 58 as a saying of Christ, though one is bound to illustrate the passage by En. xlviii. 2; but he does refer to John v. 22, 27 for utterances of the Master. This appears to me slightly inconsistent with his critical attitude towards Enoch. I quite agree that John v. 22 is probably a reminiscence of En. lxix. 27. But I do not see that this at all confirms the authenticity of that saying. I find it difficult to believe that our Lord was so deeply influenced by Enoch as this reminiscence would imply. I am even inclined to doubt whether He adopted the title "the Son of Man" quite as often as an uncritical reader of the Synoptic Gospels would suppose. Matt. xvi. 13 can hardly be the only passage in which this title has been inserted by a later editor.

The preceding remarks do but touch the fringe of a great question, which is nothing less than this, How far is it possible or probable that admiring students of the Book of Enoch interfered with and, however unintentionally, marred the earliest traditional sayings of the Master. The question may come up again in this country later; a reserve which is perfectly intelligible has held back our best scholars from critical inquiries which are nevertheless inevitable, and, as some think, are desirable in order to a "return to Christ." The parallelism between many New Testament statements on the world of the dead and statements of the Book of Enoch is especially striking, and grave critical questionings are suggested thereby. No one, I hope, would be so foolish as to suppose that Enoch is a key that will fit all locks; indeed, Enoch, in its several parts, is but an expression of tendencies of various origin. Among the influences which possibly produced these tendencies, Mr. Charles more than once mentions Zoroastrian ones. His remarks, of course, imply a critical view of Zoroastrianism—he would not permit himself to quote Zoroastrian tenets which can be shown to be due to late Jewish influence. In this attitude, he is at one with the best contemporary German criticism; nor must we too quickly give way to the radical criticism of Darmesteter, any more than we give way (in the Old Testament field) to the radical criticism of another eminent Jewish scholar, directed like Darmesteter's against German criticism, Isidore Loeb. Mr. Charles is one of

those who, in the future, will probably contribute most to the settlement of these New Testament questions. He is well aware that though his book has suggested my queries, there is underlying them that "higher criticism" of the Gospels which, though as yet very incomplete, is yet none the less real and important because in our conservative land it has been so much ignored or depreciated.

I will not trouble my readers with the thoughts on the development of New Testament doctrine (e.g. on the Parable of Dives and Lazarus) which have occurred to me in examining Mr. Charles's book; Enoch will be found extremely suggestive, and may open up some fresh questions to English students. It may indeed be startling to find that these inquiries lead to results which to many will appear worthier ones than some which accord better with a conservative view of biblical inspiration. Students who strongly hold, on historical and psychological grounds, to the uniqueness of Jesus Christ's person will sometimes be greatly tried at being drawn (whether permanently or only for a time) to a critical view which may be uncongenial to older scholars. We must be tolerant to each other, remembering that the great churches of our land, if they are not to sink into mere sects, must be theologically comprehensive, and place a generous confidence in theological students.

That I may not be too eulogistic, I venture to add a few slight criticisms. The appendix on the title "the Son of Man" (taken together with the notes on En. xlvi. 1, 3) is helpful, both in its criticisms and in the positive view to which these criticisms lead (see p. 316). But the excessive space given to Mr. J. V. Bartlet's theory (see *Expositor*, December 1892, and compare EXPOSITORY TIMES, June 1893), leads me to remark that Mr. Carpenter's appendix on the title referred to (*The Synoptic Gospels*, ed. i. pp. 372-388) had perhaps a prior claim to be mentioned, especially as it has contributed an important element to Mr. Bartlet's theory. On page 62 I notice an incautious statement, made on the authority of Delitzsch, to the

effect that the words in Gen. vi. 1 "are to be taken as belonging to a very early myth of Persian origin." I had forgotten this assertion of Delitzsch, nor have I here any books available for criticising it, but I have no doubt that it is erroneous. On page 87 I find it stated that "these chapters (xviii., xix.) are entirely foreign to the rest of the section," and "are full of Greek elements"; on page 93, that chap. xxii. contains a view of Sheol which agrees, in one point at least, with Greek and Egyptian ideas. I do not, however, find any comprehensive theory respecting the amount of Greek influence on the writers of Enoch; this will doubtless come in the historical Treatise on Eschatology which we are led to expect. On page 99 a reference might have been made to the startling Septuagint addition (accepted recently by Klostermann) to the text of Isa. lxx. 22. The author of the addition (which is plainly unsuitable) presumably knew Enoch. On page 130 ("worms their bed") I would rather have now compared Isa. xiv. 11, Job xxi. 26. On page 265 or 291 Mr. Charles might have mentioned my theory that Ps. xlix. "is incidentally (as can be shown by the allusions of later writers) a protest against the old Hebrew notion of Sheol, on the ground that this notion conduces to the selfish tyranny of the rich, by which the psalmist and many other good Israelites are sufferers" (*The Origin of the Psalter*, pp. 381, 382; cf. pp. 412, 413).

I venture to conclude with a recommendation to the student of Mr. Charles's *Book of Enoch* to begin at Section xi. of the general introduction, "On the influence of Enoch on Jewish and Patristic Literature and on the New Testament, in Phraseology, Ideas, and Doctrines." I may mention that in the *Jewish Quarterly Review*, for July 1893, he will find the introduction to a translation by Mr. Charles of the *Book of Jubilees* (on which see Dr. Drummond's *Jewish Messiah*) from a text based on two hitherto uncollated Ethiopic MSS. This, it is already evident, will represent a revised text greatly superior to that published by the great August Dillmann in 1859.

Requests and Replies.

In what sense do the violent take the kingdom of heaven by force? (Matt. xi. 12.)—J. R. J.

It is a question whether a better translation of Matthew xi. 12 is not possible. To say that "the kingdom of heaven suffereth violence, and men of violence take it by force," is tautology. Comparing the passage with its parallel, Luke xvi. 16, we notice that the word which in Matthew is applied to the kingdom is in Luke applied to those entering it: The kingdom of heaven *βιάζεται*, every man *βιάζεται*. Why translate the same word in one case "suffereth violence," in the other "entereth violently"? Translate in Matthew as in Luke, and we avoid tautology, and get a true sense in each clause. "The kingdom of heaven entereth violently," comes with force, urgency of appeal, and "men of violence take it by force." Divine earnestness is met by human earnestness. This is Bengel's interpretation: "Regnum celorum sese vi quasi obtrudit." He adds, "Saepe LXX. *βιάζονται* ponunt, vim adhibeo." Stier, also, interprets in this way: "The kingdom of heaven proclaims itself loudly and openly, breaking in with violence; the poor are compelled to come in; those who oppose it are constrained to take offence. In short, all things proceed urgently with it, it goes 'with mighty movement and impulse,' it works effectually upon all spirits in both directions and on all sides." Matthew's phrase about the kingdom of heaven must be substantially equivalent to Luke's "is preached."

"Now the word doth swiftly run,
Now it wins its widening way."

"Men of violence take it by force;" "every man entereth violently into it." Two points are suggested. First, the great impression made by John's preaching. There was evidently a great religious awakening. John was a forerunner of many Whitefields and Wesleys since. (See Matt. iii. 5, 6.) Again, the intense earnestness which characterises the successful seeker. The language used is little, if at all, stronger than that used elsewhere. Strive to enter in at the strait gate; Ask—seek—knock; Fight the good fight of faith; Run with patience; Continuing steadfastly in prayer; Elijah prayed fervently. Your correspondent refers to Matthew Henry's exposition, the

substance of which cannot be bettered. Henry speaks of an "improbable multitude" and "improbable multitude" as affected by John's ministry.

Perhaps our Lord is not so much announcing a law of the kingdom as stating a characteristic of exceptional periods like that of the Baptist's ministry. Pentecost, the Reformation, the Revival of the last century, are early examples of many such periods of awakened religious life. At these times the kingdom of heaven takes men by storm, and multitudes take the kingdom of heaven by storm.

Leeds.

J. S. BANKS.

Can you explain why the Revised Version uniformly spells the word "judgement" so? The modern spelling is always "judgment"; surely there must be some reason for this peculiarity.—J. E. T.

About judgement (with an *e*) my belief is that it was Dr. Scrivener who decided the spelling of the word in that way. I rather think that the Authorised Version, as printed in 1611, has that spelling. The word is from the French (*jugement*), and there is a school of critics who insist that we should follow the language from which the word is adopted; but they have not converted English writers to their theory.

D. BROWN.

Aberdeen.

What is the best book for a beginner in Aramaic? Is there an Aramaic-English Dictionary published; if so, where? Has this Dictionary also the meaning of the Aramaic in Latin?—W. S.

The Semitic languages are divisible into four groups—I. The Assyrian. II. The Aramean. III. The Canaanite, including Hebrew and Phœnician. IV. The Southern, including Arabic and Ethiopic.

The second of these groups is the one which immediately concerns us. The Aramaic language was spoken, with dialectical differences, in Mesopotamia, Syria, and (after the Exile) in Palestine. The literature divides itself into two chief classes—(1) That of the district round Edessa, the home of the so-called Syriac versions of the Bible, and of an extensive Christian literature. (2) That of

Syria Proper and Palestine, embracing the Aramaic portions of Ezra and Daniel, the Jewish Targums, the Samaritan Targum, the Aramaic portions of the Talmud, and the so-called Jerusalem Lectionary of the Gospels.

Though the term Aramaic is thus comprehensive, I think I am not mistaken in assuming that the one who propounds the above question wishes for guidance in the study of Targumic Aramaic. If I am wrong, I shall be glad to give the desired additional information another time.

The American Institute of Sacred Literature has an Aramaic course of forty "recitations" which uses Brown's *Aramaic Method*, Parts I. and II. (\$2.75), published by Charles Scribner's Sons, New York. This is good, though not equal to Harper's *Hebrew Method*.

The most thorough Aramaic Grammar, though written specially for the Biblical Aramaic of Ezra and Daniel, is the German work by E. Kautzsch, entitled *Grammatik der Biblisch-Aramäischen*, published by Vogel, Leipzig.

A useful little work is to be found in the Porta Linguarum Series, written by J. H. Petermann. It is lacking, however, in the point where Kautzsch excels, namely, in the Syntax.

The Grammar which, on the whole, I have found most useful for the study of the Targums is Winer's *Chaldäische Grammatik für Bibel und*

Targumim, enlarged by Dr. B. Fischer, published by Barth of Leipzig, 1882. I have used the German edition, but in early editions it has been twice translated by American scholars. First, by H. B. Hackett of Newton, published at Andover in 1845; and then by Rigg, in 1858.

The student who prefers English books might find it well to use Turpie's *Chaldee Manual*, published by Williams & Norgate, though I regret that I cannot speak of this from personal acquaintance.

I should strongly advise the student, after he has mastered the Grammar, to study the *Chrestomathia Targumica*, by Ad. Merx, published in this country by Williams & Norgate; as is also Petermann's Grammar.

As for Aramaic Lexicons, there are but two which can be recommended; the first in Latin, the second in German. The Latin is that of Buxtorf, newly edited in 1875 by Dr. B. Fischer, and designed for the Talmud and Midrash, as well as the Targums. The German work is Levy's *Chaldäisches Lexicon über die Targumim*. The latter is, in almost every respect, much to be preferred; and will also commend itself to the student's purse, as Levy can be procured for about 13s., while Buxtorf costs 50s.

J. T. MARSHALL.

Manchester.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xxvii. 46.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken me?"

EXPOSITION.

"With a loud voice."—The fact of the loud voice incidentally evinces that there was a vigorous element of vitality still inherent in our Lord's physical frame. He was by no means in the condition of one who was simply "wearing away" or nearing the natural terminus of life, in consequence of a natural ebbing of vitality, as the effect

of crucifixion. The loudness of the voice indicated, at the same time, the terrible intensity of the inward agony through which our Saviour had been passing, and which had now risen, apparently, to its climax.—MORISON.

"My God, my God."—The words were made ready to His hand, being the opening words of that psalm which is most full of the last "sufferings of Christ and the glories which followed them" (1 Pet. i. 11). "FATHER" was the cry in the first prayer which He uttered on the cross, for matters had not then come to their worst; "FATHER" was the cry of His last prayer, for matters had then passed their worst. But at this crisis of His sufferings Father does not issue from His lips, for the light of a Father's countenance was then mysteriously eclipsed. He falls back, however, on a title

expressive of His *official* relation, which, though more distant in itself, yet when grasped in pure and naked faith was mighty in its claims, and rich in psalmodic associations—"My God." And what deep earnestness is conveyed by the redoubling of this title!—BROWN.

"*Why hast Thou forsaken me?*"—The word translated "forsaken" means to abandon any one to utter helplessness. Compare 2 Cor. iv. 9; Acts ii. 27; Heb. xiii. 5.—MEYER.

As for the cry itself, it will never be fully comprehended. An absolute desertion is not indeed to be thought of; but a total eclipse of the *felt* sense of God's presence it certainly expresses. It expresses *surprise*, as under the experience of something not only *never before known*, but *inexplicable* on the footing which had till then subsisted between Him and God. *It is a question which the lost cannot utter.* They are forsaken, *but they know why.* Jesus is forsaken, but does not know, and asks to know why. It is thus *the cry of conscious innocence*, but of innocence unavailing to draw down at that moment the least token of approval from the unseen Judge—innocence whose only recognition at that moment lay in the thick surrounding gloom which but reflected the horror of great darkness that invested His own spirit. *There was indeed a cause for it*, and He knew it, too—the "why" must not be pressed so far as to exclude this. *He must taste this bitterness of the wages of sin*, who did no sin. But that is not the point now. In Him there was no cause at all (John xiv. 30), and He takes refuge in the glorious fact. When no ray from above shines in upon Him, He strikes a light out of His own breast. If God will not own Him, He shall own Himself. On the rock of His unsullied allegiance to heaven He will stand, till the light of Heaven return to His Spirit. And it is sure to come. Whilst He is yet speaking the fierceness of the flame is beginning to abate. One incident and insult more, and the experience of one other predicted element of suffering, and the victory is His.—BROWN.

We must observe that in the Psalm (xxii.), and in this utterance, the very word that speaks of abandonment declares the certainty of unbroken union—"My God." When the *why* is answered, the full blessedness of that eternal union will be restored, and communicated to all partakers in the benefits of the passion.—COOK.

METHODS OF TREATMENT.

I.

THE DIVINE ANGUISH.

By the Right Rev. A. W. Thorold, D.D., Bishop of Winchester.

What are the elements that add to the interest of this cry, and solemnise the pathos of its mystery?

1. The physical depression, which ever attends crucifixion, and which must have been specially present to the Lord after the tedious and exhausting hours of the agony and bloody sweat, the trials and the scourging, must have told on His nervous system, an essential part of His perfect humanity, and produced an utter prostration of body and mind.

2. The shame of the cross, which an inspired writer tells us He despised, but only in contrast to the joy set before Him, the spitting, the mocking, the song of the drunkards, the gibes of the priests, must have keenly lacerated the inmost fibres of His sensitive nature, in wounding that sense of dignity which belongs to man as man, specially to the most refined and lofty and pure of the race.

3. The darkness, too, had its effect upon Him. If He could no longer see the scowl of satisfied revenge in the faces of His enemies, He could no longer descry the little group of friends, which, in the sight of the cross, wept and prayed.

4. A great sense of solitariness possessed Him. All His friends and disciples had forsaken Him; now His Father's face seemed hidden from Him.

5. But above all and essentially, it is the cry of the Sin-bearer. He still clung to God, Whom He called His own God; and it was the felt preciousness of the presence of Him, in whose favour is life, that made Him wonder and mourn, and then ask, out of a heart which reproach had broken, why in that supreme moment of perfect and willing self-surrender to that Father's holy will, the sustaining consciousness of His presence should have been removed.

II.

THE FORSAKEN SIN-BEARER.

By Henry Thorne.

We note in this cry:—

1. A Quotation from Scripture (see Ps. xxii. 1). Even when the heart of Jesus was breaking, the law of God was in it. Though it brings Him no consolation, His thoughts are moulded by it.

2. A Solemn Inquiry. Why was Jesus forsaken? Not certainly for anything He had done Himself, for in Him the Father was well pleased (Matt. iii. 17). "He was wounded for our transgressions."

3. A Wail of Desolation. To be forsaken of God is desolation indeed. He had said, "Your house is left unto you desolate" (Matt. xxiii. 38), and now, driven from the temple, He Himself is left desolate.

Sinful men can never know what depths of loneliness and grief were experienced through the temporary withdrawal of God's favour.

THOUGHTS AND ILLUSTRATIONS.

It is a solemn thing to stand beholding while Jesus dies, how much more to be admitted into the thoughts which filled for Him these dread hours, into the very prayers which occupied His soul in the consummation of the great sacrifice.—C. J. VAUGHAN.

THE thought of the Saviour's loneliness on the cross has perhaps never been more feelingly expressed than in the smaller of Vandyke's two pictures of "Christ on the Cross" in the Museum at Antwerp—the single figure dimly seen with none beside Him, or near, and a background of impenetrable darkness.—A. CARR.

WHO can wonder that Luther once, when in his meditation on the Passion he approached this point, after he had sat motionless for hours without having partaken of food or drink, at last burst forth with clasped hands, "He forsaken! Who can comprehend it?"—J. J. VAN OOSTERZEE.

THESE are the words of the great Surety of sinners, as He hung upon the accursed tree. The more I meditate upon them, the more impossible do I find it to unfold all that is contained in them. You must often have observed how a very small thing may be an index of something great going on within. The *pennant* at the mast-head is a small thing; yet it shows plainly which way the wind blows. A *cloud* no bigger than a man's hand may show the approach of a mighty storm. The *swallow* shows that summer has come. So is it with man. A look, a sigh, a half-uttered word, a broken sentence, may show more of what is passing within than a long speech. So it was with the dying Saviour. Those few troubled words tell more than volumes of divinity.—R. M. M'CHEYNE.

As Priest, He interceded for His murderers; as King, He promised to the penitent thief to welcome him in Paradise; as man, He thirsted with an awful thirst; as son, He commended His mother to His apostle's care; as mortal, yet yielding up His life as and when it pleased Him, He commended His Spirit to His Father's hands; as the Lamb

slain from the foundation of the world, He said, "It is finished." But here the calmness, the sublimity, the authority, the consciousness of sonship and of bodily suffering, of approaching dissolution and of accomplished duty, are all merged, forgotten, swallowed up in the one overwhelming thought that He had lost God. There is no human anguish like moral anguish; there is no earthly poverty like spiritual poverty; there is no loss under the sun like the loss of God.—ANTHONY W. THOROLD.

SEPARATION from God is the true death, the wages of sin; and in that dread hour He bore in His own consciousness the uttermost of its penalty.—A. MACLAREN.

"HEAVEN covered its face before the mystery," sang the poet of the *Messiah*, when he came to this great turning-point; and who does not feel with him, that the arm of every created being is too short to sound the depths of this ocean of mental anguish?—J. J. VAN OOSTERZEE.

THOSE were words of sweet submission and love which Job spake, when God took away from him property and children: "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord." Those were words of sweet submissive love which old Eli spake, when God told him that his sons should die: "It is the Lord, let Him do what seemeth Him good." The same sweet temper was in the bosom of the Shunammite who lost her child, when the prophet asked: "Is it well with thee; is it well with thy husband; is it well with the child? And she answered, It is well." But, ah! here is greater love, greater, sweeter submission than that of Job or Eli or the Shunammite, greater than ever was breathed in this cold world before. Here is a Being hanging between earth and heaven, forsaken by His God, without a smile, without a drop of comfort, the agonies of hell going over Him; and yet He loves the God that has forsaken Him. He does not cry out, "Cruel Father!" but, with all the vehemence of affection, cries out, "My God, my God!"—R. M. M'CHEYNE.

EVIL's whisper of loneliness was Christ's temptation; it made also His triumph. It was the dark and lustreless background which formed the fitting setting of His triumph. We, too, have felt the fear of trial as though God was not. It is the common cross and temptation. We, too, must only the more earnestly reach after God, until we draw Him nearer, and until He more fully fills our life; and so change our fearful cry: "My God, my God, why hast Thou forsaken me?" into "Father, into Thy hands I commend my spirit." S. D. THOMAS.

THE Greek Liturgy says: "We beseech Thee, by all the sufferings of Christ, known and unknown." The more we know of Christ's sufferings, the more we see that they cannot be known. Ah! who can tell the full meaning of the broken bread and poured-out wine?—R. M. M'CHEYNE.

Contributions and Comments.

"Thou Fool."

ST. MATT. v. 22.

A QUESTION was asked once in THE EXPOSITORY TIMES with reference to the phrase "Thou fool," in St. Matt. v. 22, particularly in connection with the use of these words in other passages of the New Testament: The inquirer cited especially St. Matt. xxiii. 17; St. Luke xii. 20, and 1 Cor. xv. 36. Of these passages the last two, although reading "fool" in the English version, do not contain the word condemned in St. Matt. v. 22. There the word used is *Mōre* (μωρέ), in the other two *Aphron* (Ἀφρον). In St. Matt. xxiii. 17, however, the word used by our Lord is *Mōros* (μωρός), and this word occurs again in St. Matt. vii. 26, "the foolish man"; and St. Matt. xxv., "the foolish virgins." It is used also six times in St. Paul's Epistles.

Apparently the use of the word *Mōros* (μωρός), after its condemnation by our Lord, lays the New Testament writers open to a charge of inconsistency. But I venture to think that an explanation may be offered, viz. that in reality our Lord in St. Matt. v. 22 never used the Greek word *Mōros* at all. I need not pause, therefore, to discuss the particular shade of meaning that attaches to that Greek word, if there is reason to believe that it was not used. This may seem to be a somewhat surprising assertion, but I would venture to support it by the following line of argument:—

1. It is very generally admitted that in all probability our Lord spoke Aramaic, the vernacular dialect of Palestine. His actual words, for instance, are preserved by St. Mark (iii. 17, v. 41, vii. 11, viii. 34, xiv. 36, etc.).

2. This particular verse contains admittedly three representatives of Aramaic words: *Ῥακά* (*raca*); *συνεδρίω* (*synedriō*); *γεένναν* (*geennan*). It is not unlikely, therefore, that the word *μωρέ* (*mōre*), especially as it stands in juxtaposition to *raca*, represents also an Aramaic word, although in form it so closely corresponds to a Greek word that it has been accepted as such. This is, indeed, pointed out in the Revised Version of the Bible, which reads in the margin "or *Moreh*," a Hebrew word of condemnation.

3. If this be so, we have to look for the real meaning of our Lord's expression, not in the

Greek *Mōros* (μωρός), but in the Hebrew *Marah* (מָרָה). Gesenius explains this root as meaning "to be contumacious, rebellious, especially to reject a Divine command, to resist, oppose." No thought of "foolishness" enters into the meaning of the word at all, but the fundamental idea is obstinate resistance, especially against God.

4. Particular interest attaches to the use of this root. In Num. xvii. 10 the followers of Korah are described as "rebels": "to be kept as a token against the rebels" (בְּנֵי-מִרְיָ, *bney mēri*, lit. sons of rebellion). In Num. xx. 10, Moses in his anger against the murmurings of Israel uses this word, and calls them rebels. "Hear now, ye rebels" (הַמְּרִים, *ham-mōrim*). Now, when we put side by side with this passage Ps. cvi. 32, 33: "They angered Him also at the waters of strife, so that He punished Moses for their sakes: because they provoked his spirit, so that he *spake unadvisedly* with his lips," we seem to be able to detect a force in the word, and a condemnation also, which precedes our Lord's utterance.

5. Is it possible that these passages cast a little light on another obscure verse in the New Testament? In Jude 9 the legend is alluded to that the devil disputed about the body of Moses. Why did the devil claim the body of Moses? Is it possible that the answer is, Because he spake unadvisedly with his lip? Because he used this word of condemnation, was even he in danger of hell-fire? Such a thought adds no little solemnity to the consideration of the passage.

6. I venture to think, therefore, that reason has been shown for believing that the Greek word *Mōros* does not represent our Lord's expression. Further, that the word to which our Lord referred was one to which strong reprobation attached already. If I am right in connecting our Lord's expression with the word used by Moses at Meribah, then the sense belonging to it is one of rebellion against God, involving reprobation by God. In fact, I suggest that the real sense of our Lord's language is a solemn warning against the practice of imprecating God's wrath upon another. It is a practice not infrequent still. Man does dare to curse his fellow, and impiously and thoughtlessly to condemn. We have a proverb that

"Curses come home to roost." Perhaps we should hardly expect to find it in the Bible. But that I take it is just the sense of our Lord's words. Those who imprecate God's judgment on another, run the risk of the very penalty they denounce. "Whosoever shall say to his brother, Raca, shall be in danger of the Sanhedrim; but whosoever shall say — shall be in danger of hell-fire."

WALTER A. RAIKES.

Idc Hill, Sevenoaks.

The Aramaic Gospel.

REPLY TO DR. COLIN CAMPBELL.

BEFORE taking up the challenge thrown to me by Dr. Colin Campbell in the July number of this magazine, there are one or two observations which I am compelled to make by way of protest. In the first place, I differ widely from my kind critic in considering my theory "an unnecessary multiplication" of hypotheses. Dr. Campbell informs us that for sixteen years he has advocated the Griesbachian hypothesis of the comparatively late origin of the Gospel of Mark. This certainly speaks volumes for the constancy and stability of his character; but Dr. Campbell cannot fail to be aware of the fact that his theory is not in the ascendant, and that from the same facts conclusions diametrically opposite are drawn by the majority of recent writers. In these circumstances there is surely room for a new criterion; and the one who would place in the hands of scholars a new test by which to decide between conflicting theories ought not to be accused of doing a work of supererogation.

In the second place, I must protest against the lax and, in my judgment, unjustifiable way in which Dr. Campbell uses the term "*conflate reading*." Our great scholars, Westcott and Hort, use the term in a clear and intelligible sense, "combinations of the readings of two documents into a composite whole," and in their illustrations, the two variants always stand in the same clause, and are modifications of some one original reading. A typical illustration of a "duplicate" or "conflate reading," in the sense in which I employed the phrase, is the following:—In Luke v. 13, we read, "his leprosy departed"; in Matt. viii. 3, "his leprosy was cleansed"; in Mark. i. 42, "his leprosy departed and was cleansed." In my paper

in the *Expositor* of December 1891 I rarely used the phrase "conflate reading," I preferred to use the phrase "duplicate" or "composite renderings." I used the term, however, as almost equivalent to Westcott's and Hort's usage of the phrase "conflate readings"—that is, a combination in Mark of two variant readings, found in Matthew and Luke, in the same clause and immediate connexion. When Dr. Campbell takes the liberty of using the word "conflate reading" in quite another sense, and calls those readings "conflate," in which Mark's Gospel contains, in immediate sequence, words found anywhere in Matthew and Luke, and not merely in the same clause or context; nay, even uses the phrase of words found in two passages in one of the Evangelists, and then challenges me to explain *such* conflate readings on my hypothesis, I cannot but think that my critic falls into a palpable fallacy. I never used the word in this sense; indeed, I think it very misleading to apply the same name to things so diverse. When Dr. Campbell chooses to call Mark i. 2, 3 a conflate reading, drawn from Matt. iii. 3 || Luke iii. 4 and Matthew x. 10 || Luke vii. 27, and calls on me to explain these from a common Aramaic original, I would first ask my critic to produce his proofs—not assertions—that the reading in Mark arose in this way, and could have arisen in no other; and then I would assure him that I did not use the terms "duplicates" or "conflate readings" in this sense at all, but merely of the combination of variants in the same immediate connexion. This same line of reply would dispose of Dr. Campbell's passages Matt. viii. 16 || Luke v. 40 || Mark i. 33 and Matt. ix. 15 || Luke v. 34 || Mark ii. 19, though these are found in the same context, but not in the same sentence.

I have a still more serious charge to make against Dr. Campbell. Several of his instances are not "conflate" at all. A conflate reading is "a combination of two readings." Its mathematical symbol is $(a+b)+(c+d)=a+b+c+d$. Now if Matthew gives $a+b+c+d$ and Luke $c+d$, or, if Luke gives $a+b+c+d$ and Matthew $a+b$, Mark still giving only $a+b+c+d$; *this is not a conflate reading*. Mark does not *combine* Matthew and Luke. He simply *agrees with* Matthew or Luke. And what shall we say if, in order to give the appearance of conflateness, Dr. Campbell fails to quote the passages fully? Is not this highly reprehensible? *E.g.* in the table, page 469, we find—

Matt. ix. 7, καὶ ἐγερθεῖς.

Luke v. 25, καὶ παραχρῆμα.

Mark ii. 12, καὶ ἡγέρθη καὶ εὐθὺς.

This certainly looks like a veritable doublet or conflate reading; and I am asked to show that ἡγέρθη and παραχρῆμα are, "when translated into Aramaic, almost, if not quite, alike." But if we turn to our Greek Testament, we find as follows:—

Matt. ix. 7, καὶ ἐγερθεῖς.

Luke v. 25, καὶ παραχρῆμα ἀναστὰς.

Mark ii. 12, καὶ ἡγέρθη εὐθὺς.

The text, when accurately given, shows that Mark *does not combine* Matthew and Luke. He *agrees with* Luke; the only difference being such as would naturally take place in translating from the same Aramaic text, and Matthew omits the εὐθὺς.

It puzzles me exceedingly how Dr. Campbell could bring himself to think that we have a "conflate reading" in the following:—

Matt. viii. 4, προσένευκε [omitting τὸ δῶρον].

Luke v. 14, προσένευκε περὶ τ. καθαρισμοῦ σου.

Mark i. 44, προσένευκε περὶ τ. καθαρισμοῦ σου.

A "conflate reading" is a "combination." Where is the combination? Mark simply *agrees with* Luke. If Dr. Campbell allows himself so lax a use of the phrase, the marvel to me is that he has not multiplied his "conflate readings" manifold. I may add that I am of opinion that all three are renderings of the Aramaic קרב אשמה, "Offer the ashâm," "the guilt-offering" (cf. Lev. xiv. 21). This word אשמה is in Matthew rendered δῶρον = the gift; and, as חטאת = sin-offering, is often rendered περὶ τῆς ἁμαρτίας, so, in Luke and Mark, אשמה is rendered περὶ τοῦ καθαρισμοῦ. Compare LXX. of Prov. xiv. 9.

Three of the cases that Dr. Campbell adduces have already been explained in the pages of the *Expositor*. Mark i. 28, i. 32, ii. 6, and their respective parallels. The first and second in December 1891, and the third in April of the same year.

The first case on Dr. Campbell's list is now the only one that remains, and though I demur strongly to its being called a "conflate reading," I will, in closing, make one or two remarks upon it which may perhaps be instructive.

Matt. iv. 1, ἀνίχθη εἰς τὴν ἔρημον.

Mark i. 12, ἐκβάλλει εἰς τὴν ἔρημον.

Luke iv. 1, ἦγετο εἰς τὴν ἔρημον.

The reason why we should have this difference between "being *led*" and "being *driven*" has often engaged the attention of commentators. I venture to think that it is simply due to the diverse vocalisation of the same Aramaic word, אתרבר (Ithrael), we obtain "he was driven"; if, as אתרבר (Ithrael), this means, "he was led." Matthew prefixes ἀνά to suit the geography. Mark changes the passive to an active, as translators often do.

If we turn to Lagarde's edition of the *Palestinian Lectionary*, which was a little while ago announced by the Rev. G. H. Gwilliam in the pages of this magazine, we find very interesting confirmation of this. This book is a copy of the Gospels, arranged for church lessons; translated from the Greek, and used by the Christians of Palestine, probably from the fifth to the eighth century, and is thus of inestimable value for our investigations. When the same event is recorded twice or thrice in the Gospels, our Lectionary usually only gives it once; in that Gospel where it is most fully detailed. Thus we find the narrative of the Temptation in Matthew only, and the representative of ἀνίχθη is there אתרבר. We cannot turn to Mark i. 12 for ἐκβάλλει; but if we turn to Luke viii. 29, "he is *driven* by the demon into the wilderness," we find—

הוא מתרבר מן שידא למדבריא.

This is the Pael, and the periphrasis of the verb "to be" and the participle for the simple preterite אתרבר is quite immaterial.

If Dr. Campbell will confine himself to my meaning of the word "conflate reading," *i.e.* a combination in Mark of the readings of Matthew and Luke which occur in the *same* clause, and will make himself assured that the reading in Mark is obtained by adding Matthew to Luke, I shall be glad to hear from him again. The cases from his list which are conflate in the rigorous sense, I have explained here or elsewhere, and so far as I know my statement can be substantiated, that "in every case where these duplicates occur, the two parts are, when translated into Aramaic, almost, if not quite, alike."

J. T. MARSHALL.

Manchester.

Tertullian on the Gospels.

IF THE EXPOSITORY TIMES could only convince the critical world of the correctness of Mr. Wright's opinions about Tertullian, it would, I venture to think, confer upon all seekers after truth an incalculable benefit.

From having constantly lectured on Tertullian, Mr. Wright is able to assert with confidence—*(a)* That at Rome St. John's and St. Matthew's Gospels had been placed first, "from the day when the Gospels had first been bound into one volume"; and *(b)* That Tertullian's arguments prove a prevailing and decided conviction that this was "the true order."

A reference to the Fourth Book of Tertullian's treatise *Against Marcion* (chaps. ii.—vii.) will at once show the extent to which this view of the case is true.

Tertullian treats the priority of the Apostolic Gospels as a universally recognised axiom, saying of it "*constituimus imprimis.*"

He speaks of THE GENUINE TEXT OF THE APOSTOLIC WRITINGS "as the enlightener of Paul and by his means of Luke also."

He quotes expressions in St. Paul's Epistles as manifestly intended to apply to the Apostolic Gospels. Nor does he hesitate to urge as an undeniable fact that Marcion's Gospel was so much later than the Apostolic Gospels that there had intervened between them "documents of the Christian religion," presumably the rest of the New Testament, "WHICH HAD BEEN PUBLISHED FOR A HUNDRED YEARS."

Again blaming Marcion for not attacking the Apostolic Gospels rather than Luke's Gospel, he says:—

"For he altogether ignores them and takes his stand on Luke in preference to them, as though they had not been received by the churches from the beginning (*a primordio*) just as much as Luke's Gospel. As a matter of fact, it is even more credible that these Gospels existed from the very foundation of the Churches, for their priority is implied, not only by their being the work of apostles, but from their forming a part of the dedication of the very churches themselves (*cum ipsis ecclesiis dedicata*)."

Bishop Westcott, speaking generally of the value of Tertullian's evidence, says: "His testi-

mony is the judgment of his Church; an inheritance, not a deduction" (*C. N. T.* p. 312).

Yet in spite of its overwhelming importance the above evidence has been wholly ignored. So much so that the only reference to it prior to Mr. Wright's is a brief remark by Dr. Scrivener in the notes to his *Codex Bezae*, where he says: "Christian Hermansen, the Dane, cites Tertullian as following *ordinem a vulgari alienum* of the Gospels."

So far afield is he obliged to go to find even a bare reference to this testimony.

As a matter of fact, any one who has once adopted the Synoptic theory is almost bound to assume that somehow or other Tertullian must necessarily be speaking of a priority of authority rather than of writing and publication. Yet the latter fact forms the very basis of his whole argument. But let any one begin by examining the internal evidences of all four Gospels, and especially let him realise the extent to which the systematic omission and the no less systematic repetition by all the Synoptists of Johannine incidents and details bespeak the previous existence of St. John's Gospel, and he will approach Tertullian's evidence in a very different spirit.

Here, as elsewhere, it is simply a question between two alternative methods of criticism.

We may adopt the Synoptic theory, and so, cutting off St. John to begin with, virtually judge the internal evidences by the external, *i.e.* the certain by the uncertain. Or we may examine the evidences of all four Gospels, and so knowing what these evidences teach may judge the external evidences by the internal, *i.e.* the uncertain and conflicting by the certain and concordant.

J. J. HALCOMBE.

Cambridge.

St. John's "the Creed-Material Gospel."

To Mr. Halcombe's contention that St. John's is the first in time of all the Gospels, the foundation on which the Synoptic Gospels are built, the objection at once suggests itself that it was not the Gospel wanted for popular preaching. The Synoptist narrative represents our Lord's own preaching to the multitudes, and would, therefore, naturally be used by His disciples for the same

purpose. But St. John's Gospel would be wanted for another purpose, viz. for the higher instruction of those who had already been taught the elements of the faith, and so may well have been drawn up simultaneously with the Synoptic narrative, and the two have been complementary. In that case the latter would represent the elementary manual, supplying the material for *μαθητεῖν*; the former would serve the purpose of the higher, more technical and scientific instruction to follow, the subsequent *διδάσκειν* of St. Matthew xxviii. 19, 20; and would be the basis of preparation for the ministry of the Church. Did this Gospel serve such a purpose in the case of St. Paul? At any rate, in working out a note on Phil. ii. 5 to 8 (see THE EXPOSITORY TIMES for January), I was much struck by the fact that the key to that doctrinal passage is to be found in St. John's Gospel; and the thought was forced upon me that one must have been acquainted with the writings of the other—a strong argument in favour of the early date of the Gospel, and of its use in supplying the “Creed-material” of the early Christians.

J. S. FF. CHAMBERLAIN.

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Women in the Acts.

My reading boy has read to me your expository notes on Women in the Acts. But I rather think that both Lightfoot and you have missed the special reason why Paul was not allowed to minister at Bithynia and Mysia, but was sent to Philippi.

He had laboured long enough in Asia Minor, and there were other missionaries who could bring the gospel to Bithynia. And we know how successfully it was done. For Pliny the younger,

writing to Trajan, who had appointed him Pro-prætor of Pontus and Bithynia, said that he found it difficult to discover whom he was to condemn to death, for the whole region almost had become Christian; the temples were deserted; and meat sacrificed to idols and sold at the shambles could hardly find purchasers.

But it was not every missionary who was fit to plant the gospel in Europe. The great apostle was reserved for that. He had been forbidden to preach where he wished, and came down to Troas, from whose shore, looking across the Ægean Sea, he could descry Europe. So, when he went to bed, he began to wonder whether Europe might not be the sphere the Lord wanted him to occupy. Thus musing, I fancy, he fell asleep. Then the vision appeared to him in the person of a man of Macedonia (across the sea), “Come over into Macedonia and help us.” It was the cry, not of *felt* need, but of *real* need, and *preparedness* to receive the help. That, said the great man, is my *call*.

So in the morning he took ship, and “ran before the wind,” as the Greek word is, reached Neapolis, then went to Philippi, and would have gone straight to the synagogue, but there was none. He found on inquiry that a few Jewish women held a prayer-meeting on the Sabbath day on the banks of the River Strymon. So he waited till the day came, and sitting down with them he preached an open-air sermon, and Lydia was converted. She belonged to Thyatira, famous for purple dyes; and this woman, who had been converted to the Jewish religion, made a large business by selling these dyes, and she had a house of her own at Philippi, big enough to hold Paul and Silas and Timothy. What followed we know.

This seems to me to explain everything.

D. BROWN.

Aberdeen.

At the Literary Table.

THE BOOKS OF THE MONTH.

INSPIRATION AND OTHER LECTURES.

By T. GEORGE ROOKE, B.A. (*T. & T. Clark*. 8vo, pp. xvi, 261. 7s. 6d.) The readers of THE EXPOSITORY TIMES suffered a loss in the death of President Rooke of Rawdon, how serious they

cannot know, who know not his goodwill towards us, and his great ability. Yet only one short note appeared above his signature. It was the last composition he attempted; he dictated it from his deathbed.

Why Mr. Rooke's name was not better known, since his ability was so exceptional, can only be understood by those who have seen how unreservedly he gave himself to the special duty that lay before him. One of the two old Rawdon students who edit this volume says: "The President of a Nonconformist Theological College must be a man of many gifts—indeed, of too many gifts. He must guide the institution over which he presides, which means that he must be able to manage a sort of modern monastery, the inmates of which are not always so sedate as Bernard's Cisterians at Clairvaux, and do this with such help or otherwise as an additional large body of men—called a committee—offers. He is also practically Professor of Theology in all its branches, of Hebrew, of Greek,—New Testament and Septuagint,—of Ecclesiastical History, and a few other subjects." How could such a man make a name in the world of scholarship or letters? How could he do his own immediate duty unless he had the singular ability and the exceptional scholarship of Mr. Rooke, together with his ungrudging self-repression? "Mr. Rooke," says the same writer, "had all, and more than all, the usual modesty of real scholarship. No one would have known from him—what was yet true—that his name appears probably more frequently than any other in the prize and honours list of Queen's University. He was content to do such quiet work as he did for Dr. Davies' Hebrew Lexicon. It was by the side-lights of his talk that one discovered how much he knew, and how thoroughly he knew it. He was a man who constantly surprised companions with his familiarity, even in detail, with out-of-the-way subjects. As a linguist, his ability was great. Hebrew, Syriac, Arabic, of Oriental; German, French, Spanish, and Italian, among modern languages, were only some of what he taught. I recollect his telling me, on his return from a tour in South-Eastern Europe, that he had spent a few days in a town where five or six different languages were spoken by sections of the people; but it was only when I asked him if he could speak them all that he confessed that there was one of which he knew only the alphabet."

The volume before us contains three courses of College lectures. Their subjects are: (1) Psychology; (2) The Authority of Scripture and Inspiration; (3) Pastoral Theology. Their titles are sufficient to show the range of Mr. Rooke's

duties as a Professor: their contents, however, compel us to admit his ability to overtake them all.

The lectures on Psychology are the most timely and the most welcome. They, perhaps, mark their author's originality as a thinker more than the others. But, apart from that, we have great need at present of a satisfactory and short manual of psychology from the Christian standpoint; and Mr. Rooke has furnished it. His discussion of the word *Love* is as surprisingly fresh as it is true and fertile. It is only one item.

The lectures on Inspiration are not so needful. Still, they are marked by breadth and candour, and yet firmness of touch, and should help many readers to firmer footing. They furnish, probably, the most complete statement of the subject that can be given at present.

In these, the author or professor is most visible; in the lectures on "Pastoral Theology," we have the man himself. These are most after Mr. Rooke's own heart; in these he gathered the favoured students of Rawdon College most closely home to him. They are as honest as they are tender; sparing not, yet smiting only to heal.

Altogether the book deserves the most generous welcome. It will be to many who claim to know something of English scholarship a deep surprise. Why, they will ask, was a man of this learning and ability allowed to wear his heart out in so laborious and impossible tasks as these? Why was he allowed to live and die unrecognised?

ANECDOTA OXONIENSIA. FRAGMENTS OF THE PALESTINIAN VERSION. By G. H. Gwilliam, B.D. (Oxford: *At the Clarendon Press*. 4to, pp. xli, 23. 6s.) Under the title of *Anecdota Oxoniensia*, the delegates of the Clarendon Press are publishing certain materials, chiefly inedited MSS., which seem to them worthy of this attention. The materials are being issued in four series: (1) The Classical; (2) The Semitic; (3) The Aryan; and (4) The Mediæval and Modern. The present volume belongs to the Semitic series, and is the fifth part of it.

In the beginning of 1891 the Rev. Greville J. Chester sent home from Egypt to the Bodleian Library five parchment leaves. They are palimpsests. The upper writing consists of portions of the Mishnah, written in an ancient cursive Hebrew hand, and attributed by Dr. Neubauer to the

beginning of the twelfth century of our era. The under writing, which alone is of any value, proved to be of exceeding great value. It consists of portions of the New Testament and one small portion of the Old, in that dialect of the Syrian tongue which is recognised as Palestinian. Now there is so little of the Palestinian version of the Scriptures known to be in existence, that the smallest fragment is precious. And so the delegates of the Clarendon Press ordered Mr. Gwilliam to translate these five leaves; and here they are—the text itself, a line for line translation, copious interesting notes, many useful articles, an introduction, and three highly successful colotypes.

It is a book for the scholar of Syriac. And yet every scholar welcomes a well-wrought piece of scholarship; and every book-lover finds pleasure in a beautiful book.

BIBLIA INNOCENTIIUM. BY J. W. MACKAIL. (*Reeves & Turner*. Crown 8vo, pp. 288. 6s.) *Biblia Innocentium*, that is to say, the Bible for the little ones; or as Mr. Mackail has it, "The Story of God's Chosen People before the coming of our Lord Jesus Christ upon earth, written anew for Children." It is written anew, though the words of the Bible are very often retained, for how can you better them? And it is written in short chapters not to weary the little ones. It is a task demanding many rare qualities, that it may not fail utterly. It demands scholarship, taste, reverence (especially for God and for children), patient endurance, and above all these things, or as the result of them all, self-effacement. Well, we think Mr. Mackail has succeeded.

The publishers have also done their part well, and, in short, this should serve for a holiday gift as well as any book of the season.

THEOLOGY OF THE OLD TESTAMENT. BY CH. PIEPENBRING. (New York: *Crowell*. Crown 8vo, pp. xi, 361.) A handbook to the theology of the Old Testament is, unquestionably, a desideratum. Schultz, so recently and so admirably translated for English readers, is indispensable to the student of the subject, and he must master Schultz before he knows it. But a handbook for the beginner is needed. And it is a pleasure to find that it has been supplied with distinct success in this volume.

M. Piepenbring is President of the Reformed Consistory at Strassburg. He naturally enough, therefore, is much influenced by the late Professor Reuss. But though he breathes the same atmosphere, it must not be supposed that he is stifled by it. There are abundant traces of the author's independence and original capacity throughout the volume.

The translation has been fairly well executed. Here and there we feel the French beneath, or even see it peering through, but by no means so often or so obtrusively as to mar the work. And for the few instances we do find, the translator, who is Professor H. G. Mitchell of Boston University, has made amends by adding many accurate references to recent English literature.

THE AKHMÎM FRAGMENT OF THE APOCRYPHAL GOSPEL OF ST. PETER. BY H. B. SWETE, D.D. (*Macmillan*. 8vo, pp. xlviii, 34. 5s. net.) Already this "find" has gathered a considerable literature around it. But this is the most satisfactory and final thing that has yet been written about it in English. It is an edition complete in all respects, full to overflowing, accurate, and serviceable. It tells you all about the fragment, so that it is scarcely necessary to study it for yourself; and at the same time it gives you an ideal edition of the text, with copious notes, just that you may be induced to undertake its study for yourself.

THE SEARCH FOR GOD. BY ROBERT EYTON. (*Kegan, Paul*. Crown 8vo, pp. 204. 3s. 6d.) Prebendary Eyton's volumes of Sermons, already published,—there are three of them,—have been well received. This volume is after the self-same pattern, and will have as good a welcome. What is the secret of these sermons and their acceptance? It is not striking originality of thought, nor dazzling beauty of language. It is not masterly theological sweep, nor consummate ethical insight. It is their common sense. For Prebendary Eyton makes us realise that the God and Father of our Lord and Saviour Jesus Christ is a God with whom we have to do at the breakfast table.

HOW THE CODEX WAS FOUND. BY MARGARET DUNLOP GIBSON. (*Macmillan & Bowes*. Crown 8vo, pp. 141. 3s. 6d. net.) The

Codex is the Syriac MS. of the Gospels which Mrs. Gibson helped her sister Mrs. Lewis to discover and photograph at Mount Sinai. The story is not only romantic enough, but also commonplace enough to be well worth the telling. By and by we shall have an edition of the Codex itself, with an introduction by Mrs. Lewis. But what is told here is not likely to be repeated there, and it is necessary to be known for a full understanding of one of the most faithful and well-rewarded enterprises of recent years. More is told in the volume than the discovery of the Codex, among the rest the whole story of Sinai and its Convent.

THE CHRISTIAN CERTAINTIES. By JOHN CLIFFORD, M.A., B.Sc., D.D. (*Isbister*. Crown 8vo, pp. 311. 3s. 6d.) The Christian Certainties are one—Jesus Christ. From that centre radiate many things that may be made sure, but that is the one-abiding Certainty. And therein who will not agree with Dr. Clifford? But he does not care greatly for agreement. He wants honest thought and earnest deed. He counts it no compliment to him and less to yourself if you wholly agree with him—except in respect of this one central Certainty, Jesus Christ. So he is full of interest, stimulating, provoking, once or twice perplexing. But if you do not agree with him, he is very wholesome always.

There are nine papers in the volume. The ninth is called "The Coming Theology"; and since we all delight in prophecy, because it lies so open to contradiction, the ninth paper is the most easily read of them all.

BIBLICAL MANUALS: THE GOSPEL ACCORDING TO MARK. By HENRY SHAEN SOLLY, M.A. (*Sunday-School Association*. Crown 8vo, pp. xvi, 235. 3s. 6d.) We wish it were possible for us to commend this book; for evidently it is the work of a scholar, and conscientiously written. But how can we commend that which never seems to us to touch the heart of the matter with which it deals? The externals are all here in admirable order and accuracy. But if this was all, the Gospel according to Mark was scarcely worth writing, and it is not now worth the scholarship Mr. Solly has spent upon it.

NORTHERN LIGHTS ON THE BIBLE. By WILLIAM CARPENTER BOMPAS, D.D. (*Nisbet*.

Crown 8vo, pp. 211. 3s. 6d.) Dr. Bompas, being Bishop of Selkirk, and formerly of Athabasca and of Mackenzie River, knows the North. He knows the Bible also. And he brings these two together. The Bible helps him to live in the North, the North helps him to get help from the Bible. And now, in this volume, he tells us how true the Bible is, even in the far, far North, and what the far North brings out of the Bible. There are pine-trees, for example, in both, and cold, and clothes, and mock-suns ("Sun, stand thou still on Gibeon"), and storms, and jealousies, and rivers of peace (Peace River being an affluent of the great Mackenzie); and Bishop Bompas has many pleasant things to say on all of them, some of which he has found in the Bible, and some in the far North.

THE OFFICES OF THE HOLY SPIRIT. By DOUGAN CLARK, M.D. (*Partridge*. Crown 8vo, pp. 222. 1s. 6d.) This book is worth reading. It has reached its fifth edition, so that it has been read by not a few already. But it may well reach a still larger audience, for, unless it be Dr. Candlish's book on the Holy Spirit, which is of wider scope than this, we cannot, at this moment, recall one which covers the essential ground so easily, so successfully, with so little needless offence.

HOME DEVOTIONS. By RICHARD BARTRAM. (*Sunday-School Association*. Crown 8vo, pp. 144. 2s.) These services are very beautiful. There is grace and beauty in every one of them, and in every part of every one of them—in the hymn, the quotations from English prose, the selection from the Bible, and the prayer. But they all want grip. What will the home do with them when sin and trouble have entered into it? The Bible is a larger book than these services tell us of.

GREEK, THE LANGUAGE OF CHRIST. By PROFESSOR ROBERTS, D.D. (*Gardner*. Foolscap 8vo, pp. 116.) Professor Roberts has done very wisely to publish this "Short Proof." It will not settle the question to any one, and he knows that it will not. But it will reveal the existence of the question to some, and it will lead many to go more fully into it. The proof is short, but it is clear and confident, and it would be no surprise to find that it had once more opened up the whole question. If it has, then may it not be closed

again until it is closed for ever. It is a matter for experts, but the data are there, and it ought to be determined with reasonable assurance.

THE FINAL PASSOVER. BY THE REV. R. M. BENSON, M.A. (*Longmans*. Foolscap 8vo, vol. iv. pp. xxiii, 682. 5s.) The two parts into which the third volume of this work is divided have already been noticed here. This is the fourth volume, and, though last, was issued first, if we mistake not, and now has reached its fourth edition. Its subject is "The Life beyond the Grave." Mr. Benson is of the "Evangelist Fathers," and here and there he brings strange things to our ears. His manner of putting words into the mouth of Christ which He never could have spoken, is questionable in taste, but undeniable in piety of intention.

SIMON PETER: HIS LIFE AND LETTERS. BY W. T. P. WOLSTON, M.D. (*Nisbet*. Crown 8vo, pp. 368. 2s. 6d. net.) There is more room for a new work, full and good, on Simon Peter than on any other name in the Bible. But Mr. Wolston has not written it. And the reason is, not that he could not, for of that we are not allowed to judge, but that he did not try to write it. His purpose was too immediate. He could not wait to produce a scholar's monograph, there were too many souls to be saved. He has not written the book we look for, because he set out to write something quite different, and we shall not by any means dispute if he says that it was something very much higher. He will not make arrows for other men's bows; he has a bow of his own, and his arrows are made to fit it. So, though it is not the book on Simon Peter which English theology is in need of, it may be a better book for you and me.

The same author has recently issued two other volumes, which deserve to be named here, though they do not belong to the books of the month. One is entitled, *Another Comforter*. (Crown 8vo, pp. 330. 2s. 6d. net.) It consists of thirteen lectures on the Operations of the Holy Ghost. The other is called, *Behold, the Bridegroom!* (Crown 8vo, pp. 240. 2s. net.) It contains ten lectures on the Second Coming and Kingdom of the Lord Jesus. Both volumes are marked by the same earnestness for the salvation of sinners, which gives existence and purpose to the first.

SERMONS AND PAMPHLETS. (1) *Punishment Hereafter: A Vindication of Scripture Truth*, by Rev. John Morison, M.A. (Belfast: Sabbath-School Society, 4d. net); (2) *The Commemoration of the Disruption*, by the Rev. D. M. Ross, M.A. (Dundee: W. & D. C. Thomson, 1d.); (3) *Abba*, by the Rev. Archibald G. Brown (Aberdeen: A. & R. Milne, 1d.); (4) *Satan, The Prince of the Power of the Air* (Stoneman, 1d.); (5) *In Memoriam*, by Rev. F. J. Falding, M.A., D.D. (Bradford: at the United College).

LITERARY NOTES.

Another Introduction to the Old Testament is announced. To Messrs. A. & C. Black's series, entitled *Guild and Bible-Class Text-Books*, Professor Robertson of Glasgow, the author of *The Early Religion of Israel*, has contributed a textbook under the title, *The Old Testament and its Contents*, which is now passing through the press.

Professor Salmond is closely engaged upon his two forthcoming Bible-Class Primers—the *Parables* and the *Sabbath*. That is the way Professor Salmond takes his holiday; no wonder it has become a proverb that Englishmen take their amusements sadly.

We have received a copy of the first number of *The Briar Rose*, edited by Mary A. Woods, our own well-known contributor, and the editor of some highly successful Children's Poetry Books published by Macmillan. The new magazine is extremely attractive without, and is both learned and attractive within. Being the organ of a Club, (associated, we presume, with the Girls' School at Corran), the members of which have assumed Greek letters in place of signatures, we cannot locate the various articles. But there are some, at least, we can guess at. The first is on "Ariel and Caliban," a very pleasant exposition, and most true, of the meaning of these two lives that have missed their opportunity. The last is the "Poets' June."

The Evangelical Magazine for July opens with an article on "The Ethics of Salvation," by the Rev. George D. Herron, D.D., whose name has only recently come before an English audience by his two small but powerful books, *The Larger Christ* and *The Call of the Cross*, which Messrs. Oliphant,

Anderson, & Ferrier have recently published in this country. The present article is the first of two, and we may return to it when the second appears.

We are at last promised an edition of Tatian's Diatessaron by a capable scholar. It ought, unquestionably, to have been included in the Ante-Nicene Library; but when that work was issued in English, it was not thought to be possible to include the Diatessaron in it. And yet it was both possible and imperative. For the Diatessaron is one of the most wholesome and fragrant fruits of the literary life of the Ante-Nicene Christianity, and a copy of it has been resting since 1719 A.D. in the Vatican Library; but its genuineness was called in question for reasons since disproved.

Here are the facts in the history of this interesting work, the earliest Life of Christ. They will at least be useful for reference :—

1. Tatian, an Assyrian, pupil and companion of Justin Martyr, compiled the Diatessaron, or Harmony of the Four Gospels, about A.D. 160, probably in Syriac.

2. It was used in the services of the Assyrian churches for centuries, in some cases superseding the four Gospels.

3. Ephraem, a celebrated Syrian father, wrote a commentary upon it, of which a version in the Armenian dialect has lately been discovered and translated into Latin.

4. Victor, bishop of Capua in the sixth century, found a Latin version, which he edited and corrected, and which is now published in his Latin under the title *Codex Fuldensis*. This departs considerably from Tatian's order. A poetical version of this work in old Saxon was made by order of Louis the Pious; and our Saxon forefathers derived their popular ideas of Jesus largely from this national poem.

5. After the Mohammedans imposed the Arabic language upon the Syrians, the Diatessaron was translated from Syriac into Arabic.

6. A copy in Arabic was brought to the Vatican Library from the East by Assemani, about A.D. 1719.

7. Zahn reconstructed the Diatessaron approximately from the quotations of Ephraem and other Syrian fathers, A.D. 1881.

8. Another copy in Arabic was discovered in Egypt in 1886, and placed in the Borgian Museum at Rome; this copy removed the doubts entertained respecting the Vatican copy.

9. An Arabic text, derived from a comparison of the Vatican and Borgian MSS., was published at Rome in 1888 by Ciasca, together with a Latin translation.

And thus it stands at present. No complete translation has yet appeared in our tongue, though two attempts have been made. Now, however, the Rev. J. Hamlyn Hill,¹ M.A., formerly Senior Scholar of St. Catherine's College, Cambridge, has made a complete translation into English. He has made it, in the first place, from Ciasca's Latin version, and then the result has been compared word for word with the Arabic. The extracts found in Ephraem's Commentary have also been translated by Mr. Hill from Dr. Moesinger's Latin; and Professor Armitage Robinson is now at Venice correcting this translation by means of the Armenian MSS. there. But, as the work is intended to be read by others besides experts, it is to be preceded by an introduction, which will describe the MSS. and their history, tell us what is known of Tatian himself and of his commentators, and estimate the value of the work in the criticism and exegesis of the Gospels, and in establishing their early date; and it is to be followed by a series of Appendices. The work will be published by Messrs. T. & T. Clark in the autumn, in a binding uniform with the Ante-Nicene Library.

We are promised a new translation of the Gospels and the Acts. The matter has been undertaken privately, and is being quietly pursued. But it is possible that persistent secrecy may do the good work an injury. And we are glad to receive an account of the aim and progress of the undertaking from one of the translators. But we shall retain it beside us for a little, resting content at present with the following preliminary statement, which has been issued by the "Finance Committee":—

TRANSLATION OF THE NEW TESTAMENT INTO MODERN ENGLISH.

While the natives of many countries have, during the present century, received from us the Bible in the language of their everyday life, the Englishman of to-day reads it as if it were a book of the seventeenth century.

The Revised Version of 1881, notwithstanding its many excellences, has failed to meet the wants of the times. It constitutes a standard of appeal for the educated, but does not even attempt to bring the language nearer to the speech of the people.

It is believed, therefore, that a translation not less accurate in preserving the sense of the original, but more modern in

¹ Translator of *Marcion's Gospel*. Parker, London and Oxford.

style, will be of great use, especially to the uneducated, and with this object in view a number of translators are now at work on the New Testament.

They include graduates of several universities and members of many sections of the Christian Church. Their work is a labour of love, and will be entirely unremunerated.

The following are their guiding principles:—

1. The version to be a translation, not a revision or a paraphrase.
2. The language to be as simple as is consistent with accuracy, all words and idioms not in common use being, as far as possible, excluded.
3. The ordinary modern usage to be followed in printing dialogues, quotations, etc.
4. The Greek text to be used is that of Bishop Westcott and Dr. Hort, 1891.

It is proposed to publish the first edition of the Gospels and Acts at 1s. a copy (subject to the usual discount). In order to cover the cost of publishing, it will be necessary to solicit subscriptions, and a small finance committee has been formed for this purpose. All contributions will be officially acknowledged by the treasurer, and paid to the account of the Fund with the London and County Banking Company. Cheques and postal orders to be made payable to the Treasurer, or to the sender of this circular.

Any profits realised will be devoted

1. To the repayment of money subscribed, unless specially given to the work as a donation without prospect of return.
2. To the cheapening and improvement of further issues.

The accompanying specimen will give some idea of the nature of the translation, but it must be understood that it has not yet reached its final form.

If the work is well received by the public, it is intended to complete the translation of the New Testament.

We trust that the blessing of God will rest upon this work, and that we may have your sympathy and prayers.

<i>Finance Committee.</i>	{	ERNEST DE M. MALAN, 1 Beech Grove, Newland, Hull, <i>Secretary.</i>
	{	H. C. LEONARD, M.A., Heatherleigh, Isleworth, Middlesex, <i>Treasurer.</i>
	{	J. K. HOMER, M.A., Townsend House, Sedgley, Dudley.

SPECIMEN OF TRANSLATION.

(Unrevised.)

MARK 9.

§ 55. CURE OF A BOY IN THE POWER OF AN EVIL SPIRIT.

- 14 Now when they came to the other disciples, they saw a great crowd round them, and some teachers of the law
- 15 disputing with them. And all the people, as soon as they saw Jesus, were very much surprised, and running to him, saluted him.
- 16 Jesus asked them, saying:
"What are you discussing with them?"
- 17 Then one of the people answered him:
"Teacher, I have brought you my son, who has a
- 18 dumb spirit; and wherever it seizes him, it dashes him down; and he foams at the mouth, and grinds his teeth; and he is wasting away. And I asked your disciples to cast it out; but they could not."
- 19 And he answered them, saying:
"O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me."
- 20 So they brought him to Jesus, but when the boy saw him, the spirit at once threw him into convulsions; and he fell on the ground and rolled about, foaming at the mouth.
- 21 Then Jesus asked his father, saying:
"How long is it since this came upon him?"
He replied:
"From childhood; and many a time it has thrown him into fire and into water, to kill him; but if you can do anything, have pity on us, and help us!"
- 23 But Jesus said to him:
"Why say 'If you can?' All things are possible to him who believes."
- 24 Immediately the father of the boy cried out, saying:
"I believe; help my unbelief!"
- 25 But when Jesus saw that a crowd came running together, he rebuked the foul spirit, saying to it:

Short Expository Papers.

The Service of the *Katállage*.

2 COR. V. 18.

IN Rom. xi. 15 Paul defines the sphere of the *katállage*; and in 2 Cor. v. 18 he treats of its service. That is given to the Church. And as the Christian Church is the successor in office of the Old Testament Church, the *katállage* stands in relation to the service of man in Paradise; to the service of Israel under the old covenant; and

to the service of the Christ in doing the will of Him who sent Him. The *katállage* is the Church's patrimony.

To Adam was given the service which was to develop the invisible creation purpose. The misfortune of the fall, however, intercepted the progress of the purpose along the original lines.

Then, eventually, Moses and those whom he represented, were constituted the servants of Jehovah to rescue so much as was possible through them

of the original design. Upon them was bestowed the administration of the *katállage* under the institutions of Mosaism.

The failure of Israel, as of Adam, again imperilled the purpose of creation. And then in Jesus of Nazareth was inaugurated a new phase of the *katállage*. And now since, in bodily form, He is no longer on the earth, the service of the *katállage*, which, like the shining of the sun from season to season, is never intermitted, devolves upon those who are identified with Him. To them has been granted as their "grace" this service of the *katállage*, which they received in Him.

The apostle refrains from giving a definition of the service of the *katállage*. Of course it was not possible for him to give a full and final account of it *objectively*, since the whole "service" of the Church, in all her various branches and organisations, methods and developments to the end of time, is to be the providential definition of the "service."

Yet the strong contrast which Paul makes at Rom. v. 11 between *us*, who received the *katállage* in Christ, and those who received it in the Sinaitic Covenant, suggests a lesson which the Christian Church will do well to keep in mind.

For what was the history of the "services" of the *katállage* in the Old Testament Church? Was it not a gradual, continuous drifting, with inconsiderable checks at intervals, away from the idea of those services, until, apparently, the Church all but entirely lost sight of their original association with the *purpose of grace to the world*? For these "services" were given to the covenant people, as pledges of Jehovah's gracious presence, to assure them from time to time in the emergencies of life of the vitality and validity of the original promise. They were of the nature of solemn interviews graciously granted by Jehovah amid the doubts and difficulties of the Church, to assure her mind against fears and misgivings for the future. "In all places, where I record my name, I will come to thee."

But these services, which originally pointed to the future, and pledged it, the Jewish Church perverted to association with the past for purposes quite distinct and different from these with which they were at first connected. In brief, they came to be employed as "Klingendes Geld," or "legal tender" to buy, forsooth, the very grace which gave them to the Church.

This system of error, like every other, became anæmic and feeble from the lack of the blood of truth. Men found out that the blood of bulls and of goats did not take away sin. And so they ceased to waste their wealth in futile ceremonies. Thus Pharisaism annihilates God's *katállage*.

This state of matters brought the Church into a difficulty from which she found no way of escape. The problem before her was how to restore and revive the intercourse of faith with Jehovah. To some, it seemed that the only way was to revive the true teaching regarding the services of the law. And that plan might have had a chance of success, if only the clock of time had still marked the hour of the Church's arrival at Sinai. For religious expedients, to be of use, must always be pertinent to the experience of the time. But that Sinai stage in the Church's development was already long past. A new era had begun. Many new influences were at work. Many new tendencies had now rooted themselves to stay in the character of the Church. The whole situation was changed. And those services, which were designed for a pastoral and agricultural population in a narrow province, could not now by any revival be adapted to the wants of a Church with her face not to Canaan, but to the world.

Through Israel's abuse and perverseness, the old vehicle of the divine *katállage* had irretrievably broken down. Then Jesus came to the rescue. And His salvation, differing from preceding types of it, was distinguished by pledges of a corresponding character.

Thus, to Noah there was given an *ark* as the pledge of a family deliverance. To Abraham there was granted a *land* for the growth of the seed of faith. To Israel was committed a *law* for the life of the nation. But when it came directly to the question of the world's salvation, there was given the personal service of God's only begotten Son. In Him, we of this Christian era received the *katállage*; and in Him we have the power of God to salvation to every one that believeth.

Now let it be observed that the "service" of the *katállage* is always parallel to itself. The service of Adam in Paradise; of Noah in the building of the ark; of Abram in his pilgrimage; and of Israel through her institutions was always a *service of faith for the future*. The "service" was at once the means and the pledge of the divine *katállage*—a

realisation impossible under the perverse *régime* of Pharisaism.

This parallelism of the "service" continues in the Christian economy. Christ is both the channel and pledge of the grace of the divine *katállage*, in connexion with which He came into the world. "Now we see not yet all things subjected to Him. But we behold Him who hath been made a little lower than the angels. Jesus, because of the suffering of death, crowned with glory and honour, that by the grace of God He should taste death *for every man*."

This being so, the fidelity and efficiency of the Church can be preserved only by avoiding the error of the Jewish Church. And the danger here is by no means so imaginary or remote, as to some it might appear. For Pharisaism is indigenous in human nature. And already in the Christian Church tendencies have appeared, which go to the sheer nullification of the *katállage* "in Christ." For the pledges of grace so infinitely precious in Him have been taken and treated as a store of heavenly currency, which men may rifle at will, to compound with justice for their offences.

Against this portal perversion of the highest means of grace there stands out sharp and clear Paul's doctrine of the *katállage* which, according to it, is a "change" of God's making already produced, and not a result to be achieved. His *katállage* is not the price but the proof of His love, and our service of it must always make that plain.

ANDREW THOM.

Tullibody.

Hebrews vi. 1. 2.

Διό, ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερόμεθα μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, βαπτισμῶν διδαχῆς (B. D. ^{lat.} διδαχὴν, foll. by R.V. marg.), ἐπιθέσεως τε χειρῶν, ἀναστάσεως τε νεκρῶν, καὶ κρίματος αἰώνιον.

I. Διό refers to the verse immediately preceding, for the paragraph v. 11-14 forms a bridge over a difficulty which had to be faced. The writer is dealing only with the doctrine of "the Person of Christ," and all else is only incidental; so, to avoid entering into the incidental "rudiments,"

and to be at once able to get on with his subject, he appeals to their sound sense in this paragraph. In the strength of this (διό) just touches upon the rudiments, and in vi. 20 is again in his main theme.

II. The A.V. took τὸν τῆς ἀρχῆς τοῦ Χρ. λόγον as metathesis for τὴν τοῦ λόγου τοῦ Χρ. ἀρχήν, and did not seem to see what the R.V. saw, viz. that ἀφέντες τὸν λόγον = "ceasing to speak."

What are the grounds for the R.V. rendering?

(a) τὸν λόγον = "the discourse," and the phrase τὸν τῆς ἀρ. τ. Χρ. λόγον = "the discourse which deals with the elementary principles or foundation doctrines of 'the Christ.'"

(b) ἀφίημι has four senses corresponding very nearly to the Latin *emittere*, *dimittere*, *omittere*, *permittere*. Here the sense of either *dimittere* or *omittere* would be possible, and we might render either "dismissing," "omitting," or "passing on from" (paraphrasing a frequent sense of "*dimittere*"). "Omitting" would involve a wresting of the force of διό, and of the two alternatives remaining, perhaps "dismissing" is too strong; certainly "passing on from" is truer, and more in keeping with the author's general hortatory spirit, while it also seems better to bring out the force of φερόμεθα.

III. The R.V. margin seems a grammatical correction and nothing more, for the final sense remains unaltered. The *foundation* is the realisation of two things: repentance from *dead things* (the negative side), and faith towards a *living Person*. And this realisation comes to man through the doctrine (*i.e.* the revealed teaching of God's meaning). Having mastered these doctrines, laid this foundation, assimilated the first principles of "the Christ," let us pass on toward "the perfect."

IV. The fourfold doctrine of the *Principia*. (1) "Of washings" (or baptisms), *i.e.* doctrinal washings as distinct from all others. (2) "Of laying on of hands," *i.e.* the rite of full admission = confirmation. (3) "Of resurrection of the dead" — the fact which seals the Incarnation, and certifies the *living Christ*. (4) "Of eternal judgment,"

and therein the eternal nature and value of every act and fact of life.

- (1) Washings—Jewish, Johannine, and Christian. The Christian, gathering up all the symbolism of the Jewish and Johannine, and exalting it into a sacrament, is mainly in the writer's mind, as being one of the elementary things of Christian life.
- (2) Imposition of hands—by which the sick were restored, the officers and ministers of the Church were appointed, and converts were fully admitted into the Christian Church after baptism. As the writer is speaking of the beginnings of Christian teaching, it would be mainly to the last that he refers.

- | | | |
|-------------------|---|--|
| (3) Resurrection— | } | These two were points of |
| (4) Judgment— | | Jewish doctrine brought
into fuller light by the
gospel. |

Whether we should translate as Alford does, "and of the resurrection of the dead and eternal judgment," is open to doubt.

ALFRED HUDDLE.

Leytonstone.

Nicodemus' Visit to Christ by Night.¹

JOHN iii. 1, 2.

ALL sorts of hard things have been said about Nicodemus because he paid his visit to Christ "by night." Is it necessary to take the words "by night" as meaning what is understood in our day by late at night, midnight, or the small hours of the morning? Many writers seem to regard it as the "correct thing" to say that this night visit shows Nicodemus as "afraid or ashamed"; that he dreaded "reproach and opposition"; or wished to "preserve his reputation"; that he regarded himself "too eminent a person . . . to compromise his dignity, and possibly even his safety, by visiting Him in public"; that he had not the "courage of his convictions"; that "an individual member" of the Sanhedrin "dared not take any other" position

¹ This article will recall one by Mr. Clemens in a recent issue. It was in type, however, before Mr. Clemens's article was published.—EDITOR.

than one of opposition, seeing that the Council had taken such a position; or that he was afraid of "expulsion from the synagogue." That the last named so-called reason would not escape his notice we can readily believe, especially when we know what was involved in being cast out of the synagogue. That some of the Council were swayed by fear we know from chap. xii. 42, 43. But was Nicodemus one of those? Is it fair to put the worst possible construction upon an act without proof, and in face of proof to the contrary? If a more charitable view be open to us, should we not adopt it? Would not this be the more excellent way, the love that "taketh not account of evil"? If there be a doubt, should not the prisoner have the benefit of it? Test the hard things said of Nicodemus by all that we know about him. Like some in Old Testament times not much is said of him in the New Testament. That little does not warrant, we think, the popular view. Only three times is he brought before us in the Gospels, let us look at these instances. The position now to be taken is not new, but mostly overlooked. The first instance is John iii. Being a member of the Sanhedrin, might not Nicodemus be fully occupied during the day-time to such an extent as to prevent his coming to our Lord? Be that as it may, we know that our Lord was constantly surrounded by the multitude, and often inconveniently so. There was little or no opportunity for the quiet, and perhaps long, talk which this "ruler of the Jews" desired, and so he waited until the multitude had gone away, and came by night so that he could have the Saviour all to himself for an important interview. The second mention of the ruler is towards the close of Christ's earthly life (John vii. 50). The Council had determined upon the death of our Lord. The rest was simply a matter of opportunity and detail. Officers were sent to arrest Him. They went, but returned without the desired prisoner. The words of the Lord had disarmed the officers. They could only say as the reason why they had not secured Him, "Never man so spake." Vexed sorely they commenced to speak harshly, evidently of the officers, the people, and Christ. Whereupon one of their number asked, "Doth our law judge a man, except it first hear from himself and know what he doeth?" That one man was Nicodemus. Does this indicate an over-timid man, a man fearful of his "dignity," afraid to "compromise" himself, one "destitute of

courage"? We rather think it indicates the exact contrary. The third and last instance wherein he is named is in John xix. 39. Our Lord was dead, as men say. The disciples thought all was for ever over. They felt sorely disappointed. It was so contrary to what they had expected. All was to them as thick darkness unrelieved as yet by the light and glory of "the third day." It only remained to give the body of Christ so decent a burial as time would permit. Joseph begged the body and was assisted by Nicodemus. Where is the evidence that the last-named was afraid and ashamed to have it known that he was in any sense a believer in Jesus of Nazareth? We submit that it is nowhere to be found. If Nicodemus had been so timid, and worse than timid, even cowardly, would Christ have allowed him to pass from His presence without reproof and warning? For ourselves, we dismiss the last lingering thought that this ruler of the Jews, in coming by night, was actuated by any unworthy motive. He rather appears as an earnest, thoughtful, calm, and courageous man.

M. J. BIRKS.

Elland, Yorks.

"They Pierced my Hands and my Feet."

I HAVE read with interest the arguments for and against this rendering in recent numbers by Messrs. Southern and Kean. I should like to add a few remarks on the history of the text. Kimchi accused the Christians of corrupting this passage, and the Jews have been blamed for intentionally altering the text; but I am inclined to think, with Bochart that the original reading was כרו, and that some transcriber wrote כארו, which, being misunderstood, gave rise to a marginal note כארי, which at last came into the text as we have it. It seems certain that something of the kind took place, as we have a chain of historical evidence to show that for a long period כרו or כארו formed part of the text. The LXX. translators have *ᾠρυξαν*, and that was changed by Aquila in the second century after Christ to *ᾠσχυαν*. As this translation was undertaken for polemical purposes, it is quite evident that Aquila was ignorant of the reading כארי, for we have Justin Martyr's testimony that the early

Christians rested the Messianic application of this psalm to our Lord partly on the reading כארו. Again, the Syriac version renders *perforarunt* and the Vulgate *foderunt*, while Jerome in his Latin version of the Psalms in the fourth century renders "*fixerunt*."

These various renderings all point to the word being a *verb*, and are against the reading כארי. It is uncertain when the Masorah was finished, but in that on Num. xxiv. 9 (probably of the sixth century after Christ) it says that the place where it is read is כארי in the margin is written in the text כארו. We have also the testimony of Jacob Ben Chagim that he found in accurately written copies כארו in the text and כארי in the text. The Masorah finales also states that the word כארי with the Kametz occurs twice in the Scriptures, but in a different signification. The present Masoretic text has only כארי without any variation; but Bochart's suggestion explains the difficulty probably caused by so unusual a word as כארו. The usual canon, that the more difficult reading is to be preferred, seems to apply here; and we have a further corroboration that כארו or כרו was the original reading, from the accents which separate this clause from the preceding, and therefore lead us to look for a verb in this place, and not to supply it from the preceding clause. The Masorah has marked certain passages as corrections of the scribes; but out of the eighteen instances only sixteen are expressly recorded, and it has been conjectured that this passage has by some means been omitted from the list.

It cannot be asserted, however, with any certainty that these corrections were intentional alterations of the text to make it more agreeable to the scribes, and therefore no conclusion can be drawn. The history of the passage is so curious that I have dwelt upon it at some length; but I cannot conclude this brief notice without mentioning that some retain the Masoretic reading כארי, pointing it as the construct case of the participle, thus bringing it into agreement with the old versions, and that it is adopted by the great lexicographer Fuerst as the alternative to כארו.

R. C. W. RABAN.

Montpelier, Weston-super-Mare.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN the *Biblical World* for July, the Rev. Arthur Wright of Queens' College, Cambridge, writes on the hour of Christ's crucifixion, a matter which was touched upon in a recent issue of THE EXPOSITORY TIMES. The difficulty about the hour, he points out, is only one of four difficult questions which gather round the crucifixion, the other three being—(2) Whether it took place on Thursday or on Friday; (3) whether on the fourteenth day of the month Nisan or on the fifteenth; and (4) whether in the year 29 A.D. or any other year between 27 and 35. But in this paper he confines his attention to the hour.

Our principal authorities, Mr. Wright believes, are ultimately SS. Peter and John. For he holds that it is St. Peter's account we have in St. Mark's Gospel, and that this account is simply followed by SS. Matthew and Luke. St. John's account is found in the Fourth Gospel. The difficulty is an easily appreciated and easily remembered one; but not so easy of solution. St. Mark xv. 25 says, "It was the third hour, and they crucified Him;" while at the close of the trial only, and before sentence was passed, St. John says, "The hour was about the sixth." Taking these statements as they stand, then, and ignoring for a moment St. John's "about," we have a discrepancy of more than three hours. "Here," says Mr. Wright, "is work for the harmonist."

"And that ingenious person's versatility," he proceeds, "does not forsake him. Consult almost any commentary that you please, from the Bishop of Durham's to a Sunday-school treatise, and you will find it stated with more or less of positive assertion that the ancient world had two ways of reckoning the hours; one from sunrise to sunset, which the Synoptists have followed; the other, like our own plan, from midnight to mid-day, which St. John has followed. The latter plan is also called the Roman. It is said to have been in use at Ephesus, where St. John wrote. Martyrologies are quoted to prove this. And so when St. John says, 'The hour was about the sixth,' he means 6 A.M., and all discrepancy vanishes."

But there are objections, and unfortunately they seem to be insurmountable. Mr. Wright mentions three. The first is that such an explanation was unknown to the Fathers. They knew the difficulty well enough, and had their own methods of removing it, "from the symbolical meaning of the number six in Irenæus to the fulfilment of Daniel in Hippolytus," but they knew nothing of so simple and attractive an explanation as this. The second objection is more serious. Before being led to Pilate, Jesus was tried by the Sanhedrin. "Common sense as well as St. Matthew's language" forbid us to think of the assembling of the Sanhedrists much

before 6 A.M. At any rate, Christ could not have reached Pilate before that hour. And if so, the trial before Pilate began at 6 A.M. or later, and ended at 6 A.M. ! Yet there is abundant evidence that it was a long one. St. John takes a large part of two chapters to describe it. St. Matthew gives many details that would lengthen it. St. Luke adds that it was interrupted by a visit to Herod, which can hardly have taken less than an hour. From two hours and a half to three hours appears to me, says Mr. Wright, to be the *minimum* time required.

That seems fatal. But the more important question, and most serious objection, remains. Is there any evidence that there *was* such a double reckoning of the hours? Professor W. M. Ramsay, it will be remembered, says emphatically that there is not. "It is a mere fiction, constructed as a refuge of despairing harmonisers, and not a jot of evidence for it has ever been given that will bear scrutiny." If that is true,—and no scholar of mark has come forward yet to deny it, while Mr. Wright seems to agree with it,—then it is fatal. For it is incredible that such a double reckoning of the hours should have been practised, and practised so freely that one evangelist can use the one way, knowing that another has used the other, unless the double reckoning had been notorious.

What is the explanation, then? Professor Ramsay cuts the knot and says St. John had no watch. His "about the sixth hour" was any time between eleven and one o'clock. The evangelists use popular language. They reckon the hours in a loose, easy, Oriental way, and St. John makes it easier still by the use of the word "about." But Mr. Wright is doubtful. "I cannot persuade myself that a serious historian, who gives dates by the hour at all, would follow the carelessness of country people. St. John, as a matter of fact, mentions the seventh hour and the tenth, St. Matthew the eleventh. St. Luke speaks of an interval of about an hour, and about three hours ;

and St. Mark, 'Could ye not watch with me one hour?'" Therefore Mr. Wright still holds by the old theory of a false reading, either in St. Mark, or more probably in St. John. Eusebius suggests it in the latter, St. Jerome in the former. "In manuscripts, except those of the most expensive kinds, numerals were expressed for brevity's sake by letters of the alphabet, as we express them by figures. 'Third' would be written with a *gamma* (Γ), 'sixth' with a *digamma* (F). And these two letters were so very much alike that they were peculiarly liable to be confused. Perhaps St. John really wrote, or intended to write, 'third' (Γ), but a primitive copyist read 'sixth' (F)."

It is personality that tells upon men. It tells in the professor's chair more than the weight of learning. It tells in the pulpit more than the wisdom of words. And the Rev. Benjamin Jowett, M.A., LL.D., is the most striking personality in the present day who occupies a professor's chair or enters a pulpit. One is not surprised to hear, therefore, that Westminster Abbey was thronged in every part when he preached there on a recent Sunday, and that for three quarters of an hour the dense assembly listened to a closely-read sermon with hushed and intense interest.

Professor Jowett preaches but seldom. Once last year he preached in the Abbey, and once the year before. He has preached once this year, and no one expects to hear him this year again. Perhaps few expect to hear him ever again. For of the variable elements that make up that unique distinction which we call personality, old age is often found to be one and feeble health another, and into *his* personality the Master of Balliol has gathered them both.

A *verbatim* report of the sermon has been published in *The Times*. And one who reads it there is less surprised than ever at the interest it not only excited, but sustained. For, in the first place, Professor Jowett did not disdain to make use of a little rhetorical device, of which

novelists are fonder perhaps than preachers, for the purpose of preventing the interest of his audience from falling. He constructed, in fact, a very mild and harmless plot, and only unravelled it as he pressed towards the end.

He chose as his text, 2 Peter i. 5: "Add to your faith virtue, and to virtue knowledge." And as his subject he chose the biographies of two distinguished men. For Professor Jowett has much faith in this use of biography. "The biographies of good men seem to me," he says, "to be the best sermons. They awaken in us the higher thoughts which seem to slumber in our own minds. They fill up what is wanting of the narrative of Christ in the Gospels." So he has chosen the biographies of good men as the subject of his sermons in the Abbey these three years. The year before last he chose Richard Baxter. Last year he chose John Wesley. And this year—but that was his little plot. This year he chose two biographies that he might work them together, and the one upon the other; but you knew not who they were till the sermon was nearly done.

Thus that harmless plot was the first element of interest which the sermon possessed. The other was deeper than that. If there were preachers of the gospel in Professor Jowett's audience that day, and it is probable that there were, the other element must have been to them of so intense and absorbing an interest that the gentle rhetorical device referred to would soon pass out of their consciousness. For they must have felt that as preachers of the gospel, Professor Jowett was carrying off all the gospel they hitherto had preached, and that not in an incidental and removable part of his discourse, but by its very drift and purpose.

For surely the very first word of the gospel is *God*. We cannot advance a step without that. And by God is not meant you or me, or something which has no existence apart from you and

me. The God without Whom we cannot move a step in the preaching of the gospel is a God Who is separate from you and me, as one person is separate from another,—a God Who created and loves you and me, as one person can love and be loved by another. And yet Professor Jowett seeks to show by the drift and purpose of his sermon that such a God is needless.

The good men whose biographies he chose as the subject of his sermon were Bunyan and Spinoza. And, unless we miss the meaning of his words, his purpose in choosing these two and placing them together in one sermon was to show that the one was as good a man as the other, as near to the kingdom of God; that there was as much to avoid in Bunyan as in Spinoza, and as much to imitate in Spinoza as in Bunyan; that, in short, it will be as well with us if we follow Spinoza in the disinterested pursuit of knowledge, as if we follow Bunyan out of the City of Destruction to the Celestial City which he reached through faith in Jesus Christ.

Now it seems unnecessary to criticise the method by which Professor Jowett reaches this result. But it would not be hard to show that he takes an unfair advantage of his text. Clearly it was not the intention of the writer of these words, "Add to your faith virtue, and to virtue knowledge," to give faith and knowledge an equal place in the life of men. Professor Jowett spares not the man who pursues knowledge to the exclusion of faith, but he is not less severe on him who refuses to let knowledge sit down at the right hand of faith. And yet Professor Jowett is well aware that he who both knew and believed beyond any of his equals, unhesitatingly placed faith far beyond knowledge, and said that knowledge should pass away but faith should abide for ever.

But the method is of less account since the result is as manifestly impossible as it is deplorable. For if Benedict Spinoza, who acknowledged no other God than a pantheistic God, who held

that God was no more separable from you and me than the ocean is separable from its heaving billows, was as near to the kingdom of God as John Bunyan, then Jesus Christ is by no means Lord of the living and the dead, but did Himself live and die utterly and miserably in vain.

In the current issue of *The Jewish Quarterly Review*, Dr. A. Neubauer reviews the late M. Isidore Loeb's posthumous volume, *The Literature of the Poor in the Bible*. He is astonished to find Loeb occupying the same critical position as the late Professor Ernest Havet and Professor Maurice Vernes. For these two, "although knowing scarcely the Hebrew alphabet," came to the conclusion that the literature of the Old Testament was mainly produced round the year 250 B.C., and Loeb, who was an excellent Hebrew scholar, adhered to their ideas, "with the Hebrew text in his hand."

It was not from them, however, but from the late Professor Graetz that the idea came which Loeb worked out so diligently and so remorselessly. First in his *Monatsschrift*, and then in his "genial" commentary on the Psalms, Graetz suggested that many of the Psalms were the composition of a class of persons in Israel, whom he called the Poor; that, in short, the Psalms were the weapons with which the Poor fought their battle against the Rich—a less demonstrative weapon than the modern Strike, but destined to be more immortal.

Loeb caught this idea and enlarged it. He enlarged it till it covered the whole of the Psalms, and even overflowed into the Prophets. The Second Isaiah, he maintained, was the originator of the idea; and there is not a single Psalm but it is simply and solely a Hebrew "Song of the Shirt," the cry of the righteous Poor against their rich and Godless oppressors. Such titles as "the righteous," "the merciful," "they that fear the Lord," are varieties of the one name "Poor"; and the epithets "the wicked," "the scorner," and the like, are well-recognised designations of the Rich.

Dr. Neubauer plainly tells us that he would not notice such criticism as this, if it were not that it is the work of a capable Hebrew scholar. "Criticism is out of the question when a whole literature is judged by translations." The reference is to the extravagant work of Havet and Vernes. But the scarcely less extravagant position of Loeb demands some answer. For Dr. Neubauer has much respect for the author, and even believes that he has made some genuine contribution to this subject. But what evidence is there of the existence of a band of Reform Bill writers, who, working out this one idea, composed not only the whole of the Psalms, but also the second half of Isaiah, the Book of Job, and even the Song of Deborah, all after the Exile, and were writing as late as 167 B.C.? "Neither the Chronicler, nor Daniel, nor Sirach, nor the early Rabbis make any allusion to such a literary society, contemporaneous with the former, and fresh in the minds of the latter." Nor does Josephus, "who likes to speak of everything that happened in the community," once mention their existence. The external evidence is all the other way. And as for the evidence from within, if it is credible that there is not a single historical fact in all the Psalter, it is not credible that this band of writers should have invented seventy different names for themselves and their party, and a hundred and twelve for the other. Yet in order to carry out his theory, Loeb was compelled to admit that incredible variety of nomenclature.

As already mentioned, it is proposed to offer an authoritative exposition in THE EXPOSITORY TIMES of that form of doctrine which is best known as the Keswick teaching. The first article will appear in the issue for October. Meantime it may be of service to refer to an address which was delivered at the Convention just closed by Dr. Elder Cumming of Glasgow.

The address consisted of what Dr. Elder Cumming called "a fresh reading of the twenty-third

Psalm in the light of consecration." And it may be well to understand at once that Dr. Elder Cumming evidently regards the reading "in the light of consecration," not as an additional way of turning the Psalm to spiritual or "Higher Life" uses, but as the only reading of the Psalm that is open to us. For he begins by pointing out objections to the ordinary interpretation of the Psalm, and it is easy to see that he regards these objections as fatal to every interpretation except the one he now brings before us.

The objections are these—First, none of the ordinary interpretations can find an intelligible meaning in the words of the fourth verse: "Yea, though I walk through the valley of the shadow of death." Whose death, he asks, is this? Is it mine? But I am represented in the next verse as still alive. Is it the valley of bereavement, where I lose my dearest? If so, then the blessing referred to is not given to the chief sufferer who passes through the valley, but to the sufferer's companions. That is one objection. Next there is the double "leading" in verses 2 and 3. It is true that in the original the words are different (which the Revisers have endeavoured to express by translating ver. 3: "He *guideth* me in the paths of righteousness"). But what *is* the difference between these two "leadings," and why should there be two at all? Then, lastly, Dr. Elder Cumming points out that a serious difficulty has always been experienced in managing the tenses of the verbs in this Psalm. They ought to be all rendered alike, either all future or all present. But expositors have been compelled to make them differ, generally translating by the present tense, but giving a future meaning to the fourth and sixth verses.

But "it occurred to me some time ago to look at the Psalm in the light of consecration; and I found to my surprise and thankfulness that the difficulties all vanish; and they seem to fit in in such a way that the meaning is most clear and beautiful." Whereupon Dr. Elder Cumming pro-

ceeds to give his new interpretation, and it cannot well be denied that, after the introduction is past, it proves to be a most interesting and suggestive one. Certainly the introduction is somewhat staggering. For Dr. Elder Cumming finds as little historical fact or reference in the twenty-third Psalm as the late Professor Isidore Loeb. With one great leap he carries the writer of the Psalm across the intervening centuries and places him at the foot of the cross of Christ. "I take it that the Psalm implies that consecration has taken place already. One must read the first verse, 'The Lord is my Shepherd,' as if the writer were remembering the Lord Jesus Christ's own declaration, 'I am the Good Shepherd.' It is as if he knows that the Good Shepherd gave His life for the sheep, and he says, 'I take as mine own the Good Shepherd who gave His life for me. I have been at His cross, and I know what it is to be forgiven. He is my Saviour.' Shepherd is something more than deliverer from death; and therefore, as I remember the very first words of the Psalm, I find they are the words of the consecrated soul who rejoices both in the Saviour who died, and in the Shepherd who keeps. 'The Lord is my Shepherd'—only the consecrated soul can say that." These are Dr. Elder Cumming's words.

And it is useless to hide it that these words demand more than some of Dr. Elder Cumming's readers will grant. But if they say that he is making the writer of the Psalm overleap not only the centuries that lay between himself and the cross of Jesus Christ, but also the centuries that lie between the cross of Christ and the Keswick Convention—they undoubtedly take an unfair advantage, and count themselves out of the audience to whom he speaks. For we must judge the interpretation of the Psalm on its merits as an interpretation, and not by our opinion of the Keswick teaching.

Accepting the first words then, "The Lord is my Shepherd," as implying, according to Dr. Elder

Cumming's expression, "that consecration has taken place already," what is the meaning of the phrase that immediately follows, "I shall not want"? It ought to be rendered, he says, "I do not want." And the meaning is, that because the Lord is my Shepherd, I am satisfied. "It is the satisfaction of the soul that has found all in Christ. It is the first experience of understanding Christ in a new aspect, saying, 'There is nothing that I need or that I desire that is not in Christ. 'All things are yours; for ye are Christ's, and Christ is God's.'" And then the next verse, "He leadeth me into the green pastures"—that is the soul's food; and the food of the consecrated soul is first God's Word, and, secondly, Christ Himself. And though these pastures were there before I knew the Good Shepherd, they were dry and withered then, as the grass after three months' hot summer weather. Now they are fresh and green, for Christ is new, and the Bible that tells of Christ is new also. But what (to pass over a little) is the second leading, "He leadeth me in the paths of righteousness," of the third verse? "This," says our expositor, "is not the leading beside the waters of rest. There it is simply to lie down. But this is a matter of walking, of progress. And they are to be the paths of righteousness; not what I think righteousness, but what God thinks righteousness. Christ is to lead me now."

And "now we come to the great crisis in the consecrated life. 'Though I walk through the valley of the shadow of death, I fear no evil (present tense); for Thou art with me.' What place is this? First of all, it is a place of great darkness. And it is quite unexpected. The soul says, 'I did not look for this. I thought that when I entered the life of consecration it was going to be all sunshine.' So the soul is not prepared for the trial and the difficulty and the darkness. It is a great part of the trial that it is dark. But there are two kinds of darkness—the darkness of distance and the darkness of impedi-

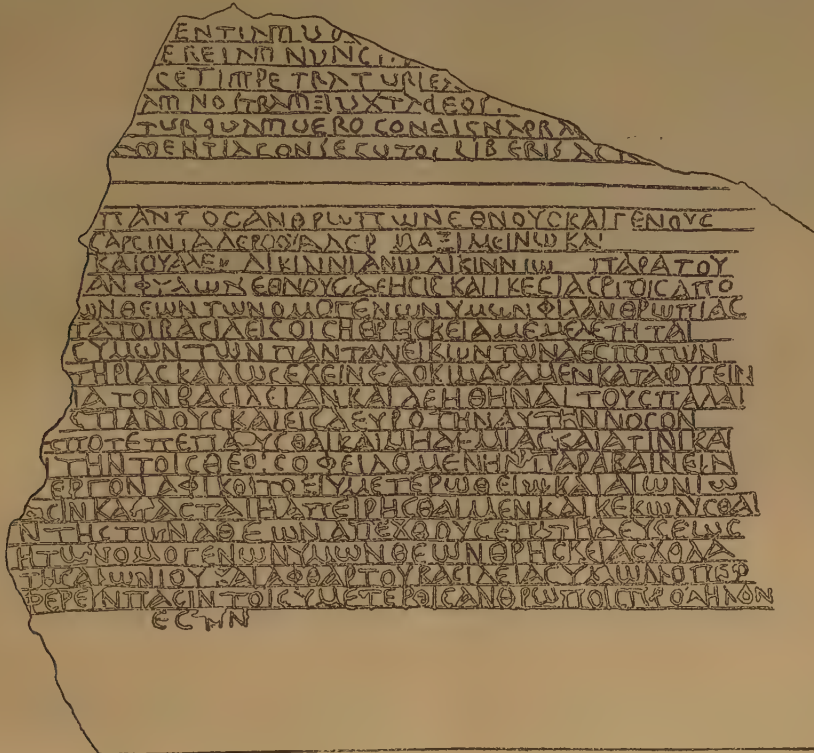
ment. It is the darkness of distance when we cannot see with the eye some stars that are visible to the telescope. It is the darkness of shadow or impediment when something comes between us and the light—but it leaves the light as *near* us as before. The darkness spoken of in the Psalm is the darkness of impediment. Something has come in between us that hides His presence. It is a valley of death. What is death? It is a separation in pangs. Not a joyful separation, or an easy separation, but a separation which, when taking place, seems to sever soul and spirit; and it does indeed sever them. But what does it separate them from? From the world, utterly; from joy for the time, utterly; and still more from self. This crisis in the blessed life is death to self, and it must more or less be passed through, at one time or another, by every soul that knows what the blessed life is. God must sever the souls of His people from sin; there must be the cleansing if there is to be the life of holiness; and that cleansing, I am confident, cannot be without pain, without pangs and darkness, without almost agony; in some cases it is, as it were, a miserable and veritable death. It is worse than physical death this separation from self; but God's purpose is that there shall be something better than self. That I believe to be the meaning of this crisis that the Psalmist speaks of."

And thus the exposition proceeds. Soon, says our interpreter, the image of the Shepherd and His sheep is dropped, and we have the plain reality of the child and his father. "Thou preparest a table before me." And already the song is changed into a prayer. It is no longer "The Lord is my Shepherd," but "Thou art." I stop speaking about God, and begin to speak to God. And this table—Thou preparest it. Thou preparest it Thyself: it is not left to a servant. But I ask not what is placed upon it, I can trust my God for that.

Bilingual Inscription from Arykanda.

FROM THE GERMAN OF MOMMSEN, THE HISTORIAN AND SCHOLAR.

TRANSLATED AND EDITED BY THE REV. A. B. GROSART, D.D., LL.D., F.S.A. (Scot.), DUBLIN.



quancumque munific[entiam vol[etis pro hoc vestro pio]

[proposito pet]ere iam nunc ho[c facere et accepisse]

[vos credere li]cet impetraturi e[am sine mora quae]

[in omne aevum t]am nostram iuxta deos i[mmortales pie-]

5 [latem testabi]tur quam vero condigna pra[em]ia vos es-]

[se a nostra cl]ementia consecutos liberis ac po[steris]

[declarabit]

Τοῖς σωτήρσιν] παντὸς ἀνθρώπων ἔθνους καὶ γένους.

Σεβαστοῖς Καί]σαρσιν Γαλερ. Οὐαλερ. Μαξιμείνῳ καὶ (leerer Raum)

10 Κωνσταντεῖνῳ] καὶ Οὐαλερ. Δικιννιαῷ Δικιννίῳ. Παρά τοῦ

Λυκίων καὶ Π]ανφύλων ἔθνους δέησις καὶ ἱκεσία. Ἔργοις ἀπο-

δεδωκότων τ]ῶν θεῶν τῶν ὁμογενῶν ὑμῶν φιλανθρωπίας

πᾶσιν, ᾧ θεοῖ]τατοι βασιλεῖς, οἷς ἡ θρησκειά μεμελέτῃται

αὐτῶν ὑπὲρ τῆ]ς ὑμῶν τῶν πάντα νεικόντων δεσποτῶν

15 αἰωνίου σω]τηρίας, καλῶς ἔχειν ἐδοκίμασαμεν καταφυγεῖν

πρὸς τὴν ἀθά]νατον βασιλείαν καὶ δεηθῆναι τοὺς πάλοι

μανικοὺς Χρ]ιστιανοὺς καὶ εἰς δεῦρο τὴν αὐτὴν νόσον

- διατηροῦντα]s ποτε πεπαῦσθαι καὶ μηδεμιᾷ σκαιᾷ τινι και-
 νῇ θρησκείᾳ] τὴν τοῖς θεοῖς ὀφειλομένην παραβαίνειν.
 20 Τοῦτ' ἂν εἰς] ἔργον ἀφίκοιτο, εἰ ὑμετέρῳ θείῳ καὶ αἰωνίῳ
 νεύματι π[ᾶσιν κατασταίῃ ἀπειρηθῆσθαι μὲν καὶ κέκωλύσθαι
 ἐξουσία]ν τῆς τῶν ἀθέων ἀπεχθοῦς ἐπ[ι]τηδεύσεως,
 πάντας δὲ τ[ῶν] ὁμογενῶν ὑμῶν θεῶν θρησκείᾳ σχολά-
 ζειν ὑπὲρ] τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν, ὅπερ
 25 πλείστον συμ]φέρειν πᾶσιν τοῖς ὑμετέροις ἀνθρώποις πρόδηλόν
 ἐστιν.

The following little monograph on a recent FIND has excited considerable interest in Germany and the Continent generally. It seems expedient to introduce it to the readers of THE EXPOSITORY TIMES by making it "speak English." The capable student will at once see how important a recovery this slab-document is, as shedding a ray of welcome light on an obscure period of Christianity. The attitude of the heathen world toward the "new religion" is not without a certain pathos of resistance to the inevitable; while the abundant learning of Mommsen enables him in various ways to illustrate and confirm the great ecclesiastical historian Eusebius. Nor is it without significance to find this illustrious scholar pronouncing unmistakably and bravely on the recrudescence of Jew-baiting parallel with the Christian-baiting of this Document. In *bis* and the footnotes the phrasing of the writer is compressed. I have sought to be as literal as possible.

Dublin.

ALEXANDER B. GROSART.

THE remarkable Document which was discovered by Benndorf's expedition this year (1893) to Asia Minor, and which has been handed over to me for publication in this journal,¹ has been submitted to Mr. Hula in the Lykian town of Arykanda, and he has taken a cast of it. It was found below the *stadium*, inside the foundation-walls of an unfinished building, lying on an exposed slab (flag) of 0.55 of a metre broad; 0.50 of a metre high; 0.12 of a metre thick. (*N.B.*—A metre is about 39 inches, therefore the size is 20 inches broad, 19 high, and 4 inches thick.) The letters, in which the remains of a red colour were recognisable, are finely scratched in between previously drawn lines. The writing—the Latin as well as the Greek—is of the epoch to which the inscription belongs, but the correspondence is bad and vile. The reading, however, thanks to the efforts of Viennese friends, apart from that of a few broken letters, can be positively and decisively agreed upon. There is missing the upper part and the left edge, as well as

the first six lines of the right. The remaining lines are complete to the end. Below nothing is missing. There could hardly be a continuation on another slab.

Preserved on the slab is the conclusion of an imperial rescript in Latin, and a supplication addressed to the Emperor in the Greek tongue. We may stamp the former as an imperial edict, both from the language and the expression, line 4,—*am nostram*. Indeed, according to its position it might be considered as an answer to the memorial appended to it, similar in both to what we find united in the records of the Skaptoparenians. Besides, the missing portions appeared so small in quantity that I had an idea of attempting a conjectural supplement. But when I placed the Document before Harnack, he drew attention to the striking agreement of this Latin appendix, with the concluding words of the similar—and subsequently to be mentioned—edict, addressed to the Tyrians and preserved in a Greek translation by Eusebius; and an examination of the cast undertaken by Bormann, established it as a certainty that the similar but slightly modified editing of this edict and ours must have been in the province of Lykia and Pamphylia.

I place here the concluding words as they appear in comparison, and remark that the Latin supplements are just as far suited to the exigencies of space as that of the matter in question is. Where, as usual and also here, the supplements to the text can not be restored in detail, and very different forms of the same things are possible, it seems expedient to confine oneself to the rough filling-up of gaps, and as far as possible to the simple restoration of the thought-connexion, especially as for the most part, scientifically, very little depends on whether they or that of the possible wordings deserves the preference.

[*vestrae devotioni permittimus*]

ἐπιτρέπομεν τῇ ὑμετέρᾳ καθοσίῳσει

¹ *Archäologisch - Epigraphische Mittheilungen Aus Oesterreich-Ungarn*. Herausgegeben von O. Benndorf und E. Bormann. Jahrgang xvi., Heft 1, Mit 18, Abbildungen. Wien (Ternpsky), 1893, pp. 93-102.

[*quamcumque munific*]entiam vol[etis pro hoc
vestro pio proposito pef]ere,
ὅποῖαν δ' ἂν βουλευθῆτε μεγαλοδωρεᾶν ἀντὶ ταύτης
ὑμῶν τῆς φιλοθέου προθέσεως αἰτῆσαι

iam nunc ho[*c facere et accepisse vos credere li*]cet,
καὶ ἥδη μὲν τοῦτο ποιεῖν καὶ λαβεῖν ἀξιώσατε·

impetraturi e[am sine mora]
τεύξεσθε γὰρ αὐτῆς χωρὶς τινος ὑπερθέσεως

[*quae*]
ἦτις

fehlt

παρασχεθεῖσα τῇ ὑμετέρᾳ πόλει

[*in omne aevum t[am] nostram iuxta deos*
īmmortales pietatem testabi]tur
εἰς ἅπαντα τὸν αἰῶνα τῆς περὶ τοὺς ἀθανάτους θεοὺς
φιλοθέου εὐσεβείας παρέξει μαρτυρίαν

quam vero condigna prae[mia vos esse a nostra
cl]ementia consecutos
τὸ δὲ ὑμᾶς ἀξίων ἐπάθλων τετυχηκέναι παρὰ τῆς
ἡμετέρας φιλαγαθίας

fehlt

ταύτης ὑμῶν ἔνεκεν τῆς τοῦ βίου προαιρέσεως

liberis ac p[ro]steris declarabit.
υἱοῖς τε καὶ ἐγγόνοις ὑμετέροις ἐπιδειχθήσεται.

The Greek Document permits in contents, although by no means in wording, of being supplemented with sufficient safety, and it is sufficiently noteworthy. The province of Lykia and Pamphylia begs the Emperor Maximinus and his co-regents to root out the godless Christians as dangerous to the existing religion. We know the historical connexion of this event. After Galerius had granted the Toleration Edict in favour of the Christians, his under-rulers also, from his side, admonished the magistrates to discountenance the persecution of the Christians. But when, after the death of Galerius, he had made himself ruler from Asia Minor to the Hellespont, and had at a council (= conference) on the Hellespont attained to a union, according to agreement, with Licinius the potentate of Eastern Europe, he then felt himself safer, and changed his conduct towards the Christians. *Imprimis*, relates the contemporary of the writing, *De mortibus persecutorum*, c. 36, *indulgentiam Christianis communi titulo (?) datam tollit subornatis legationibus civitatum, quæ peterent, ne intra civitates suas Christianis conventicula extruere*

liceret, ut quasi coactus et impulsus facere videretur quod erat sponte factururus, quibus annuens, u. s. w. Eusebius is in agreement with this (*H. Eccl.*, 9. 4, 7). After the higher officials had convinced themselves as to how the Emperor was in reality disposed towards the new religion, they caused a petition-storm for the renewal of the Christian hunt (*N.B.*—Cf. the present-day Juden Hetze in Russia = Jew hunt), to which the Emperor consented. Eusebius, after he has adduced as a proof the edict addressed to the Tyrians, concludes ταῦτα δὲ καθ' ἡμῶν κατὰ πᾶσαν ἐπαρχίαν ἀνεστηλίτευστο. Therefore we have in this Document the original proof. Intrinsically analogous to this petition others had been, as put forth by the Government. Justifiably, then, Harnack urges that the train of thought of our Document agrees in general with the Tyrian, so far as this is revealed by the imperial answer. Just as in the Tyrian Document the advantages and blessings which the prompt and undisturbed divine service grants, are displayed in broader colours, in a similar manner the memorial of the Lykians begins, and probably also closed thus.

According to time the memorial falls in the year A.D. 311, or more probably A.D. 312, as a comparison with both the above-adduced historical reports shows. When the memorial arrived, Galerius was already dead. He died in A.D. 311, soon after the promulgation of the Toleration Edict of 30th April; and as the address of the Document shows, the union between Maximinus, Licinius, and Constantine, which, without doubt, was settled in the very same year, took place, and was not yet broken. The breaking took place after the betrothal of Licinius with Constantine's sister, A.D. 312–13. Between Maximinus's last religious edict—again in favour of the Christians (Eusebius, *H. E.* ix. 10)—which cannot have preceded the end of the catastrophe, A.D. 313—and his edicts promulgated against the Christians, which edicts were called forth by these and analogous memorials, lies, according to Eusebius (*H. E.* ix. 10. 12), less than a year. This leads to the above-given juxtaposition. This estimate is manifestly not irreconcilable with the juxtaposition of our Document in A.D. 311; but it suits better for the year following. After the death of Galerius, the ruling potentates appear, from what has been said, to have been Constantine, Licinius, and Maximinus. This was the succession prescribed by

Galerius (*De mort. persec.* secs. 32–43); and it corresponds with the epoch of nominations.

Constantinus was already, A.D. 306,—after his father's death,—summoned by Augustus. Together with him Licinius was recognised at the Congress in Carnuntum; whilst Maximinus only after this Congress was first proclaimed by his troops, and was then recognised by Galerius (*De mort. persec.* 32). But Maximinus had certainly already been summoned to Congress in A.D. 305 (*De mort. persec.* 32); (*præscriptione temporis pugnât se priorem esse debere qui prior sumpsit purpuram*); and, therefore, names him also in Egypt. He really succeeded in the Hellespontine treaty in securing that the first place should be granted to him among the three rulers, as both the writers record this (*De mort. persec.* 44), *primi nominis titulum . . . sibi Maximinus vindicabat* (Eusebius, *H. E.* ix. 10), *κατὰ τῶν τῆς βασιλείας κοινωνιῶν . . . τολμᾶν ὄρμητο . . . πρῶτον ἑαυτὸν ταῖς τιμαῖς ἀναγορεύειν*; and also the inscriptions confirm. Not merely those of the East, but also of the West (Inscription by Prating in *Noricum*, c. i. lib. iii. 5565, celebrating a victory, 27th June, A.D. 310, won after the death of Galerius, probably in A.D. 311). Consequently, if our Document places him in the first position, Licinius to the third, so is this in unison; and the missing name between can only have been that of Constantinus. It follows (line 11) from the discovery of the inscription in the heart of the Lykian country, that the petitioning province, not merely as Pamphylian, but also as Lykian and Pamphylian, must have been distinguished. It is consistent with this (as Marquardt, *Admin. of the State*, i², 379, rightly observes), that the Veronese provincial list only notes down from the Diocletian times Pamphylia but not Lykia, and that an imperial ordinance of June 1, A.D. 313, is addressed to Eusebius, v. p. *præsident Lyciæ et Pamphylia* [*C. Th.* xiii. 10. 10 = *C. Inst.* xi. 49. 1]. The anti-Semites—Christ was certainly a Semite—had also fifteen hundred years ago carried matters further than their like-minded companions of the present day. Our notorious anti-Semites have up to the present not yet attained to this, that their Petitions for a Semite hunt shall be publicly posted by governmental means in each little provincial town, and the high-placed crypto-anti-Semites, the truly guilty ones, stand not the less farther behind the performance of the Emperor Maximinus. The friends of humanity will, con-

sequently, gladly read an advance in the tone and culture of this district.

In detail, I find the following, as regards the text, worthy of note. For fixing the size of the gap, both of the supplemental lines 10 and 11 are authoritative. The word *Κω(ν)σταντ(ε)ίνῳ* is wanting in the first, seeing that for the patronymic name space is left at the end of line 9. In the second, the supplemental *Λυκίων καὶ Π* does not also allow of being lengthened for the districts so far as administration firmly combined, and unmolested in their internal independence, are always to be understood as more simply an administrative circle, a province or *ἔθνος*. There is only one province, Ponti et Bithyniæ (*C. V.* 5262, ix. 4965, xiv. 2925), *ἐπαρχία Πόντου καὶ Βιθυνίας* (*C. I. G.* 1813^b), not provinces or *ἐπαρχαίαι*. We may also, probably, insert *του* after *καὶ*. The usage of the language also prevents (as Berndorf rightly reminds us) the insertion of the article before both the national names. There are also wanting in line 10, ten or twelve; in line 11, ten letters, of which, however, as the break does not flow along quite uniformly, some terminate. Accordingly, the rest of the wording must be in conformity with doubtful (unsafe) supplementations: Line 7 [vestris declarabit], line 8 [*τοῖς σωτήριον τοῦ σύμ[παντος ἀνθρώπων ἔθνους, καὶ γένους*]; line 16 [*προς τὴν ἡμῶν ἀθά[νατον βασιλείαν*]; line 21, *αἰωνίῳ[γενίματι παντάπ]ασιν*. It is not to be denied that the demanded brevity leads to more harshness in the proposed supplements. They were, doubtless, better in the original than what is placed above, but I cannot acknowledge smoothness as more convincing than safer supplements.

In a Document of this kind it cannot be decided that by accepting this gap the isolated word in the last line does not come to stand exactly in the middle, as would be demanded by more careful writing. By the nature of the Document we are precluded from reckoning up the exact space.

In line 9. After *καὶ* there is on the stone, as the drawing shows, an empty space, sufficient for the reception of five or six letters. I had considered this space on the casting which was submitted to me as an erasure; but I have been mistaken in this conception. "We have," Berndorf writes to me, "examined critically all three casts; the circumstance cannot be in doubt. The name of Maximinus has suffered a series of scratches, which make it indistinct, but they are such as otherwise

seen in the inscription, viz. in the first line of the Greek, without giving any impression of being intentional. The empty place following at the end of the second Greek line is, on the contrary, quite unscratched and smooth. If an erasure had been here, then not only would the complete smoothness have been unexplained, but also it would have been incomprehensible that the flatness could have now raised itself as a relief over the boundary lines, which are quite intact." I have supposed this ought to be given again; for the acceptance of the erasure of a name (=extirpation) concerns not merely the extrinsic, but the outchiselling of the name of Constantinus at the unscratched Licinius would probably be justified historically. But as this way out of the matter is not to be thought of, the omission, therefore, of ΦΛΑΟΥ or also ΦΛ ΟΥΑΛ, for which the place is sufficient enough, only leads us back to this, that the concipient probably knew the name of the Eastern Emperor as well as that of his nearest neighbours, but not that of Constantinus. Whoever remembers the inconceivable confusion in which the interior Asiatic monuments of the third and fourth centuries introduce to us the imperial names, will not look at this solution—in my judgment the only one open—as inadmissible.

Lines 11–15 where the stone has ἸΗΠΙΑC, according to the proposals of Willamowitz. The motives precede: "The gods have shown that they bless those who protect them (=favour) in the interest of the empire." This turn has here its especial grounds; also in the edict of Maximinus to the Tyrians, which Eusebius has preserved in the Greek translation (*H. E.* ix. 7), is the blessing on agriculture, and otherwise fully realised. 'Ομογενεῖς, the gods are called Jove and Hercules (*Seneca, Ad. Marc.* xv. 1) . . . diis geniti et deorum creatores (c. i. lib. iii. 710). Tertullian (*Ad. Scap.* 2), *colimus . . . imperatorem . . . ut hominem a deo secundum . . . et solo deo minorem. . . . Majore formidine (Apolog.* 28. Tert.) *et calidiore timiditate Cæsarem observatis quam ipsum de Olympo Iovem.* "We must honour the gods because the emperors are also gods, which the Christians certainly contest" (Tertullian, *Ad. Scap.* 2). Loyalty runs throughout, strongly tintured with piety.

Line 15. Maximinus, Edict, c. 6. ἡ ὑμετέρα πόλις . . . ὅτε πάλιν ἦσθετο τοὺς τῆς ἐπαράτου ματαιότητος γεγονότας ἔρπειν ἄρχεσθαι . . . εὐθὺς πρὸς τὴν ἡμετέραν εὐσέβειαν . . . κατέρυγεν.

Line 16. Harnack and S. Reinach propose to supplement IATON . . . TATON. The former compares from our inscription, line 24, τῆς αἰωνίου καὶ ἀφθάρτου, βασιλείας, with ἀθάνατος. *Concil. Calched.* p. 1537, C. Colet: ἡ θεία καὶ ἀθάνατος κορυφή (said by the Emperor, p. 828a) ὀφείλομεν γὰρ τῇ ἀθανάτῳ πόλει νέμειν ἐν πᾶσι τὰ πρωτεία (*Dionys. Ad. R.* line 69).

Line 17. *μανικούς*, according to the proposals of Gebhardt, in order to prepare in this first member of the clause for the following νόσος. The Tyrians also request from the Emperor ἱασίν τινα καὶ βοήθειαν (*Euseb.* ix. 7. 6). "The distinction," remarks Harnack, "from πάλαι . . . εἰς δεῦρο plays above all a part in the Tolerance resp. Persecution Edicts of that year."

Lines 18, 20. The supplements are partly arranged according to the proposals of Harnack and Gebhardt.

Line 19. Similarly the same as passed in the edict to the Tyrians, c. 7, became determined μετὰ τοῦ ὀφειλομένου σεβάσματος τῇ θρησκείᾳ καὶ ταῖς ἱεροθρησκείαις τῶν ἀθανάτων θεῶν προσίειν; and c. 12, pronounced the hope that, after the expulsion of the Christians, the town will devote itself μετὰ τοῦ ὀφειλομένου σεβάσματος ταῖς τῶν ἀθανάτων θεῶν ἱερουργίαις. Also in the writing of the *præf. pretorio* to the Stadthalter (*Euseb.* ix. 1. 3) the care of the Emperor for the same is framed so that καὶ οἱ ἄλλοι τῆς Ῥωμαίων συνθηγῆς ἀκολουθεῖν δοκοῦντες τὰς ὀφειλομένας θρησκείας τοῖς ἀθανάτοις θεοῖς ἐπιτελοῖεν.

Line 22. There is the question as to the withdrawal of the permission granted to the Christians for a free divine worship. The letter is on the Toleration Edict of Galerius (*Euseb.* viii. 17; ix. 10) by συγχώρησις distinguished, in that of Constantinus oftener by ἐξουσία (*Euseb.* x. 5. 2, 3, 7, 8). "The letter and shorter word proposed by Gebhardt can be allowed here" (Harnack). It is known that Christians were designated ἀθεοί (*Sybel's Histor. Zeitsch.*, Bd. 64, 1890, s. 407); *Euseb.* ix. 10. 12: παρ' ᾧ γε (Maximinus) μικρῷ πρόσθεν δυσεβεῖς ἐδοκοῦμεν καὶ ἄθεοι καὶ παντὸς ὁλέθρου τοῦ βίου.

Lines 23, 24. According to proposal of Willamowitz. The reference to the compulsory Emperor cult is plain.

Line 25. *συμφερίν*, according to Harnack's proposal. Cf. Maximinus (*Euseb.* ix. 10. 9): διστάζειν τοὺς ἡμετέρους ἀνθρώπους περὶ τὰ προσταγματα τὰ ἡμέτερα.

Hermann Lotze.

BY THE REV. ALFRED E. GARVIE, M.A. (GLAS.), B.A. (OXON.).

RUDOLPH HERMANN LOTZE was born at Bautzen in 1817; began student life in 1834; and, after studying medicine for four years, qualified as *Docent* in philosophy as well as medicine. He was for a short time a professor in Leipsic, then for forty years in Göttingen; and only a few months before his death (1st July 1881) was called to Berlin. While his outward life was uneventful, his inner was marked by wide interests and varied pursuits. He united in his own person, and attempted to harmonise in his philosophy, two tendencies which are found commonly widely apart, and often thoroughly opposed—scientific culture and moral and religious impulse. In some of his works¹ he expounded and enforced the mechanical theory of the world that commends itself to modern science; in others he attempted to do justice to the claims of man's ethical and spiritual nature, to which morality and religion bear witness.

Acknowledging that "between spiritual needs and the results of human science there is an unsettled dispute of long standing," he avoids, on the one hand, the compromise that ignores without reconciling contradictions, and on the other, the mutual antagonism of men interested in science, and men earnest in morality or devoted to religion. There need not be either a hollow truce or a bitter struggle, for there may be an abiding peace, if both parties will but recognise the contrasted aspects of reality which it is his aim to prove complementary.

¹ Lotze's works, with dates of publication, were the following:—*Metaphysics* (1841); *General Pathology and Therapeutics as Mechanical Sciences* (1842); *Logic* (1843); *General Physiology of the Bodily Life* (1851); *Medical Psychology, or Physiology of the Soul* (1852); *Microcosmus, Ideas for a History of Nature and a History of Humanity* (1856-64, 1869); *Controversial Writings*, one part (1857); *History of Æsthetics in Germany* (1868); *System of Philosophy: Logic* (1874); *Metaphysics* (1878); "Principles of Ethics" (in *Nord und Süd*, June 1882).

Translated into English were the following:—*Logic and Metaphysics*, by B. Bosanquet (Clarendon Press, 1884); 2nd editions of *Metaphysics* (1887), *Logic* (1888); *Outlines of Philosophy*, in six parts, edited by Ladd (Boston: Ginn & Co., 1884-87); *Microcosmus*, translated by Miss Hamilton and Miss Jones (Edinburgh: T. & T. Clark, 1888).

Such being his aim, he does not care what function and position may be assigned to him in the history of thought, but desires only that his writings should prove a help to all those who are endeavouring to reconcile the conclusions of science with the aspirations of man's higher nature.

His method accordingly is suggestive rather than systematic, popular rather than academical. He denies the worth and derides the ambition of the philosophy that attempts to give a complete and a consistent account of reality by means of deduction from a first principle. He does not take as his starting-point the results of the previous development of philosophy, but by a process of reflexion, comparison, and criticism of our common ideas, he tries to show that the assumption of the unity of the world of facts, laws, and ideals is not devoid of justification, although incapable of demonstration.

These remarks on his aim, spirit, and method prepare us for a brief examination of the truths which he endeavours to teach.

In his philosophical writings there is an insistence on mechanism, yet a recognition of freedom; there is an opposition to idealism, yet a rejection of materialism; the reality of the individual is asserted, yet the unity of all in the universal spirit is maintained. The attempt to reconcile differences, to combine as complementary apparently contradictory aspects of reality, has not been uniformly successful; and yet, while we must acknowledge that Lotze's views have not that consistency which is necessary for a system, and can alone give rise to a school with a fixed tradition and a definite task, his comprehensiveness adds to the interest of his writings for us. It is impossible, however, to criticise and to estimate the value of a large number of suggestions as of a single principle explicated in a system, and, accordingly, only a few outstanding features of his thought can now be noted.

Men interested in science very often display a contempt for the conclusions of philosophy; the tendency of modern science is materialistic; but Lotze, who most rigorously applied the principles of physical organisation to life and mind alike,

reached by reflexion many of the philosophical conclusions so much derided, and absolutely rejected materialism. That materiality is a sensible manifestation of supersensible elements of reality; that only *soul-like beings* can claim *thinghood*, which reflexion shows cannot be conceived otherwise than as *selfhood*; that all else is but the immediate action of the absolute substance; that all things have their unity only in that substance, and their apparent interaction is the self-modification of that substance; that individuality is not existence distinct from that substance, but a mode of that substance which enjoys its own states; that time, space, and motion are but symbolical representations of the intellectual relations of things; that the world is completed by the spirits, by whom it is subjectively apprehended, and for whose self-realisation—beatitude—it exists as a means,—all these conclusions are very far removed from materialism or monism, and belong to a thoroughly spiritual view of the world. Indeed, Lotze has been by some of his critics charged with pantheism. But every philosophy that is in earnest with the problem of existence, and recognises that only in the unity of existence lies the solution of the problem, is open to the same charge. Lotze's assertions that finite existences do not exist separated from the absolute, but are distinguishable from it only by self-existence, or enjoyment of their own states, and that all action of finite existences on each other is conceivable only through their inherence in the absolute, and the action of the absolute in them, may be, by those who are fond of verbal discussions and logical triumphs, brought forward as proofs of pantheism; yet how otherwise are we to conceive finite existences and their mutual relations? At least, Lotze's view is a striking witness that the sensible cannot be accounted for or explained by the sensible, but must be referred more or less immediately to the supersensible; or the finite by itself is incomprehensible, and is conceivable only as related to and in the infinite. It were altogether unprofitable to examine in detail the exact form in which this relation is presented by Lotze; his insistence on that relation is for us valuable.

Lotze's pantheism, if pantheism it can be called, is not consistent. To very many he will seem rather to emphasise individuality at the expense of unity. He does not care at all for the immanent development of the Absolute Idea; his

enthusiasm he reserves for the beatitude of finite spirits. To him the world-aim is not the progressive realisation of an ideal rational or ethical, but the self-satisfaction of personal existences. For him thought as developed in man is not the essence of reality, but a subjective activity of a mind that stands in this as one of its relations to an outward world. It would need a fuller discussion than is here possible of the whole problem of knowledge to show how unsatisfactory Lotze's view of the subjectivity of cognition is, and how inadequately he understood the assured results of the idealist movement of thought in Germany; but this merit may be allowed to his position, that his exaggerated individualism affords a counterpoise to an exaggerated universalism, that his humility of thought, which is self-effacing, utters a protest against "a vaulting ambition that o'erleaps itself."

But there is one feature of this individualism that claims fuller treatment. It is his emphasis on beatitude as the Good. "What is good in itself is some felt bliss; what we call good things are means to this good, but are not themselves this good until they have been transformed into enjoyment; the only thing that is really good is that living love that wills the blessedness of others" (*Microcosmus*, ii. 721). In spite of his moral earnestness, we feel that Lotze here touches a lower note than is in harmony with man's higher nature. Truth and goodness are subordinated to happiness. Perfection, rational and moral, is but a means of beatitude. He rejects the vulgar hedonism that would make each person set his own happiness as his being's end and aim; and yet he cannot see any other aim in the whole order of nature, the whole course of history, than a means for enjoyment. Doubtless perfection will be accompanied by beatitude, but perfection is not subordinated to beatitude as the means to the end. It is just because Lotze makes happiness the final purpose of reality that he cannot recognise the rational and moral necessities of existence. The same final purpose might conceivably have been realised by quite another order of nature, quite another course of history. We cannot, according to Lotze, affirm that what is *truth*, what is *duty*, must be, only that it is for us. The rational or the moral is *actual*, not *necessary*. To the same defect is due Lotze's failure in his treatment of the problem of evil. While here we meet with much that wins ready assent,—his denial, for instance,

of the necessity of evil, his refusal to minimise the extent of evil,—yet when he rejects, as he does, the disciplinary function of evil and its punitive nature, we feel that this is due to a lack of moral insight and intensity.

Lotze attempts to do justice to the demand of the religious consciousness for personality in God. He attempts to show that, on the one hand, perfect personality belongs to God alone; and on the other, the absolute predicates of deity can belong only to a personal being. It may indeed be doubted whether the transition from the conception of God as the absolute substance which is the unity of all things, to the conception of God as the personal Spirit who is the Highest Good, is satisfactorily accomplished; but there can be no question that there is much of truth and worth in Lotze's view of God's personality. It seemed inevitable that a thinker who can conceive *thinghood* only as *selfhood* should assert that the predicates of the Absolute—infinity, eternity, movement with permanence—can be intelligibly united only in personality; yet it is evident that the conception of personality must itself undergo modification if it is to be adequate to the task of unifying these predicates of the Absolute. Personality is commonly regarded as inconceivable apart from finitude. The opposition of self and not-self is regarded as a necessary condition of self-consciousness. If this is so, it is evident that we cannot regard God as self-conscious, and accordingly as personal. But Lotze denies this. Although some of the details of his analysis are very doubtful, yet his main conclusion must commend itself as reasonable. "Perfect Personality is in God only, to all finite minds there is allotted but a pale copy thereof; the finiteness of the finite is not a producing condition of this Personality, but a limit and a hindrance to its development" (*Microcosmus*, ii. 688). Less satisfactory, however, is Lotze's treatment of the relation of finite and infinite Personality. If idealist systems of philosophy have gone too far in asserting the essential identity, Lotze falls short in emphasising the difference. In the religious conviction that men are the children of God, Lotze finds two thoughts—(1) "The recognition of the finiteness of the personal spirit, and of its subjection to the power and wisdom of God" (*Philosophy of Religion*, 140); (2) "the assertion that there exists between man and God a relation of piety; that

this relation is always a vital one; and that by means of it—but also only by means of it—the finite spirit ceases to be such absolutely dependent product of the course of nature" (141). Owing to his individualistic view of man's knowledge and action, and his hedonistic view of the world-aim, the affinity of nature of God and man and the community of life are neglected by him. Man's thought is not conceived as a progressive realisation of the truth, and his life of the holiness of God; hence the religious life of man is limited to emotion, and religious thought is denied speculative validity, and is regarded only as a more or less adequate symbolic representation of the content of religious experience. "In the case of religion it is not required that there be found a speculatively unobjectionable expression for that which is essentially transcendent, but that we have figurative expressions to which the mind may attach the same feelings that are appropriate to the proper content of religion" (*Ibid.* 147). At this point Lotze comes in contact with a dominant school of theologians in Germany—the Ritschlian; and that not only in the way of coincidence, but of direct influence. When Lotze is appealed to, in opposition to the Hegelian school, as an exponent of fundamental Christian ideas, it is well to remember what are the theological consequences of his position—the denial of the objective validity of Christian theology, and the admission only of its subjective value. According to Lotze, with regard to any Christian doctrine there can be no assertion made of its validity for speculative thought, only of its value for religious experience. By reason of the unique value of Christ in religious experience, He may be regarded as standing in a relation to God "absolutely unique, not only as to degree but also as to its essential quality" (150); religious experience, too, may warrant the conviction that in His teaching and life "an infinitely valuable and unique act has occurred here on earth for the salvation of humanity" (151). But no doctrine of the Divinity or the Atonement can be accepted as speculatively valid. Thus religion is divorced from speculation, and its actuality is secured at the expense of its intelligibility. The religious and the moral aspirations are not after all brought into organic relations with the results of science. It is not only that the difficulty of reconciliation is asserted—that may be admitted,—but also that the impossibility is maintained—

that must be denied. There is growing among many Christian thinkers a sympathy with Lotze's position, which may be valuable as a passing phase of feeling which will allow a detachment of the contents of the Christian faith from a metaphysic that is no longer adequate to an enlarged knowledge of nature and man; but will be fatal as a permanent attitude resisting the development of a metaphysic that will again bring the content

of the Christian faith into relation with a more adequate view of the universe, a more satisfying solution of the problem of existence. Lotze's philosophy gives no promise, offers no prophecy of such a metaphysic; but it is of interest and importance because it refuses to sacrifice, and attempts to do justice to the factors of our experience, which it will be the task of the future to reconcile.

Samson: was He Man or Myth?

BY THE REV. PROFESSOR W. GARDEN BLAIKIE, D.D., LL.D., EDINBURGH.

THERE are many things that might tempt one strongly to assign the story of Samson to the region of myth and legend; but so far from the attempt bringing any satisfaction, it would only involve us in inextricable difficulties.

When in any narrative we have recourse to the notion of myth, our justification must be that it makes the narrative more reasonable, more harmonious, more natural. If instead of having this effect, the myth makes the narrative more inconsistent, more purposeless,—nay, actually absurd,—it must be bowed out of court as having no business there. This, as it seems to us, would be the effect on the sacred narrative of ascribing the exploits of Samson to myth and legend.

The myth, to the careful historian, is very far from a vague, convenient agent, whose aid may be summoned at any time and under any circumstances to explain a wonder or reduce a miracle. Myths are subject to definite laws and conditions, and have marked features that differentiate them from history. Bred in a country's prehistoric age, they have a vague, weird character, as if belonging in part to earth and in part to heaven; they have very slight connexion with time and place, and they are usually directed to glorify their hero, whom at last they place virtually, if not formally, in the ranks of the gods.

If the story of Samson really is the product of the mythical spirit, it is the strangest, the most inconsistent, and the most uncouth that that spirit ever bred.

1. First let us mark the very remarkable announcement of his birth. It was very rarely in the Old Testament that coming births were

announced by angels from heaven, and in the New Testament only in the case of John the Baptist and of our blessed Lord. But twice an angel from heaven is represented as announcing the coming birth of Samson, once to his mother, and a second time to his father and mother together. And the emotions raised by the visit and the annunciation alike belong to the highest region of gratitude and wonder. Should we not have had a right to expect (if it was a mythical story) that the life and character of the man would bear a visible relation to this solemn and remarkable transaction? Might not something holy and angelic have been looked for in one whose entrance into the world a messenger of heaven was sent to make known? Such a child might surely have been portrayed of the type of John the Baptist and Jesus, or, not to go so far afield, of the type of Samuel, whose birth also was in a manner foretold, a prophet of the Lord, lofty in character and devoted in service.

But so far from our finding in Samson any such type of character, we are surprised, if not shocked, at his wild, rollicking, jovial life, his grotesque and uncouth methods even of delivering his people, and the combination of savagery and recklessness which marks his exploits. So far from his showing anything of the solemn dignity of the prophet, he wants even the decency and gravity of a responsible citizen. He is a gay, frisky youth, fond of puns and jokes, "quips and cranks and wanton wiles," taking life right easily, and bent on enjoying it as much as he can. Several of his services to his country have the look of practical jokes—grim mixtures of comedy and

tragedy that no refined nature could endure. Was not the contradiction very extraordinary between the announcement of the angel to the parents and the actual career of the man? If we believe the story as we find it, we shall have no difficulty in putting these things together, because one great lesson of the Book of Judges is, that God did His work of delivering Israel through very imperfect instruments—through Ehuds and Jaels and Jephthahs, that were personally guilty of revolting deeds. Samson is but an extreme specimen, the culminating representative of this class of agents. But if his biography was simply a mythical story, surely the writer, if he was not absolutely crazy, would have made some attempt to harmonise the remarkable annunciation of the birth with the character of the hero and the tenor of his life. The most extreme rationalist would find it impossible to reconcile, as the creation of a poetic fancy, an annunciation so spiritual with a career so carnal.

2. The consecration of Samson to the order of Nazarites was another remarkable circumstance in his early life, incompatible with the idea of a mythical origin. In the angel's words on this point the order of the Nazarites is referred to as familiar to the Hebrews, and we know that it was regarded as one of high dignity. The Nazarites were a priestly order, set apart for God, and enjoying that high and mystic appreciation which priesthood implied in communities more or less pervaded by ignorance and superstition (see Smith's *Dict. of the Bible*, art. "Nazarites"). If Samuel and Jeremiah were Nazarites, or Daniel and his companions, they conveyed an excellent idea of the composure of mind and control of body which were appropriate to the office. Samson, on the other hand, beyond the fact of his proving faithful to his vow of abstinence from drink, outraged the office in his ordinary habits and demeanour. And more especially in respect of that very weakness which at last brought about his humiliation and his death. We may be very sure that in the region of the vine where his life was spent, it was not an easy matter to be an abstainer from the juice of the grape in every form. Many a time, when ready to die for thirst after his prodigious labours, the clusters of Sorek and other haunts of the vine must have appeared as if created for the very use of a man so spent; but the history contains not the slightest hint that even under the

utmost pressure he yielded to temptation in that form of indulgence. Yet of another form of bodily appetite he became the very bond slave. He failed to grasp the true idea of the Nazarite—one whose abstinence from the juice of the vine was the type of a well-ordered, harmonious, and therefore beautiful nature, in which no bodily lust was allowed to lord it over the soul, and no paltry passion to drag after it the higher and nobler faculties. Through "desire of women" he became a wretched evidence of the depths of folly and degradation to which a strong man may be reduced by a paltry lust.

Thus, even in that sphere which he might have been expected personally to adorn, Samson was an inconsistency and a comparative failure. If it be said that the legend made him a Nazarite because of his hair, and that the interest of the story turns on two facts connected with it,—the loss of his strength when it was cut, and the return of his strength when the hair began to grow,—the reply is, that his strength had but an incidental connexion with his Nazariteship. Extraordinary strength was no *ordinary* result of the Nazarites' uncut hair—it was not so in Samuel's case nor in Jeremiah's; it was a special provision in Samson's. The legend might have connected strength with his long hair without enrolling him a Nazarite at all. And indeed the Nazarite vow of abstinence seems an obstruction rather than a help to the symmetry of his character; had he been fond of drink his conduct might have been more easily accounted for, it being easy to see how he might have been induced to surrender his secret without exposing himself to the charge of actual idiocy—of deliberately consigning himself, weak and helpless, to the most relentless of foes.

3. A third point where any legend-theory must fail is, to explain the peculiar nature of the service which Samson rendered to his country. On the surface of the story it is plain that, personally, Samson had no bitter feeling against the Philistines, but rather the contrary. Some of them, and especially some of the least virtuous of them, fascinated him. Consequently when he attacks them it is in revenge for some personal injury. It is when his Timnath bride reveals his riddle that he slays thirty Philistines in order to obtain the stipulated changes of raiment. It is when she is given to another that he catches the three hundred foxes and sets fire to the Philistine crop (pro-

bably, according to the *Land and Book*, a pack of jackals, such as used to go about that country in hundreds), and attach to the fastened tails of each pair a brand dipped in oil; it was when the men of Judah delivered him to the Philistines, and they were about to despatch him, that he did such execution with the jawbone of an ass; and lastly, it was avowedly for the purpose of avenging himself for the loss of his sight that he ended his career by pulling down the edifice where the Philistine lords were assembled. *In itself*, this does not seem very glorious work. It is not the kind of work that would excite the spirit of legend, or create the desire to make a hero of the performer. A strong man that in return for personal injuries had inflicted much havoc on a people with whom he was usually on friendly terms, is not the man round whose memory the spirit of admiration, love, and honour rises to its utmost height. There must be more of self-abnegation, more of the disposition to identify himself with his people, more ordinary forgetfulness of self, to rouse the legendary spirit, and place a man among the gods.

4. One other consideration must be specially noted in opposition to the legendary theory—its incompatibility with the treatment received by Samson from the tribe of Judah.

It is to be observed regarding Samson that, unlike most of the other judges, he worked all alone, without even an armour-bearer like Jonathan, or a Phurah like Gideon, to attend him. We read of no troop that gathered round him, or that was animated by his presence and prowess to great exploits. Incredible though it seems, he must have moved about among the Philistines all alone, sleeping in their cities and frequenting their crowded haunts; and yet he remained safe. Probably they looked on him as carrying a charmed life, and were afraid even to shoot an arrow at him unseen, lest some mysterious and awful retribution should befall them. But surely it was not meant that Samson should always stand alone. Was not the great purpose for which his personal exploits were designed, to put courage into the nation at large and rouse them to resist the Philistines? And if any one of the tribes might have been expected to respond to the silent appeal of his exploits, was it not the lion-tribe, illustrious by the example of its founder Judah, renowned for the exploits of Caleb and Othniel, and for its enterprise against the great Adonibezek?

When Samson entered their territory, why did not imperial Judah adopt him as their leader, form a bodyguard around him, and, animated by his spirit, dash against their enemies and cripple them as Gideon had crippled the Midianites and Jephthah the Ammonites? Instead of rising to their duty, the tribe of Judah showed the most craven spirit that ever disgraced men in the face of a national foe. So far from being roused to faith and courage by the example of Samson, they scolded him for irritating their foes, and actually had the meanness to lay hold of him and to bind him, that they might deliver him into the hands of the Philistines. No doubt this treatment had a very depressing effect upon him; if the men of Judah, who were most exposed to the forays of the Philistines, treated him thus, what permanent good could he do to his country? He seems to have gone home and given himself up to an easy, self-indulged life, so that when Delilah came within his horizon, he had no heart to resist her, and went away with her "as an ox goeth to the slaughter, or a fool to the correction of the stocks."

Would anything like this ever have occurred to a maker of myths? What glory could such legends bring either to the hero or to the nation? The rejection of Samson by the tribe of Judah was a greater ignominy than his having his eyes put out by the Philistines, or his being called to make sport for them at their feast. It spoiled his public life, and reduced him to the position of one who had only showed how great things he might have done if he had been properly supported by his nation.

We think we have made out our contention, that the notion of the myth in the life of Samson only makes the narrative more inconsistent and purposeless—nay, actually absurd.

But is the narrative in any degree satisfactory when taken in the orthodox sense? How does Samson pose when viewed as one of the heroes of the faith, enrolled among the worthies of the eleventh chapter of the Hebrews? First, we must remember (as we have said) that he was one of a series of men whom God raised up and fitted out for special service, but who were the very opposite of "all round men," and in some instances conspicuously defective in every quality save the one in which they excelled. That quality was faith in God as the God of Israel, and in that faith they went forward to enterprises from which mere

flesh and blood must have shrunk. In Samson's case the gift of extraordinary bodily strength was added to faith, and became the instrument through which his faith worked. He used it fearlessly against the enemies of Israel. And though it is true that personal injuries were the occasion of rousing him in the first instance against the Philistines, there is evidence that a profounder motive was also at work. The personal injury served as a reminder that he had received his great strength for the good of his country. The service which arises from the combination of a personal interest with a public duty does not indeed show the highest form of virtue, but the combination is one which many worthy men have habitually practised. The last act of his life was not a mere act of personal revenge, otherwise he could not have appealed to Jehovah to bless it. We should be blind indeed if we did not see what a sting seemed to Samson to lie in the boast of the Philistines that Dagon had conquered Jehovah. Deeply conscious of great sin before God in his having flung away the gift that had been given him for great public service, and given occasion to the enemy to blaspheme, he showed himself desirous in this last effort, even at the sacrifice of his own life, to make

some amends for past remissness, and humble the enemies of his country and of his country's God.

One other point to Samson's advantage must be noticed: except in punishing the Philistines, he never seems to have used his supernatural strength for his personal advantage. He had many opportunities of doing so, but he seems steadfastly to have regarded it as a sacred trust. What profit might he not have made in agricultural life by doing the work of ever so many labourers or beasts of burden, or as a merchant by accumulating large stores of goods, or as a hunter by capturing animals? But we never read of anything of the kind; his strength was used only against the enemies of his country.

It is to no purpose to say that he did not crush the Philistine power. That, as we have seen, was mainly because the tribes did not take courage from his example. In spite of his defects, he has won from the common sentiment of Christendom the praise of a great patriot. We instinctively endorse Milton's tribute—

“Living or dying thou hast fulfilled
The work for which thou wast foretold
To Israel, and now liest victorious
Among thy slain.”

Renan's "History of the People of Israel."

BY THE REV. JOHN TAYLOR, D.LIT., M.A., WINCHCOMBE.

AN exhaustive study of the posthumous volume of Renan's *Histoire du peuple d'Israel* would require more space than we are able to command; and even if we had the space, we should not care to occupy these pages with a discussion of matters so painful as the deceased Frenchman's attitude towards Christianity, as it is seen in this book and elsewhere. Other topics also, such as his opinions respecting the date of the later portions of the law, are more conveniently dealt with apart. We propose simply to note a few points, chiefly of a literary character, which present themselves to every attentive reader. And we need only to add one prefatory remark, viz. that the period covered by this concluding volume is that which extends from the return of the Babylonian captives to the death of Jonathan.

M. Renan's explanation of the cropping up of

an Aramaic writing, extending from Ezra iv. 8—vi. 18, and again at Ezra vii. 12—26, is that these are mere copyist's blunders, the scribe having accidentally inserted the Targum in place of the original. This is ingenious, and the supposition is not an impossible one. At the same time, it is not very likely that such a blunder could be committed, or, if committed, allowed to pass uncorrected. The most careless scribe must have known the difference between the two dialects. The most inattentive reader must at once have noticed and challenged the change of tongue. It is far more probable that the compiler of the Book of Ezra is here using and adapting an Aramaic document; and Professor Ryle¹ is fully justified in emphasising the fact that "the whole passage (vi. 1—18), which precedes the resumption

¹ *Ezra and Nehemiah*, p. xxi.

of the Hebrew, . . . reflects the modifying influence of the compiler's own style."

On Zech. vii. 2 there is a good note: "For בית-אל, which is clearly a mistake, I propose נרנל-שראזר, or מנבל." In his recently published *Minor Prophets*, Wellhausen has left the words untranslated, but his note agrees remarkably well with the first of Renan's suggestions: "בית-אל cannot be employed as the name of a place; it belongs to שראזר. For שראזר is incomplete. The divine name, the subject to אצזר, is lacking." At Jer. xxxix. 3 we have Nergal-sharezer as the name of a Babylonian.

It is a little disappointing to find the textual criticism of Zech. vi. 9-15 so very inferior to that of the passage just mentioned. We are told that it is doubtful whether this section has come to us in the form in which it was written, and because it is only doubtful, the traditional text is adhered to. It is a little late in the day to adhere to this. "The concluding words of Zech. vi. 13, 'And there shall be a priest upon his throne [or, as the Septuagint has, "at his right hand"], and the counsel of peace shall be between them both,' prove that in the original form of the prophecy two persons were mentioned, each of whom was to be crowned, viz. Joshua with the silver, and Zerubbabel with the gold crown. As Ewald has shown, there can be no doubt that in ver. 11 we should read, 'upon the head of Zerubbabel and upon the head of Joshua.'" ¹ If Renan could not make up his mind either to accept or to reject Ewald's conclusions, he was not justified, on the strength of a mere "perhaps," in assigning Ps. cx. to the time of Zechariah. But his treatment of the Psalms generally is very fanciful. Ps. cxxvii. is ascribed, with a fair degree of confidence, to one of the opponents of Nehemiah, a pious man who resented the Tirshatha's self-confidence and pride! The later verses of the psalm contain an invidious allusion to the circumstance that the ex-cupbearer was [peut-être] a eunuch! Strong arguments would be required to ensure the acceptance of this suggestion. When Renan urges that "pride was the most unpardonable sin that a Jew could commit," he forgets the astounding exhibitions of this vice which are given in the Talmud.

To the much controverted verse, Zech. iii. 9, Renan's contribution is that the "seven eyes" means the sevenfold repetition of the letter y

(= eye). Again, it must be confessed that this is possible. The significance of this engraving and its value to the people are, however, not very clear. But if the seven עינים are seven facets, and the Lord of Hosts engraves on them the appropriate engraving, His people will recognise His hand.

We are bound to take exception to another piece of exposition. Speaking of the year 516 B.C., or thereabouts, he says: "The Levites were very numerous. The *hasidim* (a name for the Levites) appear under these circumstances in connexion with the priests." In support of this, Ps. cxxxii. 9, 16 is referred to. But the *khasidim* are not to be identified with the Levites. They are a fervent and zealous religious party, not an ecclesiastical order, as the Book of Psalms and the Books of Maccabees plainly show. And Renan would have done well if he had drawn the distinction which Professor Ryle has so well brought out ² between the narrower sense of the word Levite in the early days after the Return and the more extended meaning, including porters and singers, which it bore in the Chronicler's time. If we are to pay any attention to the documents, the Levites were at first not "very numerous," but very few.

As might be expected, our author's lack of sympathy with the spirit that gradually became all-powerful in the restored Jerusalem affects his historical imagination. There is absolutely no foundation for the assertion, that when Zerubbabel and Joshua found the people languid with regard to the rebuilding of the temple they had recourse to prophetic action, and set a man named Haggai to work to stir up the zeal and devotion that were required. Say, if you will, that Haggai wrote "the prose of a second-rate journalist." At all events, that prose is addressed to Zerubbabel and Joshua, not inspired by them. One is tempted also to ask whether there is any need for the suggestion, that the rebuilding of the temple was retarded by the opposition of an extreme idealist party who held that God required no external worship and cared only for piety and contrition. The poverty which weighed down the Jews; the disturbed state of the Persian Empire; the incessant opposition of adversaries more powerful than themselves, were causes sufficient to explain, even though they did not justify, the long delay. It would have been impossible for any one who

¹ Cheyne, *Origin of the Psalter*, p. 21.

² *Ezra and Nehemiah*, p. liii.

wrote on the subject to lose sight of the hostility displayed by the Samaritans, especially in the days of Nehemiah. It would have been remarkable if our author had not found some way of putting the blame on the Jews. He represents the Samaritans as members of the old tribe of Ephraim, continuing to worship Yahweh after the ancient fashion, and sincerely desirous of communion with their restored brethren. "This schism, which was so deadly to Judaism, was entirely caused by Jerusalem. Religious history shows us that all schisms originate in the separatist spirit of the orthodox systems." We will not pause to inquire whether religious history tells this tale or not. At any rate, biblical history compels us to believe that a very considerable foreign element had been introduced into the territory of the former Northern Kingdom (2 Kings xvii. 24; Ezra iv. 2, 10), and had greatly altered the character of the population. Nehemiah's measures seem to us unnecessarily severe, but the Jewish community would have been submerged and lost if it had not strongly asserted and strictly maintained its individual existence.

Following Lagarde, our author derives the feast of Purim (Esther ix. 26, 29) from a Persian New Year's Festival: "The Jews adopted it as a secular festival, and, like the Persians, celebrated it in the twelfth month by rejoicings and banquets, at which intoxication was allowed. They called it in Aramaic *Pourdaï* and in Hebrew *Fourdim*; and the latter, by reason of an error which palæography easily accounts for, became *Fourim* or *Purim*." Palæography, however, will hardly suffice here. It would, indeed, easily account for the corruption of the letters פורים into פורים. But if the festival was derived from Persia and obtained its name from the Persian *farwardīgān*, what needs explaining is not simply an alteration in the written letters of a manuscript, but an alteration in the speech of the populace. Why should they change the title to which they were accustomed simply because written texts had become corrupt? And would those texts become corrupt when popular usage stood by to correct them? Evidently Renan had not seen Zimmer's article on this subject in Stade's *Zeitschrift* for 1891, in

which it is pointed out not only that Lagarde himself came to attach less weight to the identification which he had maintained, but also that an altogether different solution of the problem is possible. It is only fair to add, that in treating of Persian influence on Jewish beliefs Renan is cautious and moderate. Considering our uncertainty as to the exact time when the system which we call Zoroastrianism, from being the religion of a tribe became the religion of a people, this caution is quite necessary.

A word or two on a topographical point. The position of Acra, the fortress which proved of so much importance in the Maccabean wars, has given rise to considerable difference of opinion. We can all feel the difficulty (*vraies impossibilités*, M. Renan thinks) of picturing to ourselves the state of affairs, say during the time that Judas Maccabeus was engaged in purifying the temple whilst the Syrians held Acra, if Acra was immediately to the north of the temple. But the First Book of Maccabees—no mean authority—is decidedly in favour of this. Only by charging it with error can any plausibility be secured for the opinion that "the western hill of Jerusalem" is the true site. And so good an engineer as Sir Charles Wilson has just asserted that "the site north of the temple is so clearly indicated by the form of the ground that in any other ancient city it would never be questioned."

The history ends with the death of Jonathan, the brother of Judas Maccabeus. A sentiment is expressed on p. 368 which inclines us to believe that if the author's life had been spared he would have brought down the narrative to the reign of Herod. It would have been interesting to see how he treated the period thus left blank. We should have learned something directly or indirectly, by way of appropriation or by way of decided rejection, from his remarks on the conflict betwixt the Sadducees and the Pharisees, on Philo, on Hillel. For the interest excited by this period, as he intimates in the expression to which we have just referred, does not attach to the petty princelings who ruled in Jerusalem, but to the spiritual struggles and spiritual developments which found their completion in Christianity.

The Historical Difficulties in Kings, Jeremiah, and Daniel.

BY THE REV. GEORGE DOUGLAS, EDINBURGH.

THE Books of Kings, Jeremiah, and Daniel have the appearance of being inconsistent in the matter of dates. In the opening verses of Daniel it is said that "in the *third* year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it, and the Lord gave Jehoiakim king of Judah into his hand." In Jeremiah, on the other hand, it is always the *fourth* year of Jehoiakim that is Nebuchadnezzar's first;¹ and Jeremiah prophesying in Jehoiakim's fourth year threatens an invasion on the part of Nebuchadnezzar, in language which would make one suppose that the Babylonian king had never been in the Holy Land up to that time.² Elsewhere in the writings of the same prophet, Nebuchadnezzar is referred to as smiting the army of Pharaoh-Necho in the battle of Carchemish, also in the fourth year of Jehoiakim;³ and what we know from history makes it next to impossible that he can have been at Jerusalem before that battle. It would appear that Nebuchadnezzar marched westward from Babylon in the last year of his father's reign, with an army just released from the siege and destruction of Nineveh, to attack the countries which owned subjection to the king of Egypt; that he first fell on the Egyptians themselves, overthrowing them; that, driving them before him, he then dashed down through Palestine, and came to Jerusalem, "and besieged it, and that the Lord gave Jehoiakim king of Judah into his hand"; but that, somewhere in his career of conquest, he heard of his father's death, and had to hurry back to Babylon to secure the throne. The dates of Jeremiah, and the course of history taken together, would seem to make it impossible that Nebuchadnezzar could have been at Jerusalem before Jehoiakim's fourth year. It has been common, therefore, to regard the first verse of Daniel as being in error.

De Wette wrote: "It is obviously false that Jehoiakim was carried thither at that date," and "the false statement in Dan. i. 1 renders the historical

existence of Daniel exceedingly doubtful."⁴ Many writers of the present day are of the same mind. Wellhausen, after his manner, is more sweeping: he regards the whole dates of the period as being adapted, and finishes a paragraph on the subject thus:—" . . . Josiah, Jehoahaz, Jehoiakim, Jehoiachin, 79½. Let him believe who can that it is a mere chance that the figures 41 + 81 + 38 make up exactly 40 + 80 + 40."⁵ Robertson Smith, equally assuming error in the Scripture figures, corrects the length of Jehoiakim's reign; he says, "Hence we must conclude that the first year of Nebuchadnezzar—that is, the first year which began in his reign—was really the fifth of Jehoiakim, and that the latter reigned not eleven [as stated in the Bible], but twelve years,"⁶ a conclusion which is referred to and endorsed by Cheyne.⁷

The apparently contradictory dates, however, are not without their defenders. Keil, *e.g.*,—and many agree with him,—reconciles them by supposing that Nebuchadnezzar set out from Babylon in the third year of Jehoiakim, and appeared before Jerusalem in the fourth, and reading this meaning into the first verse of Daniel he supports it by asserting that while נָב generally signifies "came," it also means "went"⁸—a reconciliation which, taken altogether, is, I fear, not likely to have a reassuring effect upon those who waver on the general subject of the Book of Daniel. Pusey has a different solution of the difficulty. According to

⁴ *Introduction to the Old Testament*, vol. ii. pp. 484, 486. Observe it is not said in the Bible that Jehoiakim was carried to Babylon. The words are: "The Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried *them* into the land of Shinar to the house of his god." According to 2 Chron. xxxvi. 6, 7: "Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to *carry* him to Babylon. Nebuchadnezzar also *carried* of the vessels of the house of the Lord to Babylon, and *put them* in his temple at Babylon." There is reason to believe that his purpose of carrying Jehoiakim to Babylon was never executed.

⁵ *Prolegomena to the History of Israel*, pp. 272, 273.

⁶ *Prophets of Israel*, p. 415.

⁷ *Pulpit Commentary on Jeremiah*, p. 18.

⁸ *Commentary on Daniel*, chap. i. 1.

¹ Jer. xxv. 1.

² Jer. xxv.

³ Jer. xlv.

him Jerusalem was besieged and Jehoiakim taken in the third year of that king, as stated in the Bible; but he maintains that Nebuchadnezzar did not go to Carchemish till the following year, and he holds that in the absence of fuller information we must simply accept these facts.¹ Unfortunately, our information is much too full to allow us to believe that they are facts. Carchemish lies on the road from Babylon to Jerusalem, not quite half way; and, apart from other objections, we cannot without a definite and authoritative statement believe that a general like Nebuchadnezzar brought his army past that fortress, held as it was by the Egyptians, and left the Egyptian forces free to fall upon his capital. Whatever reading is given to the history, the nature of the case appears to demand that the battle of Carchemish shall precede the siege of Jerusalem.

Reconciliations like the foregoing might well make belief in the accuracy of the Scripture dates hopeless. But in the light of the tablets which have been brought from Nineveh and Babylon within the present generation, all difficulty vanishes. There has neither to be straining of the meaning of words nor twisting of history. It simply turns out that the Jews and the Babylonians had different modes of reckoning time. The Jews, as we know, computed a king's reign from the day of his accession to the day of his death, and they included every year in which any part of the reign lay. If, *e.g.*, he began when one month of the year had yet to run, and went on through the whole of another year, and continued on the throne only one month of a third year, they said he reigned three years, although he had been king for only fourteen months. But now the Inscriptions tell us that the Babylonians did not reckon so. According to their general practice, they would not, in the supposed case, have counted that month of the first year to the new king at all; it would have been given to his predecessor. The first year of the new king would have begun at the New Year's Day, after he came to the throne. The following year, however, would have been counted as a whole year to him, although of it he had only been a month in office. Whoever was on the throne when the year came in, to him it was reckoned, whether he saw it to its close or not. If they had to speak of the initial year with reference to the new king, their practice was to

call it not his "first year," but the "year of his accession," or the "year he began to reign," or simply the "year of his reign," his so-called "first year" taking date from the New Year's Day following.² Occasionally, it is said, the initial year of the reign was called the "first year." The Babylonians, as became an astronomical people, had this advantage, that when they wished to compute a long period, they had merely to sum up the reigns of which it was composed; they were not troubled, like the Jews, with the last year of one reign overlapping the first of another. If, then, as was the case, Pharaoh-Necho set Jehoiakim upon the throne of Judah in 608 B.C., and Nebuchadnezzar made his first westward march in 605, overthrowing the Egyptians at Carchemish, besieging Jerusalem, and taking Jehoiakim, and hastening home through the desert the same year, Jeremiah and other writers using the Jewish method of computation would say that this was done in the fourth year of Jehoiakim; whereas, in the Book of Daniel, if it was written in Babylon, the time would be called the third year. In each case the writer would have no option; had he used other language, he would have been misunderstood. The portion of time which elapsed from Jehoiakim's ascending the throne till the last day of the year was called in Palestine the "first year" of his reign, and in Babylon the "accession year," or the "year of his reign," the full year which began on the succeeding New Year's Day being called by the Palestinian writer the "second year," and by the Babylonian the "first." What the Book of Jeremiah, therefore, according to Jewish practice, properly called the fourth year of Jehoiakim, the Book of Daniel with equal propriety, after the Babylonian manner, called the third, and the passages cited instead of being contradictory are confirmatory of each other.

2. Another difficulty has been found in the time when Daniel is said to have stood before the king. The statements of the Book of Daniel are these: (i. 5) He and his companions were to be "nourished *three* years, that at the end thereof they might stand before the king;" (i. 18) "at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar;" and lastly, (ii. 1) "in the *second* year of the reign of Nebuchadnezzar, Nebuchad-

² See George Smith's *Assyrian Discoveries*, p. 386; and his *Assyrian Canon*, p. 21.

¹ *Lectures on Daniel*, p. 399 *sqq.*

nezzar dreamed dreams," and Daniel was brought in to interpret. It has been a commonplace with critics that the "three years" and the "second year" of these passages make a manifest blunder between them, and that this is another evidence of the untrustworthy, if not the unhistorical, character of the book. Ingenious interpretations, on the other hand,—more ingenious than convincing,—have been devised to show how Daniel could be brought to Babylon, be nourished three years, and still be only in the second year of Nebuchadnezzar's reign. As before, the difficulty is cleared away by the tablets. They show not only how at the end of three years Daniel might be in the second year of the reign, but how he could not be in any other. Of course, we understand in any case that when an Oriental says "at the end of three years," he does not mean "at the end of three times 365 days." When he says that Jesus was three days and three nights in the heart of the earth, he does not mean three times twenty-four hours. As Nebuchadnezzar, therefore, with his small band of select captives came home in 605 B.C., and as Daniel's training would begin at once, it must have ended in 603. It could not go beyond that time. Had it once crossed over the line into 602, it would have found itself in a fourth year. And now comes in the teaching of the tablets. Since Nebuchadnezzar ascended the throne in 605, his "first year" according to the Babylonian method of counting—the method of the Book of Daniel—was 604, and his "second year" was 603, the year in which Daniel's training ended. Again, the so-called "blunder" turns out to be a simple and accurate statement of fact.

3. Daniel, as we have seen, was included among the captives of Nebuchadnezzar's first raid, which occurred in what Jeremiah and the other Jews of Palestine called the first year of Nebuchadnezzar and fourth of Jehoiakim. The next captivity, which took place seven years later, swept off another prophet, Ezekiel; that was in the eighth year of Nebuchadnezzar and eleventh of Jehoiakim, or, as we should rather say, in the eighth of Nebuchadnezzar and the reign of Jehoiachin, for Jehoiachin's short reign of three months or more came in to complete Jehoiakim's eleventh year, and it was at the end of Jehoiachin's time that the captivity was made, Ezekiel and the young king being taken off together. After the New Year came in, Nebuchadnezzar set Zedekiah upon the

Jewish throne, and in Zedekiah's eleventh year he also was carried away, Jerusalem being destroyed at the same time; that was in the nineteenth year of Nebuchadnezzar. There were thus captivities in Nebuchadnezzar's first, eighth, and nineteenth years. But when we turn to the closing verses of 2 Kings and Jeremiah, we find these last called not the eighth and nineteenth, but the seventh and eighteenth. As before, on the one hand, these have been called palpable contradictions or indications of untrustworthiness in dates; and, on the other, ingenious theories have been devised to make them agree. A reading adopted by Ewald, Kuenen,¹ and many others, inserts a *Yod* before "7th," making it "17th." Others have multiplied the captivities, making one in the first year of Nebuchadnezzar, another in the seventh, another in the eighth, another in the eighteenth, another in the nineteenth—not to speak of the one in the twenty-third, a period of which we are still in ignorance.

It will have been surmised by the reader, according to the principle of the tablets, that the number which is given to the year will depend upon the local source of the writing. We do not know who wrote the Books of Kings. They bear no author's name. But they appear to have been written in Judah before the Exile.² The Book of Jeremiah, for our present purpose, is of the same place and time. But in the last chapter of 2 Kings and the last of Jeremiah—which are to a large extent one and the same—the closing verses are evidently of a later date than either of the books. They relate what occurred in Babylon many years after Jerusalem was laid in ruins and the Jewish state destroyed; and for that and other reasons, they are looked on as coming from a Babylonian source. We need not discuss how much of the chapters belongs to the later date. Suffice it to notice that the last four verses of Kings and the last seven of Jeremiah must be so regarded. And that observed, the dates are plain. The whole of the passages which place the captivities in the eighth and nineteenth years of Nebuchadnezzar belong to the writings which issue from Judah before the Exile and use the Jewish reckoning, while those which speak of the seventh and eighteenth years are of Babylon and employ the Babylonian computation.

¹ *Religion of Israel*, vol. ii. p. 175.

² See Driver's *Introduction to the Literature of the Old Testament*, 2nd ed., p. 188.

The eighth and nineteenth regnal years, Jewish style, are the seventh and eighteenth Babylonian; and once more, out of the apparent inconsistency we get a real confirmation.

4. The most remarkable coincidence has yet to be considered. It is one in which the statements of Scripture come into contact with the writings of Berosus and Ptolemy, and after appearing to differ from them and be inconsistent with each other, turn out to harmonise among themselves and agree with the writings of those authors.

Berosus, a Chaldaean, who is known to us by some fragments preserved in the works of other writers, tells us in extracts which are quoted by Josephus¹ that Nebuchadnezzar heard of his father's death when he was on his first western campaign, and hastened home to secure the crown; and he goes on to say that he reigned forty-three years, and was succeeded by his son Evil-Merodach. Let us now turn to the Bible. In 2 Kings xxv. 27, it is said that Evil-Merodach began to reign in the thirty-seventh year of Jehoiachin's captivity. We should therefore infer that Nebuchadnezzar died, or, to put it otherwise, that Nebuchadnezzar's forty-third year was in the thirty-seventh of Jehoiachin's captivity. Keeping these numbers in mind, let us start anew from another set of passages. The first year of Nebuchadnezzar was Jehoiakim's fourth,² the eighth was Jehoiakim's eleventh,³ which again was the year of the short reign and deportation of Jehoiachin; and if we add thirty-six years to the last date, we see that it would take a forty-fourth year of Nebuchadnezzar to coincide with the thirty-seventh of Jehoiachin's captivity. But according to the previous passage it was the forty-third, not the forty-fourth, of Nebuchadnezzar which coincided with that thirty-seventh. It would appear, therefore, either that Berosus is wrong who says Nebuchadnezzar reigned only forty-three years, or that the passage in the end of 2 Kings is wrong which says Evil-Merodach began to reign in the thirty-seventh of Jehoiachin's captivity, or that those other passages are wrong which require a forty-fourth year of Nebuchadnezzar to coincide with Jehoiachin's thirty-seventh. When, however, we remember that Berosus and the author of the last verses of 2 Kings, who write from a Babylonian

point of view, call the year in which a king begins to reign, not his "first," but his "accession" year, and count his "first" year from the next New Year's Day, and that Jeremiah and the author of the earlier passages of 2 Kings reckon after the Jewish method, calling the year in which a king begins to reign his "first," we discover that all the four writers are agreed, Nebuchadnezzar reigning forty-four years according to the Jewish way of counting, and forty-three according to the Babylonian, and the thirty-seventh year of Jehoiachin's captivity coinciding in either case with the last of Nebuchadnezzar's reign.

The other author to be compared is Ptolemy. He was a geographer and astronomer of Alexandria in the second century A.D., and drew up a list of Babylonian and other kings, showing the years in which each reigned. As he always makes the first year of a king's reign not coincident with the last of his predecessor, but a year after it, we see that he must have adopted the Babylonish numbers. With them he makes Nebuchadnezzar reign forty-three years, confirming the Bible and Berosus. Critics of every school have long held that it is not safe to differ from Ptolemy. Some of his dates have received confirmation from modern astronomical calculations; and while, so far as I know, no tablets have yet been dug up by which his statements bearing on the period now under review can be checked, his figures belonging to other periods have been confirmed by a remarkable set of inscriptions found some years ago. We may therefore hold his list to be correct. It may interest some readers to see how the list proceeds, and how, by its help, we are brought into contact with Anno Domini. He begins with Nabonassar, and works downward, calling the first year of Nabonassar the Year One of his era. Nabopolassar, the father of Nebuchadnezzar, dies according to him in the year 143 of the era; then 144 counts as Nebuchadnezzar's first, 186 as his last, and 187 as the first of Evil-Merodach. Halma, a mathematician and commentator on Ptolemy, says:¹ "The 1st of Thoth [New Year's Day] of the first Egyptian year of Nabonassar coincided in effect with the 26th of February 747 Julian before the Christian Era." Nebuchadnezzar's "accession year" is thus 605 B.C., his "first year" 604, his last (being the "accession year" of Evil-Merodach)

¹ Josephus, *Antiq.* x. chap. 11. sec. 1; *Ap.* i. 19, 20.

² Jer. xxv. 1.

³ 2 Kings xxiii. 36, xxiv. 8, 12.

⁴ *Table Chronologique des Regnes, de C. Ptolémée*, par M. L'Abbé Halma (Paris, 1819), Dissertation i., pp. 3, 4.

562, and the "first year" of Evil-Merodach 561.¹ As has already been said, the statement of Ptolemy regarding the length of Nebuchadnezzar's reign confirms that of Berosus, and they both confirm the conclusion required by a comparison of the several passages of Scripture; and now by the help of Ptolemy we have been enabled to fix the place of the dates under consideration in the chronology of the world.

The only passage in our English Bible bearing on the period, which will not agree with the rest of Scripture or with Ptolemy or Berosus, is Jer. lii. 31, which says that "in the seven and thirtieth year of the captivity of Jehoiachin . . . Evil-Merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin." That verse belongs to the Babylonian part of the book, and therefore its time must be interpreted after the Babylonian method. The "first year" of Evil-Merodach, then, as given by Ptolemy, is 561, whereas the thirty-seventh of Jehoiachin's captivity, which coincided with the last year of Nebuchadnezzar, must have been 562. But when we look again at our English Bible, we observe that the word "first" is in italics, showing it to be an interpolation of the translators. The clause should read "in the year of his reign," agreeing with 2 Kings xxv. 27, which says "in the year that he began to reign," and it will then harmonise with the rest of the Bible and with Berosus and Ptolemy.

It may not be superfluous to notice that it is Jehoiachin's *captivity* by which the years are computed. Had they been counted by his reign, the number would in a Babylonian passage have had to be entered as thirty-six, not thirty-seven.

Let us now gather up the facts we have discovered. They are these:—

(1) The first verse of the Book of Daniel, whose supposed inconsistency with Jeremiah and the historical Scriptures has been to many an evidence that the book is uninspired, and even caused some to doubt the prophet's historical existence, is, on the hypothesis of its Babylonian origin, in perfect harmony with those other writings, and that, not

after a strained interpretation, but when read in the meaning which any child would attach to the words.

(2) On the same hypothesis, the first verse of the second chapter of Daniel, whose supposed inconsistency with the first chapter has been another evidence against the book, likewise harmonises with it simply and completely.

(3) Those passages in Kings and Jeremiah making mention of captivities in the eighth and nineteenth years of Nebuchadnezzar, which were supposed to contradict other passages in the same books referring the same captivities to the seventh and eighteenth years, are, when read in the only reasonable way, confirmatory of them.

(4) The statement in Kings and Jeremiah regarding the time of the relaxation of Jehoiachin's captivity, which appeared to differ from the rest of the sacred narrative and from the works of Berosus and Ptolemy, is, when viewed in the light of the tablets, in perfect agreement with them.²

These facts have their bearing on the date and local source as well as the trustworthiness of the writings which have been considered. It would be wrong to draw conclusions from them which would be broader than the premises. There are many things in the Book of Daniel, *e.g.*, that demand careful consideration before a satisfactory judgment can be arrived at; but the fact that certain matters, which have long been relied on with much assurance as telling against the book, turn out under fuller light to be wholly in its favour, will make the wise student proceed with greater caution before pronouncing adversely on the rest. And with regard to the general trustworthiness of the several books, we see how important are the different *usus loquendi* of the writers. We have not the same man telling the same thing in different ways at different times; but we have different witnesses who are not acquainted with each other's mode of speech giving their independent testimonies, and their evidence agrees throughout. And while the critics we have named have rendered great service to biblical investigation, we feel that here, in

¹ Unfortunately Ptolemy made no allowance for leap years, and therefore the beginning of his year shifts. His year 144 (the "first" of Nebuchadnezzar) would begin on our 21st of January. As that is not far from the beginning of the Babylonian and of the Jewish year, we may use it as practically synchronous with them.

² It need hardly be pointed out that this order brought out of the supposed confusion, where so many dates are involved, reflects back upon the principle of computation which has been employed, and proves its soundness. The lock and the key fit, and are of one workmanship.

concluding certain dates to be "obviously false," or in coming forward to correct others with the view of making them tally, or in holding that in their general lines they are *adapted*, they are alike astray.

By far the most important service, however, that the Inscriptions have rendered in connexion with this period, lies in their having furnished a clue to the arrangement of the history. When dates which agree are assumed to be discrepant, it is manifest that not only will the chronology which is founded on them be at fault, but that the representation of the bearing which the events have upon each other will also be perverted. As might have been expected, there has been much divergence in the order in which the dates are arranged by different writers. When, on the other hand, we apply the principle of the different styles of Jewish and Babylonian computation to the original documents, the dates fall into a fixed line. The following table, I believe, will be found to satisfy all the scriptural statements :—

	B. C.
Battle of Megiddo and death of Josiah,	609
Jehoahaz begins to reign,	609
Jehoahaz taken captive by Pharaoh-Necho,	608
Jehoiakim set on throne by Pharaoh-Necho,	608
Fall of Nineveh,	? 606
Battle of Carchemish,	605
Jerusalem besieged and Jehoiakim taken by Nebuchadnezzar,	605
Captivity of Daniel and others,	605
Nebuchadnezzar succeeds to throne of Babylon: his first year according to Jewish reckoning,	605
His first year according to Babylonian reckoning,	604
Daniel interprets Nebuchadnezzar's dream,	603
Death of Jehoiakim,	598
Jehoiachin begins to reign, and, along with Ezekiel, taken captive,	598
Zedekiah set on throne by Nebuchadnezzar,	597
Destruction of Jerusalem and deportation of Zedekiah and others,	587
Further deportation,	582
Death of Nebuchadnezzar and relaxation of Jehoiachin's captivity,	562

Contributions and Comments.

The Limitation of our Lord's Knowledge.

MARK xiii. 31, 32.

THIS passage is generally adduced as proof of the limitation of our Lord's knowledge, even in regard to a matter so closely touching His special work and mission as the time of His Second Coming. And the inference is drawn: If ignorant then, how much more in regard to the authorship and dates of the books of the Old Testament! But whatever may be the nature of that limitation, which, in any case, was self-imposed and voluntary; however difficult the Catholic doctrine of the *κένωσις* in some respects may be, yet here, at all events, the premise is wrong, and so must be the conclusion drawn from it. Three facts in connexion with the passage in St. Mark have to be taken into account: *First*, The parallel passage in St. Matthew does not include "the Son" in the limitation in question; and the passage in St. Luke makes no limitation whatever, having nothing

answering to the statement at all. This is highly significant and monitory, if Mark be taken here as the earliest of the Synoptists. It warns us that the expression there made was soon felt to be open to misunderstanding. And that some qualification is necessary will at once be obvious, when it is mentioned, *secondly*, that the disciples of our Lord, and indeed all the early Christians, and, presumably, "the angels," and, certainly, our Lord Himself, "the Son" did know the time of His Second Coming. The assertion is made over and over again in the Synoptics that His coming would be in that generation. The following references to one of them will suffice: Matt. x. 23, xvi. 28, xxiv. 34. In this faith the first generation of Christians, the contemporaries of our Lord and His disciples, lived and died. If in this faith they were not mistaken, if the prediction and hope was realised by them, then the emphasis in St. Mark's statement will fall upon the words, "of that day and hour": *i.e.*, as we should say, upon the date in the calendar and the hour of the clock. It is of such definite chronological statement that

it is said the Father alone is cognisant. But this, while relieving the difficulty, does not remove it altogether. It has, *thirdly*, to be remembered that in point of fact His Second Coming was *not* an event of a day or of an hour. It was not a point of time within the four-and-twenty hours of a day, nor a single day within the month or year. It was, indeed, an event which was to come with startling suddenness upon the ungodly and unbelieving of that generation, but was to be seen far off, and its gradual progress noted, by those who lived in watchfulness and prayer. And, surely this is true, if His coming did take place in that generation; true, if the salient external manifestation of His advent was the destruction of Jerusalem and the dispersion of the guilty nation.

We are now in a position to see that the expression in St. Mark was not at all what it has generally been taken to mean. It was not intended to be an acknowledgment of ignorance, in a special instance, on the part of our Lord; but was simply a devout ascription to His Father of an omniscience which transcended the conditions of time. What was known to the Son, in His temporal and relative condition, as an event occupying a considerable space of time, could be viewed by the Father as a day, an hour, a moment, or instant of time. It was a prompting of the same devout and reverential feeling in the Lord's mind, as that to which He gave expression when He said, "Why callest thou me good? One is good, God." Our Lord no more denied His own goodness in the latter, than He asserted His own ignorance in the former. If men will ask, What day, and at what moment, an aeonian change is to be accomplished, then the only answer is, God only knows, unto whom a thousand years are as one day. They want an answer in terms which are inapplicable to the case. The Master Himself, as Son of God as well as Son of Man, was then under the conditions of time; lived, thought, spoke under such relations. Only the Father, as absolute and unconditioned, could speak as the disciples asked; and, if answered, they could not understand. Truly our Lord came under conditions and limitations on our behalf; but in this case, at any rate, those limitations did not connote ignorance. His answer simply showed, in terms of religion, the irrelevance of the question that had been put to Him.

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Rahab and Another.

I THINK it is now generally conceded by the most competent critics that "Rahab the harlot," who occupies such a conspicuous place in the narrative of the capture of Jericho by Joshua, and the proceedings of the two spies antecedent to that event, is identical with the "Rachab" mentioned in Matt. i. 5, in connexion with the genealogy of Jesus. In an interesting note Keil asserts (*Commentary on Joshua*, chap. vi. 5) that "the identity of the two names cannot be doubted, especially when we take into account that the only women mentioned in the genealogy of Jesus are such as were renowned in the history of Israel, and that, whilst the harlot Rahab was undoubtedly one of these, no other woman of the same name is anywhere spoken of in the Old Testament." Granted, then, that the identity of the two names is successfully established, and that Rahab the harlot is one and the same with Rahab the wife of Salmon and mother of Boaz; does not the circumstance that a woman of impure life occupied a prominent place in Christ's ancestry lend an additional interest to His treatment of the "unfortunate" in the house of Simon the Pharisee? Certainly, Christ's conspicuous tenderness upon that memorable occasion, His absolute disregard of the trammels imposed by exclusive Mosaic ritual, His large-hearted charity and generosity, are sufficiently explicable, from the divine standpoint, on the ground that Mary was a woman of notoriously immoral life, who came to Him deeply sorrowful and repentant, and thus had a great claim upon His forgiveness and regard. But it lends an additional element of human interest to the beautiful narrative of Luke to think that Christ's thought travelled back to the stormy times of Joshua, and recalled the stained life of Rahab, His own ancestress, in connexion with the impure being who stood at His feet, and who, woman-like, so affectionately testified to the warm impulses that moved her devotion and esteem. That the annals of His own ancestral life were not without the record of, at least, one name, deeply dyed with the marks of shameful living, would establish in His heart a double bond of sympathy and pity for poor, outcast Mary. He would recall to mind the coldly ceremonious treatment of His own kith and kin, when "the young men, the spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all

that she had, all her kindred also they brought out; and they set them without the camp of Israel." He would be more noble than they of the camp, more generous and grandly human; He would be wholly regardless of trifling questions of external defilement, and receive this immoral woman, loving and repentant, within the circle of that greater camp, the host that no man can number, whose names are written in the Lamb's Book of Life.

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Nicodemus.

I AM deeply interested in the conversation of our Lord and Nicodemus. It has seemed to me that the popular interpretations of this conversation on all sides fail to interpret. Since I have become acquainted with the Greek text of Westcott and Hort, I believe that I see a way out of the difficulties I had always before found here. And the question I have to submit is this, What did Nicodemus naturally understand by *πνεῦμα* in ver. 5?

In order to get a reasonable answer to this question, it must be considered who and what Nicodemus was; what were the ideas of his class concerning the meaning and use of this word, and also concerning the Spirit of God. I am so situated that I cannot look into this for want of books. If some one else, better able to do this, will kindly do it, and supply an answer to my question, I, personally, shall be glad and grateful, and I am sure it will be a contribution to the general good.

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The Standard of the Christian Religion.

IN the palmy days of systematic theology, a Christian apologist might, without provoking any serious protest, treat the religion of the Bible as a unity, or at least identify the Christian religion with the religion of the New Testament. Nowadays all that is changed. Our attention is called rather to the variety than to the unity of the doctrinal systems that are found within the compass even of the New Testament. *Biblical* has in many quarters displaced *Systematic* Theology, and a sharp

distinction is recognised between the biblical theology of the Old and that of the New Testament. Systematic theology is indeed far from superseded; notable attempts are still made to systematise all the various materials collected by a careful sifting of the utterances of the many authors of the Bible. But "Art is long and Time is fleeting," and we cannot wonder if many are eager to find a shorter way, to discover what is of central importance in Scripture, to answer, above all, the questions, What are the essential contents of the Christian religion? To such inquirers, a small work by Professor Wendt of Heidelberg ought to be welcome and helpful (*Die Norm des echten Christenthums*; Leipzig, Grunow, Pf. 50). While the impression produced by the notices in THE EXPOSITORY TIMES of the same author's great work, *Die Lehre Jesu*, is still fresh, it may be interesting to call attention to the main conclusions of the above tractate. There will probably be little that is new to the readers of the larger work; but even for them it will be an advantage to have the attention concentrated in the tractate on the single thesis that, *The teaching of Jesus Himself is the sole standard whereby to determine the real contents of the Christian Religion.*

Holding as he does that through Jesus the perfect revelation of God has been given to man, Wendt concludes that all that can be authenticated as teaching of Jesus is normative, and that the teaching of the rest of Scripture must be judged by that standard. It is hardly conceivable that any one should take exception to this theory in the abstract, least of all those whose doctrine of inspiration ensures that an apostle can never contradict his Master. A more serious difficulty will be felt by some in regard to what is to be accepted as authentic teaching of Jesus. How far is this coloured in the Synoptic Gospels? what value, if any, is to be attached to the discourses of Jesus in the Fourth Gospel? Readers of Professor Wendt do not need to be told how he answers these questions. It may suffice to say that, like Professor Bruce, he holds that the first critical examination of the Gospels leaves ample materials for constructing a comprehensive scheme of Jesus' teaching.

A feature of the little work before us is, that the author closes with a recapitulation of the chief points he has sought to establish. There are ten of these, which we shall summarise even more briefly than Wendt, preferring to give a paraphrase rather than a literal translation of his words:—

1. The teaching of Jesus is the sole standard whereby to determine the real contents of the Christian religion.

2. The exclusively normative value thus assigned to the teaching of Jesus is the necessary consequence of the absolutely unique position which the universal voice of Christians ascribes to Jesus as an organ of revelation.

3. The conceding of this normative value only to His own teaching does not deny or narrow the Christian conception of the redemptive work of Jesus, but only subordinates it like other doctrines to the supreme standard.

4. The teaching of Jesus has been transmitted to us through sources sufficiently reliable to supply us with the requisite standard of the Christian religion. In a scrupulously exact historical criticism of these sources will be found the way to a settlement of the question that still remains open as to the compass and meaning of the teaching of Jesus.

5. The principle that only the teaching of Jesus Himself possesses supreme authority, does not set aside the Reformation doctrine of Scripture, but merely gives to that doctrine the explanation and degree of precision which experience has proved to be needed.

6. The specific worth of Scripture, as compared with all other kinds of Christian literature, is not invalidated by the above doctrine, for Holy Scripture, as a collection of fountal authorities, supplies us with the indispensable means for ascertaining and explaining the supreme standard of Christianity.

7. Every one should be recognised as a true member of the Christian Church in general, and of the Evangelical Church in particular, who accepts the gospel proclaimed by Jesus Himself.

8. Assent to any confessional formula should neither be exacted nor given in the Evangelical Church, except with the reservation, silent or expressed, that such formula must approve itself as in harmony with the original gospel of Jesus Christ.

9. No infallible authority can determine what doctrine or confession is in harmony with the teaching of Jesus; this is a matter which must ever be tested anew by scrupulous examination of the original sources.

10. Any deviation from traditional church dogma which finds its motive in a conscientious endeavour to attain to a closer agreement with the teaching of Jesus, corresponds to the essential principles of the Evangelical Church, and is therefore within her pale not only justifiable but obligatory.

• The adherents of the traditional theory of inspiration will of course be unable to assent to some of our author's conclusions; but the ever-increasing number upon whom that theory has lost all hold may perhaps find in Professor Wendt's essay not a little to help their faith. Now that the elaborate and, shall we dare to say it, somewhat obscurantist articles of Bishop Ellicott are ended, possibly a good many would welcome in these pages a series of articles, or at least one thorough discussion by a competent *progressive* theologian, of the points raised by Dr. Wendt.

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The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xxviii. 18-20

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (R.V.).

EXPOSITION.

"*Jesus came to them.*"—Purvey gives it, "came nigh," the Rheims version has "coming near"; the word means "approached." He advanced toward them till He stood beside them.—MORISON. He may have been seen first at a distance.—SCHAFF.

"*Spake unto them;*" or, "and talked with them."—So the word is rendered in Mark vi. 50; Luke xxiv. 32; John iv. 27, xiv. 30. There is a fine feeling of familiarity in the word.—MORISON.

"*All authority hath been given unto me.*"—The English language contains no adequate equivalent for the word rendered "authority" ("power" in the A.V.). It embraces the ideas of both power and authority—power coupled with right. It here indicates Christ as the true Lord and King both of nature and of life, human and angelic.—ABBOTT.

"Hath been given"—literally, "was given." That is, the fulness of power to govern the universe was imparted to Christ at His resurrection; not as a new gift, but a confirmation and practical realisation of the power over all things which had been delivered unto Him by the Father (see Matt. xi. 27).—COOK.

"*In heaven and on earth.*"—"In heaven," that is, over all principalities and powers of the spiritual world. Angels were to be henceforth "ministering spirits to the heirs of salvation." The true sphere of the Church as a spiritual body is "in heavenly places," and there all things are subject to the Lord. "And on earth"—that is, the sphere of the Church as a visible body, where it would have to struggle, and by virtue of this charter to prevail, until the end.—COOK.

"*Make disciples.*"—The Greek word is one, and is formed from the noun for "disciples." The "teach" of the Authorised Version is the correct translation in the next verse, where the word is different, but not here.—PLUMPTRE.

Observe how here every one who becomes a believer is conceived of as standing to Christ in the personal relation of a disciple, in accordance with which view the term came to be applied to Christians generally.—MEYER.

"*All the nations.*"—This cannot mean "make disciples from among all the nations." It brings into view a much wider aim.—MORISON.

With regard to the difficulty which has been raised on these words, that if they had been thus spoken by the Lord, the apostles would never have had any doubt about the admission of the Gentiles into the Church, we answer, that the apostles never had any doubt whatever about admitting Gentiles, only whether they should not be *circumcised* first.—ALFORD.

"*Baptizing them into the name.*"—The Authorised Version has "in the name"; the difference is considerable. "In the name" might imply that baptism was to be administered by church ministers acting in the name of the Almighty. "Into the name" means that converts are pledged

by baptism to a faith which has for its object the Being designated by that name, and which brings them into union with Him.—COOK.

"*The name of the Father and of the Son and of the Holy Ghost.*"—Jewish proselytes were baptized into the name of the Father; Jesus adds the name of the Son and of the Holy Ghost. In the instances of baptism recorded in the Acts (ii. 38, viii. 16, x. 48, xix. 5), the name of Jesus Christ (or the Lord Jesus) alone occurs in the baptismal formula; but the promise of the Holy Ghost is given (ii. 38), or the gift of the Holy Ghost follows the rite (viii. 17, xix. 6), or precedes it (x. 44, 47).—CARR.

"*Teaching.*"—Contrast this command with that given to the Twelve in Matt. x. 7. Then they were simply to go as heralds to announce that the kingdom of God was drawing nigh; henceforth they are to become instructors in the whole system of truth taught by Jesus Christ.—ABBOTT.

"*All things whatsoever I commanded you.*"—The words obviously point, in the first instance, to the teaching of our Lord recorded in the Gospels—the new laws of life, exceeding broad and deep, of the Sermon on the Mount, the new commandment of love for the inner life (John xiii. 34), the new outward ordinances of Baptism and the Supper. But we may well believe that they went further than this, and that the words may cover much unrecorded teaching which they had heard in the darkness and were to reproduce in light.—PLUMPTRE.

"*Always,*" literally, "all the days."—Never absent a single day, however dark, until the last when He shall come again.—SCHAFF.

"*Unto the end of the world.*"—This does not set a term to Christ's presence, but to His invisible and temporal presence, which will be exchanged for His visible and eternal presence at His coming.—SCHAFF.

METHODS OF TREATMENT.

I.

THE WORLD FOR CHRIST.

By the Rev. A. Mackennal, D.D.

The earliest symbol of the Saviour is the picture of the Good Shepherd. Then, in the course of time, that beautiful symbol gave way to that of Jesus Christ as Judge of the world. But there is one thing that painters never have painted, and

cannot paint—the spiritual authority of Jesus Christ.

“All authority is given unto me in heaven and in earth”—what do these words mean? (1) *In earth*. By Christ God made the earth. Christ presides over human history. He is the light that lighteth every man. By Him it pleased the Father to reconcile all things unto Himself. It is in Christ to wipe out the stain in each man’s conscience, and to remove each man’s guilt. All authority is given unto Him (2) *in heaven* also. The spirits that surround the eternal throne go upon His bidding; the benignant energies of a God of power and love are under His control.

Now this universal authority of Christ meets two modern difficulties in mission work. Mr. Gilmour says that even the Mongols ask, “What of those who lived and died before Christ came?” We cannot now reply with the priest, “Gone to hell,” when this same question was asked by the Teutonic chief. Hence, the danger of thinking that in the presence of Christ’s mercifulness the heathen scarcely stand in need of saving at all. But all authority is Christ’s. Hence he cannot pass by even sins of ignorance, since they are a defiance of His sway. The second difficulty arises from the better understanding of the faiths of the world, and our recognition that if only they were practised they contain a faith and a moral code which are not without elevation. Why not simply help them to practise what they have, then? And again the answer is, Christ’s sway must be universal. If these heathen are near the kingdom, let us urge them the more earnestly to enter it.

Take note, then, of the scope of Christ’s authority. He bids His servants baptize the disciples whom they make into the name of the Father and of the Son and of the Holy Ghost. He bids them baptize into the name of the Father and of the Holy Ghost as well as of the Son; that is to say, they are to cherish and to expect that these will rise to the Christian conception of God in all its amplitude of adoration and filial confidence. He bids us expect that these will feel and follow the guidance of the Divine Spirit who is the sure director of Christian life and thought and conduct. He bids His servants teach them to observe all things whatsoever He delivered to them; that is to say, the world is to know but one morality; the Christian type of conduct and of moral life is that to which all nations are to be summoned.

II.

THE HOLY TRINITY.

By the Rev. Robert Vaughan.

I propose to take for granted some knowledge of the Bible language, and to set before you what is the doctrine which may be deduced therefrom.

1. We believe in *One* God. Therefore any language or thought which is a dividing of the Godhead into separate natures, or parts, or beings is not to be received. But when we have said that God is *One*, we have not stated all the truth. That Oneness contains, and is, a Trinity of Persons.

2. There is, I believe, no perfect illustration of the Trinity, because the Trinity is peculiar to the only perfect Being. But there are hints in the order of nature which carry us up to the Trinity of God. Three great distinctions enter into all things; everything *is*, everything has its *manifestation*, everything has its *influence*. That which a stone *is* is distinct from that which is its manifestation or appearance; and these are distinguishable from its *influence*, say in gravitation. The higher you go in the scale of creation the more distinct do these become. In man there is a greater distinction between his being and his manifestation of himself, and his influence, than is found in beings of a lower order. A man is so far distinct from the manifestation of himself, the living man so far distinct from the form his life takes, that he can contemplate the form of himself. Or he can even go further and be conscious of himself, of his being, as distinct from the form. There is here an approximation to a twofold consciousness. And the more highly a man develops his life the more marked does this distinction become. So again his influence is larger and more distinct from his life, and from the manifestation of himself than in lower existences. The influence of man reaches far beyond what he knows of himself, or others know of him. It is as trackless as the wind. Now we are not taking any very difficult or unreasonable line of thought if we carry this idea up to God, and believe that in the most perfect One this distinction between life and its form and its influence will be most perfect; that the life in the Father, and the manifestation in the Son, and the working in the Holy Spirit will be very widely dissociated and distinct. And in a perfect Being

we may believe there is a perfect sense and knowledge of the distinctions, more perfect than we have of the similar distinctions in ourselves. And yet *we* have something approaching to a dual consciousness by which we can contemplate the form of our life—its manifestation, and then turn back and be conscious of a being of which it is the form. Why, then, should not God have consciousness in His Being, in His manifestation of Himself, and in His operation also? Is it unreasonable to believe that God the Father is conscious of Himself in His perfect image before Himself; and also that the Son or perfect image is conscious also of the being of God of which He is the manifestation; and in like manner that the working of God is full of a consciousness that He as a spirit is a proceeding from the one only Being, and is in nature the same as the Son in whom that one Being is expressed? This threefold consciousness which we have presented before you is the threefold personality; for *it is consciousness which is the mark of personality.*

III.

CHRIST'S FINAL PROMISE: "LO, I AM WITH YOU ALWAYS."

By the Rev. Principal A. M. Fairbairn, D.D.

Who made this promise? Suppose a remarkable impartial, judicial, cultivated man had been an occasional hearer of Jesus. He has been at Nazareth, visited the home of Joseph, and been taken with the beauty of the glorious Boy. Years after on the hillside he listens to the sermons that instituted the kingdom; the beatitudes charm him; the claim "I am come to fulfil the Law and the Prophets" surprises him. He says there is no teaching like that in Israel; that wonderful Child has become a more wonderful Man. Later he hears Jesus speak to the cultivated and refined, and reprove their disguised and refined selfishness. Pain and penalty, he says, will follow in the steps of Him who smites so and spares not. Again when persecution has gathered round Him, he hears, "Heaven and earth shall pass away, but my words shall not pass away"; and he says, it is remarkable that as men fall away from Him, His confidence in Himself grows. Finally, he meets the eleven as they come down from the Mount; Jesus is dead, he believes. What think ye of Him now? And they answer, He is to be with us alway unto the end of the world.

To whom was this promise made? Who are the *you*? They were very commonplace men indeed, commoner than we realise. Three years ago the greater part of them were skilled only in mending nets, and catching fish in the Sea of Galilee. In a shorter time than it takes a young man at the University to take on its colour or its culture, they are penetrated through and through with a noble spirit such as any man on this earth had never lived before. And the promise was given to them as men, not as officials. For within this Church there is no clean and unclean, but all are one.

What was the promise? "I am with you." Jesus did not cease to be when He ceased to be invisible. And He is to His Church now what He was to His disciples on earth—the Friend of publicans and sinners.

What did this promise effect? Two things. First, it created a society that was to be permanent, and that was to be a brotherhood. And, secondly, by this promise He gave to His people a perpetual image of Himself. What are we, what are we bound to be? This—as was Christ; Christ-like in His manner, after His kind, according to His spirit.

ILLUSTRATIONS.

THE rallying cry is no longer "Salvation for me and mine," but "The World for Christ." It is "Hallowed be Thy name, Thy Kingdom come"; and by this is understood, not only the carrying of the gospel message over land and sea to the ends of the earth, but the bringing of gospel blessings home to all ranks and conditions of men, the arresting of the ravages of drink and of preventable disease, the curbing of selfishness, the overthrow of all social as well as political tyranny, the abolishing of pauperism, the destruction of caste antipathies, the healing of the strife between labour and capital, the recognition everywhere of the Fatherhood of God, and the realisation of the universal brotherhood of man—nothing less, in fact, than the presence and power of the kingdom of heaven all over the earth; "Thy will be done *in earth* as it is in heaven."—J. MONRO GIBSON.

WHAT is it to believe in the Holy Trinity? Let me answer the question by a story. It is told by one who was a stranger to the Christian faith (Heine). He relates how, when he was wandering in the Hartz Mountains, a little peasant girl, the daughter of his host, sat at his feet, and, looking up into his face, said, "Dost thou believe in the Father, the Son, and the Holy Ghost?" He answers thus. It is poetry, but I will translate it into prose. "When I was a boy, and sat upon my mother's knee, I believed in God the Father, who is good and great, and reigns on high, who created the beautiful earth and the beautiful human beings who live upon it, and who ordered the course of the sun and moon and

stars. And when I grew bigger and could understand things better, I believed in the Son also—the dear Son who loved us and revealed His love to us, and for His reward was crucified, as always happens, by the world. And now that I am grown up, and have read much and travelled far, my heart expands, and with all my heart I believe in the Holy Ghost. It is He who has worked the greatest miracles, and He now works greater still. It is He who burst the castles of oppression, and broke the bondsman's yoke. He heals the ancient death-wounds, and renews the ancient right, so that men are by Him made equal, and all are a noble race. A thousand knights in goodly armour has the Holy Ghost ordained to do His will, and has breathed high courage into their souls. Their good swords flash in the air, their banners fly. Wouldst not thou, my child, be such a knight as they?"—J. E. C. WELLDON.

AUGUSTINE, the father of theologians, was walking on the ocean shore and pondering over the truth, "three distinct persons, not separate, but distinct, and yet but one God," and He came upon a little boy that was playing with a coloured sea-shell, scooping a hole in the sand and then going down to the waves and getting his shell full of water and putting it into the hole that he had made. Augustine said, "What are you doing, my little fellow?" The boy replied, "I am going to pour the sea into that hole." "Ah!" said Augustine, "that is what I have been attempting. Standing at the ocean of infinity, I have attempted to grasp it in my finite mind."—JOSEPH DARE.

YOU are aware that these three designations—"The Father, the Son, and the Holy Ghost," are not given by Christ as different names of God, but as together constituting the one name by which the Christian is to confess God as the Supreme Object of faith. But have you reflected on the fact that it is by this name of God that Christianity differs—so far as outward profession goes—from Judaism, from Mohammedanism, from every form of religion ever known? This is a difference more essential than we may at first suppose. In popular thought, names are mere labels convenient for the external distinguishing of one thing from another. In Christ's teaching, as in the Scriptures generally, names express radical distinctions, names stand for substantial and vital realities. Consequently, the Christian idea of God, as Christ embodies it in the new name by which He had made God known—"the Father and the Son and the Holy Ghost," differs essentially from every idea of God that any other religion has ever presented. This, therefore, I beg you to bear in mind, is the supreme interest of our present subject, to come at the distinctively Christian idea of God."—J. MORRIS WHITON.

DR. MORITZ BUSCH, who, as you probably know, is the Boswell of Prince Bismarck, relates a story which struck me, when I read it, as remarkable. It happened some time ago that King Frederick of Denmark conferred upon the great German Chancellor the Grand Cross of the Danebrog Order. One of the rules of that Order is that every one who receives the decoration of its cross must set up his name and arms in the principal church at Copenhagen, with a motto which

must be chosen by himself, and must bear a double or ambiguous meaning. "So I hit upon this motto," said Prince Bismarck, "'In Trinitate Robur,' alluding to the trefoil, the clover, which was the old device of our family." "And what was the other meaning?" said Dr. Busch. "Was it, 'My strength is in the Triune God'?" And the answer was given with a solemn gravity, "Yes, just so; that is exactly what I meant."—J. E. C. WELLDON.

SOME years ago I was shown a remarkable tree near to Bromley, in Kent, called "The Trinity Tree." At a little distance it presents the appearance of being only one tree with one root and one trunk and one set of branches; and yet when examined closely it is found to be three trees, so perfectly coalescing, however, that it is difficult to distinguish them. Here you have a semblance of unity only. There are really three roots, three trunks united, and three sets of branches. And when we speak of the three Persons being united in one God, we do *not* mean three Gods coalescing in even the closest possible unity. The three trees might have existed as separate trees; but we do not hold that the several Persons of the Godhead either do or could exist apart from each other. We hold that the unity is necessary, essential, and eternal; and not a mere conjunction or agreement of three individual Gods."—ROBERT VAUGHAN.

WHILE there is nothing in nature as a symbol exactly to represent this, how many beautiful forms are presented analogous to it! Augustine found one in the human system—in the soul itself—which, while one in substance, possessed memory, will, and understanding; but who shall tell their union? The great Erasmus was convinced of the truthfulness of this doctrine as he examined the three-leaved clover. He said, "Here is one root, one stem, one fibre; but these leaves are three." Wesley said, "Tell me how it is that in this room there are three candles and but one light, and I will explain to you the mode of the Divine existence." A sceptic propounded the difficulty to one of your converted American Indians, in the shadow of the Rocky Mountains. What was his reply? Said the child of the forest, "There has never been a difficulty to me in that. I have gone to the lake in winter; it was frozen, covered with snow. I have wiped away the snow, and have broken the ice, and have drunk the water, and have said, 'Snow is water, and ice is water, and water is water; these three are one!'"—JOSEPH DARE.

OUR bodily presence may be "weak," and our "speech contemptible"; but our boldness, if it be seen to spring from our conviction that God is with us, will be itself a sermon, and will make men say regarding us, as was said of a humble Scottish pastor, "That man preaches as if the Lord Jesus Christ was at his elbow."—WILLIAM M. TAYLOR.

"Always."

WITH the first dawning of each new-born day
We shudder, as we think what may befall;
Dangers unseen lie couchant on the way,
Yet we take courage, Jesus knows them all.

Ah, rarely solemn thought ! the Lord is near ;
 In paths through which our pilgrim footsteps lie,
 In lonely spots, in places rough and drear,
 We need not falter, He is "alway" nigh.

"Alway"—when our poor, erring feet may wander
 In chasms dark, on heights rose-strewn and bright ;
 In sun or shade, when we our blessings squander,
 Or, when we kneel to sue for guiding light.

"Alway"—when from bright youth with hopeful feeling,
 We enter middle life, our steps still brave ;
 Or, later, when age comes, our heart's strength stealing,
 We totter forward to an open grave.

Still, One is with us "Alway"—Brother, Friend ;
 Holding our hands, and speaking words of cheer ;
 With such a Guide we press on to the end,
 Assured that "all is well," since He is near.

S. L. SCHENCK.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE OLD SYRIAC ELEMENT IN THE TEXT OF CODEX BEZÆ. BY FREDERIC HENRY CHASE, B.D. (*Macmillan*. 8vo, pp. xvi, 160. 7s. 6d. net.) Codex Bezae is the Cambridge sphinx. And if Professor Henry Drummond's principle is true, that the search for truth is of more value than its attainment, then it would be a greater calamity to Cambridge if the secret of Codex Bezae were discovered than if the codex itself were burned or ruthlessly carried away.

To be very elementary, Codex Bezae is a manuscript of the Gospels and the Acts, one of the five great uncials, and it differs notably from the other four, differs from them in a very large number of places, and frequently in a most startling manner. So the secret is, Where did Codex Bezae find its many and surprising singularities? Some copyist's or some series of copyists' blunders, you may suggest. But that will not do. There is too much method in their madness for that. And the piquancy of the secret lies in this, that no one is quite sure that it *is* madness, and not better sense than in any of the rest.

Codex Bezae is a bilingual. On one page you have Greek, on the opposite page Latin. The Latin and the Greek correspond line for line, and as nearly as possible word for word. Now, Professor Rendel Harris, who lately wrote a fascinating volume on the secret of Codex Bezae, tried to show that its singularities were due to the influence of the Latin text on the Greek. Whether this Latin text had ever been a translation of this Greek text, or otherwise, he held that some time in the course of their history the Greek text had been altered to correspond as exactly as possible with the Latin.

It was Professor Rendel Harris's *Study of Codex*

Bezae that started Mr. Chase upon the investigation of which this volume is the result. But it started him in a different direction. He saw at once that many of the singularities of Codex Bezae, which Professor Rendel Harris traced to the influence of the Latin on the opposite page of the manuscript, could more easily be explained as due to Syriac influence. Accordingly, he took to the manuscript itself. He chose one portion for minute examination,—the Book of the Acts,—and he came finally to the conclusion that it was to the influence of the old Syriac version of the Acts, and not to any Latin influence whatever, that the singularities of Codex Bezae were due. That is his case. And in this book he presents it for our consideration. He presents it with a diffidence that almost invites suspicion, but with a competence and faithfulness that completely sweep the suspicion away.

SOCIAL MORALITY. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. xv, 414. 3s. 6d.) This is the subject of to-day. We cannot read enough upon it. We will probably read many things less worthy than Maurice. In any case, it is worth our while to compare his ideas and ideal with ours. We have travelled some way since he sent these lectures forth to charm and sometimes puzzle us ; but we have still some way to travel before we shall catch them up in all the surprising nearness of their application.

TEXTS AND STUDIES. VOL. II. No. 3. APOCRYPHA ANECDOTA. BY MONTAGUE RHODES JAMES, M.A. (Cambridge: *At the University Press*. 8vo, pp. xii, 202. 6s. net.)

Here are thirteen Apocryphal books and fragments, gathered by Mr. James from the libraries of Oxford, London, Cheltenham, Paris, and Trèves, and now edited from their MSS. for the first time. There are very few, as Mr. James has discovered, who care to investigate Apocryphal books. But the number of those who care to read the results of such investigation, when scholars undertake it, is undoubtedly on the increase. Mark the extraordinary range as well as intensity of the interest roused by the discovery of the Gospel of Peter. No doubt that interest is less for its own sake than for the sake of its bearing on the criticism of the canonical Gospels. But even where an Apocryphal book or fragment of a book has no such bearing, and even where as literature it is utterly worthless, its discovery can never be without interest to that growing band of students who are giving themselves to the history of the human mind under Christianity. There is not a fragment in this collection which Mr. James has so faithfully gathered and edited, but it possesses that interest at least. The most important of the thirteen is the *Visio Pauli*, and the interest of the *Visio Pauli* is many-sided, and ought to appeal to a very considerable audience.

THE CAMBRIDGE BIBLE. COLOSSIANS AND PHILEMON. BY THE REV. H. C. G. MOULE, M.A. (Cambridge: *At the University Press*. Foolscap 8vo, pp. 195. 3s.) This is the fourth volume that Principle Moule has written for the *Cambridge Bible*. No other author has written so many. But it is not probable that there are any readers of that peerless series of commentaries who will grudge him the distinction. Mr. Moule does not write for schools, certainly; we doubt if he writes for colleges. But how many of his colleagues have done so? It is possible to recall Professor Findlay's *Thessalonians* as a skilful combination; in which the schoolboy has been persistently remembered without depriving the man and the preacher of his expected rights. But there is no other that comes immediately to mind. So it takes nothing from Mr. Moule's credit or acceptance, that he writes for full-grown men, and even for full-grown men in Christ. He may not be able to do otherwise, but he can do that.

This is now the commentary on Colossians and Philemon to have at your hand, whether you are schoolboy or scholar, layman or clergyman. Take Lightfoot after this if you will, but take this first.

THE NEW ERA. BY THE REV. JOSIAH STRONG, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xx, 374. 5s.) This is an American book, and it is characteristic. For, in America they do their thinking, as they do everything, on a vast scale. We know that they buy encyclopædias; it is said that they also read them; and when they write they cover continents of knowledge and sometimes of paper, and they handle themes of boundless application. There is no limit to the reach of the New Era, either in time or influence, yet Dr. Strong is as much at home in writing a book upon it as our English scholar, Mr. Montague Rhodes James, is in producing an edition of an insignificant Apocryphal fragment, like the Lamentation of Leila the daughter of Jephthah. That is the English genius; this is the American; and the temptation to find humour in the contrast must be stronger to the Americans than it is to us.

Dr. Strong's book is, of course, mainly sociological. How could one write on the New Era and not write sociologically? And vast though his range is, it is astonishing how much he knows of the country, and how rarely he loses his way.

BIBLE-CLASS EXPOSITIONS: THE GOSPEL OF ST. JOHN. BY ALEXANDER MACLAREN, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 231. 3s. 6d.) These are expositions of selected lessons from St. John's Gospel, selected by the Committee of the International Sunday School Lesson Scheme. Thus the whole Gospel is not expounded, which it could not well have been within this space. But the parts that *are* expounded are expounded with that singular insight and that surprising felicity, alike of expression and of illustration, which have lifted Dr. Maclaren to a place of his own.

ILLUSTRATED BIBLE DICTIONARY. BY M. G. EASTON, M.A., D.D. (*Nelson*. Crown 8vo, pp. 724. 5s.) After a lapse of many years, and when Bible students had come sorely to feel the need of a short dictionary of the Bible that should be up to date, three short dictionaries have appeared together. One has been already noticed; one remains to be noticed, it is not yet issued as a volume; and one is now before us. We shall not now make a comparison between them, and we may not when the third appears; for, unless one

or other has clearest superiority, such comparison were as mischievous as objectionable. No doubt they who now are seeking a reliable short dictionary of the Bible, and know that three have been published together, would like to be told which of them to buy; but being all three honest and scholarly works, each has its special audience in view, and suits that audience best. To take the book before us, Dr. Easton is a strong Calvinist in theology, and never dreams of lowering his Calvinistic flag to suit the desires of an Arminian reader. He is also a resolute unbeliever in the necessity and the sanity of the Higher Criticism; so, manifestly, if you want Calvinism and the old paths you may come here. You will get these, and much excellent scholarship and lucid writing besides. You will also get beautiful printing, and a numerous and well-chosen series of maps and illustrations.

SIN AND REDEMPTION. BY JOHN GARNIER. (*Elliot Stock*. Crown 8vo. pp. 508. 5s.) In this volume Mr. Garnier prepares the way for a theory of the atonement, of which the most notable characteristic is that it denies that Christ's death was in any sense expiatory. Here are its leading features: Firstly, the death of Christ was a death unto sin; that is to say, it was a personal obedience to the will of God, and therefore a perfect manifestation of the righteousness of God in the flesh. Secondly, His death was therefore pleasing to God; whence it follows that it was not expiatory or in any sense an appeasement of God's anger. It was propitiatory, however; for the sins of all who became Christ's brethren by faith are forgiven for His sake. And lastly, the reconciliation wrought by Christ was a reconciliation of men to God, not of God to men. All that is explained and persuasively urged at great length in this volume. But all that is but preliminary. It is manifest that the theory is yet to come. *How* the cross of Christ reconciles men to God is not discovered here. That remains for another volume; and Mr. Garnier tells us that the other volume is on the way.

THE SAME LORD. BY EDWARD C. MILLARD. (*Marlborough*. 8vo, pp. 370.) The title of this book was the outcome of some conversation with an undergraduate at Oxford, who said, "Since I have read *What God hath wrought*, my

whole life has changed. Before reading that book, I was under the impression that in the nineteenth century everything was different; but I see that, although many things are changed, and, alas! our faith has changed, and God's people have changed, yet *Christ has not changed*, for HE IS THE SAME. And whereas I formerly worked for the Church, I now work for Christ."

And that quotation will reveal much more about the book than the origin of the title. To those who, like the Oxford undergraduate, have read *What God hath wrought*, it will reveal almost everything that needs to be revealed. For this is the record of the latest mission tour made by Mr. George Grubb, and it is not a whit less wonderful than the other. Criticism of the book is, of course, impossible. It must be accepted as it stands, or wholly rejected. If one thing is false, exaggerated, or astray, everything is; and the whole affair is a shuddering hypocrisy. One incident in illustration is as good as a hundred. "On the Sunday night I had a vision or dream, and saw the sign of the Son of Man in the heavens; and the Lord called to me, 'Come!' But when the devils heard that, they all clapped their hands, and seemed delighted. Then the Lord turned His hand and said, 'Stay!' I awoke Mrs. Millard and told her about it, and a strange feeling of absolute weakness came over me, which lasted for several hours during Monday. And the verse that came to my mind was Ps. cxviii. 17, 'I shall not die, but live, and declare the works of the Lord.'"

WORDS ON EXISTING RELIGIONS. BY THE HON. ALBERT S. G. CANNING. (*Allen*. Crown 8vo, pp. x, 220. 3s. 6d.) Having discovered that we cannot embrace the whole circle of knowledge, let us cut off the dead religions, and give ourselves to the study of the living. Then Mr. Canning's book will come to our hand as a reliable and inexpensive manual of the subject. What are the living religions? Mr. Canning names Parseeism, Brahmanism and Buddhism, Judaism, Christianity, Mohammedanism, and Modern Free Thought. And he writes on them all with adequate knowledge, and with scrupulous fairness.

DIVINE TRUTH. BY THE REV. JOHN BLACKET. (*Nisbet*. Crown 8vo, pp. 172. 2s. 6d.)

The full title is, *Divine Truth in the Light of Reason and Revelation: For Thoughtful Men and Women and Earnest Seekers after Truth*. The author is a preacher of the gospel in South Australia. His theme, if not new, is noble, and he handles it skilfully. First, there is a knowledge of God apart from the revelation of Jesus Christ, so that men are without excuse; and, secondly, there is a revelation in Jesus Christ. And the last is first and greatest. Then the volume closes with a practical exposition of the way of salvation in Christ Jesus.

CHRISTIANITY AND SOCIALISM. BY THE REV. WILLIAM NICHOLAS, M.A., D.D. (*Wesleyan Methodist Book Room*. 8vo, pp. 220. 2s. in paper covers.) This is the Fernley Lecture for the present year, and it is scarcely delivered at Cardiff when it is placed in our hands. The subject is timely, and the treatment popular and elementary. Those who know the subject, know this book already. But those who have just wakened to its interest and immensity may be at once recommended to it.

"DO THIS IN REMEMBRANCE OF ME." BY T. K. ABBOTT, B.D., LITT.D. (*Longmans*. 8vo, pp. 54. 1s.) May the Greek verb here translated "do" be translated "sacrifice"? It is a great controversy, and much is supposed to hang by it. Dr. Abbott holds it may not, and gave many convincing reasons in his recently published volume, entitled *Essays chiefly in the Original Texts of the Old and New Testaments*. The essay was found worthy of severe and manifold criticism; and now in this pamphlet Dr. Abbott replies to his critics.

PAMPHLETS. (1) *Modern Spiritualism judged in the Light of Divine Revelation*, by Edward White (Stock or Clarke. 1s.); (2) *The Bible: Is it a revelation from God, and is it inspired of God?* by the author of *The Irrationalism of Infidelity* (James Carter); (3) *The Bible, and How to Study it*, by the Rev. Joshua Hughes-Games, D.C.L. (William Hunt & Co. 3d.); (4) *Church Fellowship and Service*, by the Rev. J. Foster Lepine (Elliot Stock. 2d.).

FORTHCOMING BOOKS.

MESSRS. Longmans announce the Bampton Lecture for 1893 as their most important volume in theology for the autumn. It is also the most important announcement made anywhere. The Bampton Lecturer for 1893 was Professor Sanday, and his subject was "The Doctrine of Biblical Inspiration: its Early History and Origin." The lectures attracted great audiences at their delivery, but they will find a greater audience now.

The Rev. R. H. Charles, M.A., whose *Book of Enoch*, recently published at the Clarendon Press, was reviewed in last month's EXPOSITORY TIMES by Canon Cheyne, is now busy with his edition of the *Book of Jubilees*. He has begun to give the readers of the *Jewish Quarterly Review* some foretaste of its contents.

Mr. John Murray announces several volumes of his University Extension Series, which is under the editorship of Professor Knight of St. Andrews. Among the rest, *Comparative Religion*, by Professor Allan Menzies (Dr. Knight's colleague at St. Andrews); *Psychology*, by Professor Andrew Seth; and *The English Poets from Blake to Tennyson*, by Mr. Stopford Brooke.

But Mr. Murray has a more important announcement than these. It is an introduction to the *Study of the Greek New Testament*, by Professor Hall. Besides the usual matter, the volume will offer us a new Synopsis Evangelica; or "connected narrative of our Lord's life from the Synoptic Gospels in the original Greek."

Mr. George Allen promises a *Life of the Rev. Thomas Pelham Dale*, with unpublished letters in facsimile from Pusey and Liddon.

Dr. Cunningham Geikie has rewritten his *Hours with the Bible*, and renamed it also, the new name being *The Bible by Modern Light*. But the similar series on the New Testament, which is nearly ready, is to be called *New Testament Hours*. Messrs. Nisbet, who now are Dr. Geikie's publishers, will issue the volumes early in the season.

Short Expository Papers.

John x. 17.

"Therefore doth my Father love me, because I lay down my life, that I might take it again."

I. *Christ laid down His life on this earth during every day He lived here.*—We sometimes think of the death of Christ only as the laying down of His life, and that certainly was the culmination of the work. But there was no day of His earthly life on which He was not laying down His life for men. He might have chosen a more exalted position than He did in which to live out His life here. But He chose rather a lowly position, in order that all might have the opportunity of appreciating Him. He did not lay out His life to catch the golden smile of fortune, but He laid it down in order that He might be the better able to serve men. He lived not to please Himself but others, and there is but one method of doing that effectually; it is Christ's method, who laid down His life in order that He might take it again.

This is one reason why Christ is the universal pattern. We can learn from the life of no great man how to make our lives sublime so well as from Christ's life, because none stooped so low as He did. He told His disciples that whoever would be chief among them should be the servant of them all, and He Himself was among them as one who served. Most great men are great in ways difficult to understand, some in ways not worthy of being understood, and others are too great to be approached at all; but Christ laid down His life so that all may appreciate His unique greatness.

II. *Christ laid down His life on the cross.*—He laid it down on the cross as willingly as He lived out His earthly life. Jesus did not hurry to His end, and no one hurried Him; He says again and again, "Mine hour is not yet come," and by that hour He refers to His death. Every step of His life was ordered from above, and falls out not according to the reckonings of His enemies, but according to the divine plan. Jesus is not to be taken on the feast day, but on the feast day He is taken. Judas had his own time for leaving the supper-room, but Jesus says, "That thou doest, do

quickly," and Judas must obey; the authorities think that everything is falling in with their wishes, but heaven sometimes punishes us by granting us our wishes, and even then our wishes are overruled by that silent power that ever has worked and ever will be working—the mind of God; so that every step that Jesus takes is taken in perfect knowledge of the meaning of it and of the consequences to ensue. He goes to Gethsemane where He knows Judas is expecting to find Him; He does not allow His servants to fight, nor does He call angels to His aid, but He suffers the betrayal, the judgment, the mockery, the scourging, the ignominious nailing to the cross, and the cruel and prolonged and robbers-accompanied death, because He lays down His life that He might take it again.

In this He is our example, too; and as He laid down His life, we should be living so as to be ready to lay down ours when the hour comes, but first in this free offering of Himself He is our Saviour. He laid down His life in order that we might have life. He shared death with us in order that we might share sinlessness with Him; we gave Him death, and, sad bargain as it was, He took it and gives us back life.

But also according to our text—

III. *He laid down His life in order that He might take it again.*—The authorities did to Him all that they could do; they took away His life, but when the third and appointed day came round He brought all the machinations of the authorities to nought by simply taking up His life again, body and all; by resuming his former human-state, and by appearing to His disciples; and one of the reasons why He laid down His life at all was in order that He might thus take it up again.

So we make a mistake to think that Christ took on Him the form of humanity only for a little while—*i.e.* when He lived on this earth, and then put it off again before He ascended to His Father. For the Bible informs us that when Christ put on humanity He did so to all eternity, so that He is as truly man to-day as when He walked this earth and healed the sick; that manhood He did lay down at death for three days,

but only that He might take it up again, which He did, and He wears it still, and He will continue to wear it always.

And there is nothing less than this that could give to Christ's life the unique strength and glory that it has. It was therefore that the Father loved Him. Not only because He laid down His life, but because He did so with the certain intention of taking it up again, nothing doubting. Christ had not finished His work when He laid down His life on the cross, although the suffering of it was finished then, but He did finish it when He had taken that life up again and ascended with it to God's right hand; and because He thus finished the work God gave Him to do, therefore the Father loved Him. Such was the great store that the Father put upon the Son's taking up His life again; and no wonder, for it is the all-sufficient evidence that our Lord was all that He claimed to be, God manifest in the flesh. Christ's death is the powerful and glorious thing it is, because He had power to lay His life down and power to take it up again. When any man gives away his life to save another he dies and lives not again, and it is the fact of his continued death that sheds glory on his act of bravery; but it is the fact of our Lord's continued *life* that gives all the power and all the glory to *His* death. He died and is alive for evermore, and therefore is He able to save to the uttermost all that come unto God through Him. If the disciples had simply preached, "Christ died for our sins," probably they would not have been persecuted; but what they made prominent in their preaching was the resurrection of Christ, which gave a courage and a faith to *His* followers such as never before had been known. "If Christ be not risen then is your faith vain, and ye are yet in your sins," and therefore were they persecuted.

Now the very nature of Christ, who was God manifest in the flesh, made it impossible that He should be holden of death. But it was also necessary that He should take up His life again, in order that He might continue the work of salvation; that He might gather in His own to the end of time. For, as He was interested in men, then so is He interested still. He died to open the way, He lives to lead us home. As therefore Christ's faith was not bound by the grave, but passed that and shot into the regions of eternity where He knew He would take up His life

again, let not our faith be so bounded, let us not live as if the grave was our goal, but with the certain hope of taking up our life again, which if we do God will love us because such a hope honours God, and because such a hope will do much to lift us up above sordid sins and nearer to Him who, having died for our sins, rose again for our justification.

DONALD M. HENRY.

Whithorn.

The Law of the *Katállage*.

2 COR. v. 19.

THE *service* of the *katállage* is given to the Church (2 Cor. v. 18). The *law* of it is deposited in her (ver. 19). The *katállage*, as a spiritual idea and force, is placed there as a seed for growth. And its progress illustrates the *rationale*, the *law* of the change, as the growth of a grain of wheat exhibits the law of vegetation. "In us," *i.e.* in our life in Christ, there is exhibited to intelligence, and in expression the law, or method of the "change" through which all things are being subjected to God. The Church of Christ is the exposition of the *katállage* in this current era.

In Eden the "law" of the "change" was placed in the undeveloped powers of Nature under the service of faith by Adam.

At Sinai this law was deposited in the powers, possibilities, and prospects of the covenant people.

In our case, the *katállage* is found "through Christ" (Rom. v. 11), *i.e.* through His whole work, inclusive of the agency of His Church, on which is laid the burden of developing "the change," as previously that burden had been laid under different conditions on Israel at Sinai, and on Adam in Eden. Paul puts the whole work of Christ into the mould of the *katállage*, the miracle at the marriage at Cana and the death on Calvary. According to this representation "the change" was effected as really by His incarnation as by His passion.

The *katállage* is God's gift (Rom. v. 11). Our part is simply to receive it, as the elements of the soil receive their organisation, animation, and elevation in the seed. This change comes to us "now" (Rom. v. 11) "in Christ" (2 Cor. v. 19). "If any man be *in* Christ, he is a new creature.

By Adam this change was received in the constitution of his place as the servant of Jehovah's purpose in Paradise. It was received by Israel as involved in the services of the Sinaitic covenant. And it is received by us in following Christ, and taking His yoke upon ourselves.

"The change" is entirely God's work. The law of it is *in* us, as its service is laid *upon* us. The power and virtue of it reside in God alone, as the powers of Nature, which we employ in our art and industry, remain with her. It is God who worketh all our works in us. The energy of the service abides with Him, and is mediated to us *in Christ*.

Paul does not analyse the operation of "the change" *in Christ*. A golden silence! For the whole experience of Christianity, from its inception to its close, is just the evolution and revelation of the law of this mystery. And no man, no church, is in a position, even yet, to say fully how God is "changing" the world to His own idea, and purpose "in Christ."

ANDREW THOM.

Tullibody.

"Blessed are ye that Sow beside all Waters."

ISAIAH xxxii. 20.

ISAIAH ever had an eye to the golden age. Although he had to utter frequent words of denunciation, he turned with pleasure to promises and assurances. In this prophecy he foresees trouble, but he is assured of a satisfactory issue. Sennacherib will be defeated (cf. xxxi. 5, 8, 9; also 2 Kings xix. 20-34).

Better times are ahead (cf. xxxii. 1-8). By the blessing of the Spirit great social and national improvements will be made (ver. 15). In view of the successful issue of the coming struggle, he intimates the wisdom of going on with seed sowing. They are blessed who are not hindered by fear.

May we not learn the wisdom of hopefulness? The man who believes in divine faithfulness has every reason to be an optimist. Pessimism gives narrow, selfish, views of life, retards effort, and checks the spirit of enterprise. Browning speaks of—

"One who never turned his back, but marched breast forward,
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better;
Sleep to wake."

This subject is capable of application in various ways. The optimism of Isaiah, Christ, Paul, and John needs cultivation.

1. Those who give any thought to the social problems of the age are met by many difficulties and discouragements. So much want to be relieved, so many wrongs to be righted. Pessimism says, "Society is going to the dogs; let it go." But Optimism says, "I'll save it if I can." Present social inequalities and woes should not make us hopeless. Jehovah was more mighty than Sennacherib. He is more mighty than all the forces arrayed against true liberty. Having faith in God we may sow the seeds of social reform.

2. In evangelistic and missionary work a spirit of optimism is essential. With divine promises of power and blessing we may hopefully sow. Concerning foreign missions, Pessimism says, "It is a waste of life, money, energy"; but the man whose faith in God is strong, points to the golden age when all shall know the Lord.

3. And in considering our own life and experience this same hopefulness is essential. Is life worth living? Yes, if for no other reason because in it we may sow for a golden harvest. It makes a great difference to the enjoyment of life if we view it rightly. He is the happy man who has such strong faith in Jehovah that he goes on in the face of all life's problems doing his duty. Tennyson hoped for an answer to his heart questionings "behind the veil." Here is a lesson for all God's people. Sennacherib may threaten, but God reigns; in His good time all the forces of evil shall be overcome. Meanwhile, it is our duty to hope and pray and work,—sowing beside all waters,—knowing that in spite of all opposition a rich and glorious harvest will be reaped.

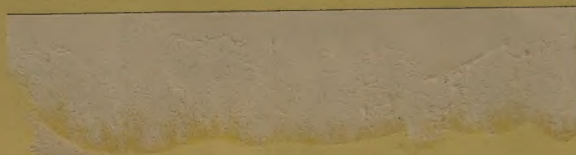
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Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.



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